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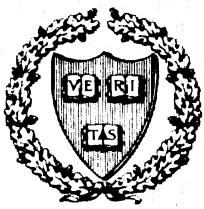

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THE

MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

A. W. CAMPBELL, CO-EDITOR.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES IV.—VOLUME VI.

BETHANY, Va.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1856

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *JANUARY*, 1856. [No. I.

PREFATORY REMARKS.

THE title of a book is not the preface of a book. Nor is the preface of a book its first page. We sometimes distinguish between a preface and an introduction. This is too formal. We sometimes need an introduction to a living person, and also to a book, a volume, or a subject. It is not a bald chapter of contents. It is rather a preparation of the mind of the reader for the subjects upon which it treats—a statement of its objects and designs. The *Millennial Harbinger* is now a series of 26 volumes on a variety of subjects, having one specific object—the preparation of the public mind for a better order of things in the visible church of Christ. Its name is a special appropriation of a term which not merely indicates a thousand years, but a period of triumphant Christianity; when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

It was originated in the conception that all Christendom was more or less *apostate*; in other words, that an *apostacy* had supplanted Primitive Christianity, and such an apostacy as would not endure sound or wholesome teaching. We believe, most sincerely believe, that we live in the latter period of this apostacy, and that Paul's description of it is truly delineated on the face of all Christendom—Greek, Roman, and Protestant. Let any man of discrimination read these

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words of Paul—"This know also, that in the last [or latter] days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power of it." *Is not this the very image of modern Christendom?* Can any man of spiritual, of even intellectual perspicacity, doubt or deny it?—! And are not the vast majority of professors "ever learning, and yet unable to come to the knowledge," much less to the *acknowledgment* of the truth?—!

And have not we, who advocate the necessity of a reformation of Christian manners, and a reformation of the Christian institutions, as delivered to us by the holy apostles—I say, have we not only been, but are we not even now, at this present hour, being withstood by many a Jannes and Jambres! reprobate concerning the faith; by which term the apostle only meant undiscerning, or of "no judgment in the faith." See the marginal reading in our best Bibles.

And what remedy is proposed? Sound doctrine! But what is sound doctrine? Does it indicate *the Philosophy* of Christianity? or what is called a sound *theory* of Christianity? This has been adopted, more or less, by every form of Christianity. It may be called Calvinism, or Arminianism, or Methodism, or Presbyterianism, or Congregationalism, or Episcopalianism. Still, each and every one of these is a theory of Christian doctrine, or of ecclesiastico-political economy. So taught not the apostles. They taught one Lord, one faith, one baptism, one body, one Spirit, one hope, and one God and Father of all. They do not propose any formulæ of opinions, or theory, or polity, as a foundation, or bond of union or co-operation. They proposed *facts* to be believed, *precepts* to be obeyed, and *promises* to be hoped for. They developed the person, the character, the mission, the sacrifice of Christ; his resurrection from the dead, his ascension into heaven, his coronation, and his second coming, as Judge of the living and the dead. This was their basis of church union, communion, and co-operation.

Their positive ordinances were three—Christian baptism, the Lord's day, and the Lord's supper. They baptized *into* the faith, *into* Christ, *into* remission of sins, *into* the Holy Spirit, or *into* the name of the Father, *into* the name of the Son, and *into* the name of the Holy Spirit. They never immersed any one *in* the name of the Father, or *in* the name of the Holy Spirit. They did, indeed, administer this ordinance *in the name*, or by the authority of the Lord Jesus, immediately after his coronation in heaven, as Lord of all, was announced

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to them. These are stereotyped facts, which no man, with any show of reason or Divine authority, can deny, upon a grammatical version of the Holy Scriptures.

These are facts, incontrovertible upon a fair grammatical translation of the original language, admitted by every competent scholar or interpreter, in Greek, Roman, or English Christendom.

As error and heresy often change both their ground of attack and of defense, the wants of every age demand the clear exposition of these radical and most comprehensive statements.

But these are only elements of the apostles' doctrine, and by no means the whole of it. They are, indeed, but the elements, or first principles of the Christian dispensation and of the Christian Scriptures. But so long as our contemporaries deny or mystify them, it is our duty to contend earnestly for these elements, or first principles, of the Christian faith and dispensation. So long as ignorant or partizan men mystify or pervert them, it is the duty of all the watchmen on the walls of Zion to guard and defend these grand elements of the Christian faith, and to develop them in all their primitive value and significance.

But besides these, there are the grand topics of the age, in reference to the present condition of the church of Christ and its destiny, demanding a full investigation under all the new forms and movements of religious excitement and enterprise.

The coming events of apocalyptic vision are pressing upon our attention, and have strong claims upon our grave consideration. Whatever is taught in the Oracles of God respecting the present or future condition of the Christian profession, demands our most grave and serious consideration. The signs of the times are ominous, and coming events cast their shadow before them, indicating to us the necessity of preparing for them. But for this purpose it is indispensable that we understand our own times, and their position on the chart of prophetic developments.

Our own duties in reference to our special mission and enterprise, as a matter not merely of course, but of solemn responsibility, have paramount claims upon our attention and upon our efforts. We are a peculiar people, and occupy stand-points and positions different from that of any community shackled by human prescription or the decrees of partizan synods and councils. A. C.

True religion shows itself in every part of our conduct: it is like the sap of a living tree, which penetrates the most distant boughs.

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CHRISTIAN EQUALITY.

It is yet, I believe, a mooted topic in Natural Philosophy, whether motion or rest be the natural state of a body. Be this as it may, one thing is well ascertained—that *some bodies*, while at rest, are more useful than when in motion, and *vice versa*.

The question, or rather the topic, now under consideration, is one that has long been agitated, and we presume will continue to be, till some obstacle is thrown in the way, or till it shall have found its level. To do the subject justice, in the judgment of all concerned, we will speak of equality in general terms, and then come to that kind of equality that should obtain amongst Christians.

The term equality, means the quality of being equal. There is, for example, a mathematical equality, as when we say the angles of a square are equal. Two lines that are equal to a third, are equal to one another. Again: arithmetically, one-half and five-tenths are of equal value. In Natural Philosophy we say, that two bodies, of equal weight, falling from an equal height, reach the earth in an equal space of time. In all these, each has its respective equality.

We say, also, that two men, of equal bodily strength, can lift an equal weight; but in intellectual power, they are unequal. Two youths, of equal age, have equal advantages for the acquisition of knowledge, but they make unequal progress, and in usefulness are unequal through life. Men equally benevolent, but of unequal means, lose equality in ability of doing good. Politicians of equal knowledge, but of unequal eloquence, are unequal in power with the people. Mechanics of equal skill in the same profession, but unequal in habits of temperance and industry, are unequal in usefulness and respect. The pin-pointer and the farmer are equal in integrity of character, but unequal in value to the community. In professional value they stand not upon equality, though in character worthy of equal respect. But as most men respect money more than men of integrity without money, they esteem the man of wealth more than the poor man of equal probity. This is a grievous evil under the sun, but so it is, and so it will be.

But in what respects are men naturally on an equality?

1. They have a common humanity.
2. They are all alike helpless in infancy.
3. They are all alike in need of food and air.

Besides this natural equality amongst men, there is also a conventional, or political equality, established in different communities of men, called governments. Some communities grant to all its mem-

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bers equally a self-disposing power, limited only by what would injure, in any way, its members. Each has an equal right to safety, security, and free agency, as necessary for the peace of the community and to give character to the actions of its citizens. These rights are protected by law to every obedient and loyal member to the compact. This we call conventional, or political equality, and is based upon that natural equality mentioned above.

But there are also natural and political inequalities in the condition of men, alike important to the well being of society.

Men, women and children, relatively considered, are in several respects unequal naturally, viz: in taste, in objects of pursuit, in vigor of body and intellect, in power of self-government. Again: men themselves are unequal in all these respects. So, likewise, are women and children. Here we have the reason of that inequality we perceive in their condition of life. Here, also, is the ground work of that moral inequality as to duties and responsibilities, styled, conjugal, parental, and filial. To these we may add the relation of master and servant, and their relative duties and responsibilities.

In conventional society, called the state, we have that inequality of power and influence that has given to the more gifted citizen elevated position. Superior intellectual abilities necessarily elevate the possessor of them above the generality of citizens who want these abilities. Hence the inequalities of position and influence, and of official distinction and honor founded thereon. The common citizen confesses this superiority by his suffrage for men thus gifted for high and responsible places, in whose hands alone he feels it safe to trust the interests of his country. And fortunate it is for any government, whose citizens generally have sufficient intelligence to select men of elevated moral and intellectual abilities to guide the ship of state.

With these premises before us, we shall now take a view of a community differing, in many of its features, from those already considered, and in which we may properly look for a more perfect equality of condition than can obtain in any other community. The Christian church or kingdom of Christ, justly claims an equality for its members or citizens that no other community, under one head, can claim for its subjects. They are all professedly equally the children of God, the disciples of Christ, and members of his mystical body. As such they are equally heirs of God, and joint-heirs with Jesus Christ. They have equal claims to His regard. The petition of faith is equally heard by the Great Father of all. There is no respect of persons with Him.

These being some of the differential attributes of the kingdom of Christ, it was truly said by its great Founder, "My kingdom is not

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of this world." But it is *in this world*, and its subjects are found living under the governments of this world, as well as under the government of the Lord Messiah. Wherever found, the subjects of Christ, though a peculiar people, are also the citizen-subjects of the governments of earth. As such they are addressed by those prime ministers whose prerogative it was to dispense his laws to his subjects. Our glorious King himself, while officiating on earth as the great Prophet of his people, set the example, as well as taught the duty, of submission to human governments—"Render to Cesar the things that are Cesar's." So taught, also, that high functionary of our King, the Apostle Paul—"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." "The powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God." And he enjoins it, therefore, as a duty, to "honor the king." Their loyalty to Christ made them loyal to Cesar.

Now, as then, we find Christians in the various relations, conditions, and avocations of life, occupying also high official positions in the various departments of the governments under which they live. And in this respect the same inequalities of condition obtain now as formerly amongst His people. This, indeed, has always been the case since the days of Joseph, Moses and Daniel, who have taught us by their approved example, how we are to honor the powers that be.

But we have said that there is a more perfect equality amongst Christians than can obtain in any worldly community. But where shall we behold it? Not in our relations, and stations, and callings, as we hold them under Cesar, or any human government; for here every one is to abide in the calling wherein he has been called, and is to render faithful service to Him who has called him therein.

How humble or exalted soever the position or calling may be which the Christian holds in society, he is not to be ashamed or proud of it, but is to be faithful in the duties thereof, knowing that the service is not rendered to men, but to Christ, from whom he expects the reward.

Nor will the brother of low degree or of humble station, refuse to honor his brother of high official place, as one of God's ministers in the government under which they live; for in so doing he would not only dishonor the authority that clothed him therewith, but in dishonoring Cesar, he would also dishonor his King, who is King of kings and Lord of lords, and who has commanded his people to obey the civil magistrate as his minister.

But all these distinctions are lost in the Christian church, when assembled on the Lord's day, in the Lord's house. This is the only spot

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on this green earth—the only place in this world of classes, and casts, and positions, and callings, where Christians meet upon one common level. Here, on entering the door of the sanctuary, all the natural, domestic, and political ties that bind them to society and to each other, are dissolved. Here, the servant is freed from his master, the husband from the wife, the parent from the child, the subject from the magistrate; all are alike children of a royal line, knowing no one after the flesh, nor after any domestic or civil relation in life. Here the brother of low degree rejoices in his exaltation, and the rich in his humiliation. Here, all alike absolved from the distracting cares and duties of worldly station—a holy brotherhood, standing as kings and priests alike near the Throne of Grace, in the sanctuary of the Lord, and, bowed in spirit, worship in the beauty of holiness before the King—the Lord of Hosts.

But not only on the Lord's day, but as often as the holy brethren are enabled to redeem an hour from the daily avocations of life, may they meet together upon the same perfect equality, to speak one to the other of the divine goodness and love, as did those in the days of Malachi, who feared the Lord and thought upon his name. Such hallowed moments, however, much as they may be sought for and desired, can occur but seldom amid the daily avocations of society as it now is, and, indeed, always has been.

But to the humble and real Christian, be his condition in life ever so humble and subordinate, there can be no cause of murmuring thereat, nor of envying brethren who may occupy higher and more useful, and what are styled honorable, positions in society. For this inequality of condition has existed, and must ever exist, in all communities. Like the person of one talent, if he improve it well—faithfully performing the duties of his humble station, the brother of low degree is assured of the plaudit, "Well done good and faithful servant." He will then have no cause of complaint, but will be welcomed equally with his brother of fine talents, who may have, in this life, occupied a higher and more responsible station.

But this inequality of condition amongst Christians, is not always borne with that humility, moderation and contentment, becoming the dignity of the Christian's rank; for a Christian is the highest style of man. We do not always find the Christian, of humble station in society, free of envy towards his more prosperous brother, upon whom the Lord has bestowed more of this world's wealth. Nor do we always find the Christian, who is blessed with wealth, as free of that feeling of self-importance, so common to worldly men of affluence, as he should be, in view of his greater responsibility. Wealth cannot but give influence to its possessor; and when the power which it

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gives is used in promoting the best interests of society, it cannot fail of being a blessing to the holder, for he thereby lays up treasure in heaven, which shall be forthcoming at an hour when he most needs it.

But as it is so difficult for those who have riches to enter into the kingdom of heaven, it has been, we presume, wisely and graciously ordered that but few of his chosen people, in any age, have been placed in those difficult circumstances. We cannot, therefore, too much admire the wisdom of Agur's petition—"Give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." Both conditions may be, and often are, made occasions to sin. The one, as a temptation to envying and covetousness; the other, to pride and selfishness.

Yet God is said to have chosen the poor of this world, rich in faith, as the heirs of future glory. All are, however, included in the church, the rich and the poor; the wise and the unwise; the high and the low; the rude and the polite; all are, indeed, necessary to constitute the perfection, completeness, symmetry and beauty of the mystical body of Christ. All, as members of his body, are severally useful and honorable in their proper place, which he himself has given them.

A. W. C.

BEAUTIFUL SENTIMENTS.

Shortly before the departure of the lamented Heber to India, he preached a sermon which contained this beautiful illustration:

Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers of the brink seem to offer themselves to our hands, we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated at the moving picture of enjoyment and industry passing us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed; whether rough or smooth, the river hastens to its far-off home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the infinite and eternal."

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THE KORAN FALLING BEFORE THE BIBLE.

We extract the following from the Home and Foreign Record of the Free Church of Scotland:

The following gleanings from a variety of sources throw light on the progress of the truth in Turkey. The scorn of the Mohammedans for the Christian name arose from the idolatry which the Christians practised, and which was held in abomination by the Mohammedans, whose system had remained for ages as a protest for the Divine unity and spirituality. In proportion as Mohammedans become acquainted with the Christianity of the Bible, so do their prejudices fade away; and more has been done to remove these prejudices within the last ten years, than from the time the Turks first crossed the Euphrates. The following anecdote, related by Rev. G. W. Wood, of the American Board of Missions, at a recent "Union Missionary Meeting" in Montreal, well illustrates this:

"There were multitudes of Turks," said Mr. Wood, "whose minds were in the same condition as a pasha going in a steamer from Constantinople to Smyrna at the same time as a brother of one of the missionaries at Smyrna. This gentleman, who, like many well educated Turks, spoke fluently in French and Italian, talking of several European States, expressed very liberal opinions with respect to them; but be at length said: 'From what you have heard, you may take me for one of that class, unhappily becoming so numerous amongst us, who look upon religion with indifference. You are mistaken; I am honestly a Turk of the old school, but if I ever change, I shall become a Protestant.' There was some surprise expressed by the bystanders, most of whom were Roman Catholics: but taking down a Bible from a shelf in the cabin, he said: 'I have read this book, and I know something of the Protestantism which is rising up among us, and this book teaches that Protestantism. When I read it, it strangely affects me here and here,' pointing to his head and his heart. The conviction, indeed, is forcing itself on the minds of the Mohammedans, that their religion must perish."

Add to this, that in the capital of Mohammedanism, and under the very eyes of the successors of the caliphs, the Bible may be freely circulated among all classes of the inhabitants. In Turkey, there are now not fewer than fifty places where Protestant worship is maintained; and in Constantinople, where, till lately, there was no Protestant preaching, save in the chapels of the English and Swedish ambassadors, there are now fifty sermons delivered every Sabbath. The war appears to have made known one great fact to the Mohammedans, even that there *is* a Bible; and they have begun to manifest a remarkable desire to know what it contains, and what it really is which the English believe. To this effect are the following pregnant facts recorded by a writer in the *Rock:*

"The other day I was crossing the bridge over the Golden Horn which connects Galata with Constantinople Proper, and I noticed on one side a number of open volumes spread out for sale. I soon found that they were Scriptures in the different languages used here, and that the seller was an Armenian Protestant young man, who, some

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time since, was driven by persecution from Rodosta, his native place, and had come to Constantinople to secure the protection of the Porte against its persecutors. Not wishing to wait here in idleness, he had taken these books from the Bible depot, and day after day did he come to this crowded thoroughfare to find purchasers. Nor did he come in vain. At the end of a week he had sold *twenty-four* copies of the Turkish New Testament, and *eleven* copies of the Turkish Psalms, besides several other books in other languages! It is marvellous with what new desire the Mohammedans are now seeking for the *Ingil*, (Gospel.) Such a thing was never known before. We can as yet call it only curiosity, in most cases, to see what the New Testament of the Christian contains, but even this did not exist before the war; and may we not hope that it is the precursor of a work of God's Spirit on many hearts? One of their own number has lately opened a book stall in the centre of the city, for the sale of Turkish and Arabic Bibles alone—a thing which, if it had been told us ten years ago, we should have said is utterly impossible.

"I have a short but instructive sequel to my story about the bridge peddler. I asked him if any of the Mohammedans, in passing by, had made any opposition to his work. He said that, up to that time, the only person out of all the crowds of every nation and faith that had crossed the bridge, who had expressed any displeasure, or made use of any abusive language, was *a Roman Catholic priest!* Thus Rome is everywhere the same, and always true to her principles of unmitigated hostility to the Word of God.

"I called at the Bible depot the other day, and sat there for two hours. In this interval, a Greek colporteur, employed by the American missionaries, came in twice to replenish his stock of books, and went out again. I inquired of the depositary about the man and his success, for he had only lately begun this work. The reply was: 'He appears to be a sincere and earnest Christian man, whose whole heart is bent on doing good. He goes through the streets, and bazars, and khans of the city, peddling his books among all classes of people, and every day he brings in forty, fifty, or seventy piastres, for books sold; and never have his day's sales been less than twenty piastres.'

"Thus the Lord has instruments of all sorts at work here—Americans, English, Scotch, French, Germans, Waldensians, Armenians, Greeks, Jews, and even Turks, all laboring to disseminate far and wide the *Words of Eternal Life.* Is He not preparing to bless this land? Can we believe that all this machinery has been brought into existence and set in motion by his providence in vain?"

To be good is to be happy. If we would be happy, we must fulfill all our duties to God and our fellow-men. We must be willing to be miserable, if thereby we can increase the happiness of others. We must be benevolent. We must live in accordance with all the laws of our being.

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CHRISTIAN PERFECTION.

[Continued from p. 713]

Christianity requireth a Renunciation of the World and all Worldly Tempers.

The Christian religion being to raise a *new*, spiritual, and as yet invisible world, and to place man in a certain order amongst thrones, principalities, and spiritual beings, is at entire enmity with this present corrupt state of flesh and blood.

It ranks the present world along with the flesh and the devil, as an equal enemy to those glorious ends, and that perfection of human nature, which our redemption proposes.

It pleased the Wisdom of God to indulge the Jews in worldly hopes and fears.

It was then said, Therefore shall ye keep all the commandments, which I command you this day, that ye may be strong, and go in and possess the land whither you go to possess it.

The gospel is quite of another nature, and is a call to a very different state; it lays its first foundation in the renunciation of the world, as a state of false goods and enjoyments, which feed the vanity and corruption of our nature, fill our hearts with foolish and wicked passions, and keep us separate from God, the only happiness of all spirits.

"My kingdom," saith our blessed Saviour, "is not of this world;" by which we may be assured, that no worldlings are of his kingdom.

We have a farther representation of the contrariety that there is betwixt this kingdom and the concerns of this world. "A certain man," saith our Lord, "made a great supper, and bade many, and sent his servant at supper-time, to say to them that were bidden, come, for all things are now ready; and they all with one consent began to make excuse. The first said, I have bought a piece of ground, and I must needs go and see it; another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused; another saith, I have married a wife, and therefore I cannot come."

We find that the Master of the house was angry, and said, "None of those men which were bidden, shall taste of my supper."*

Our Saviour, a little afterwards, applies it all in this manner, "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We are told, that "when the chief Priests and Pharisees heard our Saviour's parables, they perceived that he spoke of them."†

If Christians, hearing the above recited parable, are not pricked in their hearts, and do not feel that our Saviour speaks of them, it must be owned that they are more hardened than Jews, and more insincere than Pharisees.

This parable teaches us—

1st. That not only the vices, the wickedness, and vanity of this

* Luke xvi. 16. † Matthew xxi. 45.

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world, out even its most lawful and allowed concerns, render men unable to enter, and unworthy to be received into the true state of Christianity.

2d. That he, who is busied in an honest and lawful calling, may on that account be as well rejected by God, as he who is vainly employed in foolish and idle pursuits.

3d. That it is no more pardonable to be less affected to the things of religion, for the sake of any worldly business, than for the indulgence of our pride or any other passion.

It farther teaches us—

4th. That Christianity is a calling that puts an end to all other callings.

5th. That we are no longer to consider it as our proper state or employment to take care of oxen, look after an estate, or attend the most plausible affairs of life; but to reckon every condition as equally trifling, and fit to be neglected for the sake of the *one thing needful.*

Men of serious business and management, generally censure those who trifle away their time in idle and impertinent pleasures, as vain and foolish, and unworthy of the Christian profession.

But they do not consider, that the business of the world, where they think they show such a manly skill and address, is as vain as vanity itself; they do not consider, that the cares of an employment, an attention to business, if it has got hold of the heart, renders men as vain and odious in the sight of God, as any other gratification.

For though they may call it an honest care, a creditable industry, or by any other plausible name; yet it is their particular gratification, and a wisdom that can no more recommend itself to the eyes of God, than the wisdom of an epicure.

For it shows as wrong a turn of mind, as false a judgment, and as great a contempt of the true goods, to neglect any degrees of piety, for the sake of business, as for any the most trifling pleasures of life.

The wisdom of this world gives an importance, an air of greatness to several ways of life, and ridicules others as vain and contemptible, which differ only in their kind of vanity; but the wisdom from above condemns all labor as equally fruitless, but that which labors after everlasting life. Let but religion determine the point, and what can it signify, whether a man forgets God in his *farm*, or a *shop*, or at a *gaming table?* For the world is full as great and important in its *pleasures* as in its *cares;* there is no more wisdom in the one than in the other; and the Christian that is governed by either, and made less affected to the things of God by them, is equally odious and contemptible in the sight of God.

And though we distinguish betwixt *cares* and *pleasures*, yet if we would speak exactly, it is pleasure alone that governs and moves us in every state of life. And the man who, in the business of the world, would be thought to pursue it because of its use and importance, is as much governed by his temper and taste for pleasures, as he who studies the gratification of his *palate*, or takes his delight in running *hares* and *foxes* out of breath.

For there is no wisdom or reason in any thing but religion, nor is any way of life less vain than another, but as it is made serviceable to piety, and conspires with the designs of religion to raise mankind to a participation and enjoyment of the divine nature,

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Therefore does our Saviour equally call men from the *cares* of employments as from the *pleasures* of their senses; because they are equally wrong turns of mind, equally nourish the corruption of our nature, and are equally *nothing* when compared to that high state of glory, which by his sufferings and death he has merited for us.

Perhaps Christians, who are not at all ashamed to be devoted to the cares and business of the world, cannot better perceive the weakness and folly of their designs than by comparing them with such states of life as they own to be vain and foolish, and contrary to the temper of religion.

Some people have no other care than how to give their *palate* some fresh pleasure, and enlarging the happiness of *tasting*. I desire to know now wherein consists the sin or baseness of his care?

Others live to no other purpose than to breed *dogs*, and to attend the sports of the field.

Others think all their time dull and heavy, which is not spent in the pleasures and diversions of the town.

Men of sober business, who seem to act the grave part of life, generally condemn these ways of life.

Now I desire to know upon what account they are to be condemed? For produce but the true reason why any of these ways of life are vain and sinful, and the same reason will conclude with the same strength against every state of life but that which is entirely devoted to God.

Let the ambitious man but show the folly and irregularity of *covetousness*, and the same reason will show the folly and irregularity of *ambition*.

Let the man who is deep in worldly business but show the vanity and shame of a life that is devoted to *pleasures*, and the same reasons will as fully set forth the vanity and shame of worldly *cares*. So that whoever can condemn sensuality, ambition, or any way of life, upon the principles of reason and religion, carries his own condemnation within his own breast, and is that very person which he despises, unless his life be entirely devoted to God.

For worldly cares are no more holy or virtuous than worldly pleasures; they are as great a mistake in life, and when they equally divide or possess the heart, are equally vain and shameful as any sensual gratifications.

It is granted that some cares are made necessary by the necessities of nature; and the same also may be observed of some pleasures; the pleasures of eating, drinking, and rest, are equally necessary; but yet if reason and religion do not limit these pleasures by the necessities of nature, we fall from rational creatures into drones, sots, gluttons, and epicures.

In like manner our care after some worldly things is necessary; but if this care is not bounded by the just wants of nature; if it wanders into unnecessary pursuits, and fills the mind with false desires and cravings; if it wants to add an imaginary splendor to the plain demands of nature, it is vain and irregular; it is the care of the *epicure*, a longing for *sauces* and *ragouts*, and corrupts the soul like any other sensual indulgence.

For this reason our Lord points his doctrines at the most common and allowed employments of life, to teach us, that they may employ

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our minds as falsely, and distract us as far from our true good, as any trifles and vanity.

He calls us from such cares, to convince us that even the necessaries of life must be sought with a kind of indifference, so that our souls may be truly sensible of greater wants, and disposed to hunger and thirst after enjoyments that will make us happy forever.

But how unlike are Christians to Christianity! It commands us "to take no thought, saying what shall we eat, or what shall we drink?" Yet Christians are restless and laborious till they can eat in *plate*.

It commands us to be indifferent about raiment; but Christians are full of care and concern to be clothed in purple and fine linen: it enjoins us to take no thought for the morrow, yet Christians think they have lived in vain if they do not leave estates at their death. Yet these are the disciples of that Lord who saith, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

It must not be said, that there is some defect in these doctrines, or that they are not plain enough taught in the Scriptures, because the lives and behaviour of Christians is so contrary to them; for if the spirit of the world and the temper of Christians might be alleged against the doctrines of Scripture, none of them would have lasted to this day.

[From Life Illustrated.]

HOW PRIESTS ARE EDUCATED.

A ROYAL commission has been inquiring into the great Catholic College in Maynooth, in Ireland, where more than half of the Irish priests are educated. The report of the commissioners makes the world acquainted with the modes of instruction, the discipline, the manners and customs of that important institution.

The number of students is about five hundred, and they are all supported by the funds of the college and the parliamentary grant. The average age of the students on entering is between eighteen and nineteen, and they remain at the college eight years. They are selected by the bishops from the most promising pupils of the diocesian seminaries. The qualifications for admittance is a slender school-boy knowledge of Latin and Greek. The commissioners say that "the students are generally very deficient in primary education—that is, in correct reading and writing of the English language." The famine, it appears, nearly annihilated the Irish preparatory schools, and, consequently, a large number of the students sent to Maynooth are raw, ignorant youths, just able to translate a few books of Virgil and a few of the Dialogues of Lucian.

Over the portals of Maynooth might be written: "Who enters here leaves Liberty behind." The students are absolutely prohibited from visiting each other's rooms on any pretext, or for any purpose! No conversation is allowed at meals. No student dare go one step beyond the college walls without leave. Every Wednesday, if the

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weather is fine, the whole body is marched out into the country, under strict surveillance; and during the walk, it is a very serious offense for the students to leave the ranks. The teachers live quite apart from the students; there is no intercourse between them of a social or friendly character. Students from the same diocese associate exclusively with one another; and this rule is so strictly enforced, that a wilful violation of it might be visited with expulsion. The dean is at liberty to open all letters and papers addressed to the students, and he exercises a strict censorship over their private reading. *Newspapers are absolutely prohibited!* The utmost vigilance of the faculty is directed to their complete exclusion; but, we are happy to know, that their efforts are not always successful. No freedom of action is allowed to the students; in all respects they are treated as children; and children they remain, in all respects but one—innocence.

In winter, all rise at six; in summer, at five. Two hours of every day are devoted to religious exercises; nine hours to study, and four hours and a half to meals and recreation. During the hours of study, one of the deans walks up and down the hall, overlooking the students—students, remember, who are from eighteen to thirty years of age. On rising in the morning, they are required to spend half an hour in prayer and meditation; before going to bed, an equal period in prayer and examination of conscience. There is mass daily in the chapel, which all must attend; and once in two weeks all are required to confess and receive the communion. During meals, a student reads the Bible aloud; but after finishing a chapter he is sometimes allowed to read a literary work. Twice a year there is what the Catholics call a "retreat" at the college, which last four days, and during which all intercourse between students is forbidden. Silence reigns within the college walls. Every student is supposed to be praying and meditating continually, and he is expected to fast within an inch of his life.

The knowledge acquired by the inmates of Maynooth is, as might be supposed, very limited. For the first four years they are chiefly confined to mathematics and the classical languages; the last four years are devoted to theology and Hebrew. The student has no tutor to whom he can apply for assistance in his difficulties, and the classes are so large that he is not called up to recite more than once in two weeks. One essay in Latin, Greek, or English, is required weekly from each, but it is seldom corrected. The annual examinations, say the commissioners, are so loosely and hastily conducted, that they afford no means of judging of the proficiency of the students. There is scarcely any instruction given in physical science, none in history; and no modern language is attempted except French. Once or twice during the last year of the course, each student is called upon to preach a sermon before the superiors of the college, who make a few remarks upon the performance.

In this way the spiritual guides of the Irish people are trained for their important duties. They issue from the college, in which they have been *incarcerated* for eight years, ignorant of the world and unacquainted with its history, with no experience of the trials, sorrows, and temptations of human life, habituated to mental servitude, and drilled to uniformity in feeling, opinion, and habit. The Maynooth system is the clerical idea of education fully carried out. When we

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consider for how many ages it was the only system on which high education was conducted, and that in a large proportion of Protestant colleges the plan of Maynooth has been merely modified, not essentially changed, we cannot but wonder at the past progress of the human mind, and still more at the strides it is now making toward complete emancipation. Man learns in spite of his appointed teachers, rather than by their assistance.

We know that Roman Catholic education is eminently calculated to subject mind, and body, and feelings to obedience; and that a church like the Romish, where this enslaving principle is exercised over every one from very childhood, the priests cannot be educated in any other way. But we naturally ask, What do they learn or study in the long space of eight years, after having been already initiated, at least in the classical languages, without the study either of the natural sciences, history, or politics? We will tell you: They study church history at large, but in their own sense, being prohibited from reading books on this topic which come from suspicious or heretical authors. On this subject, all circumstances of men and facts that would put the church, or the heads of the church, in an unfavorable light, are carefully covered or retrenched; their authors, enemies of the church, are described as monsters of iniquity—enemies of God and his holy church. History, consequently, is a vile handmaid for hierarchical purposes. They study the Bible, but in a way to scare at once all our Protestant clergymen and divines, with commentaries filling a dozen of huge folio volumes. And thus they are prohibited from seeing with their own eyes, and judging by their own reason. In fact, it is a crime for a Roman Catholic to interpret Scripture in any other way than that prescribed by the church.

Furthermore, the theology of the church is a systematic science—a science, I say, because they call it so; otherwise, there is no such thing as science in it. Howbeit, this science is given commonly in eight or nine octavo volumes, consisting of propositions, with pretended proofs of them from Scripture, the Fathers, and even old Aristotle. The Summa Theologiæ of St. Thomas, is an enormous folio, which would fill up 24 of our common 8vo's, of 1,000 pages each. And this is only a *summa*.

Finally, the ceremonies of the church have to be studied, too, and are fully studied. The neglect of them in any particular involves a *sin*; and if this happens in the ceremonies of the mass, it is a *mortal* sin, and a negligent priest may easily commit a dozen mortal sins in one mass.

This may give an idea of the employment of their time; an idea of

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the narrowness of their ideas, which priests bring with them into the world. They never learn to think or to reason; and will never allow to any one the right to think or to reason. They are not educated. Their minds are filled to satiety with strange and foreign ideas, in order that they may communicate them to others, and lead them in the same manner, if they possibly can. The priest knows but the church and her tenets, and drags his poor humanity forward without knowledge of himself; guides others without knowing them; speaking often about science without any adequate idea of science, and being, in fact, the enemy of science. Can such men be preachers, and educators, and professors, able to guide men into the true science of their relations to each other, to God, and to the universe?

M.

SPIRITUALISM.

What is the thing now called Spiritualism, appearing in the middle of the 19th century?

Were we to attempt to define it, and to do it justice, the definition ought to embrace the thing with its essential attributes. The definition, we confess, is not easy. Some would define it, A mysterious *rapping* noise, accompanied by the moving of tables, chairs, and of loose and detached letters of the alphabet, and afterwards so arranging them as to spell any required name; and all this done without the intervention of any human agency. All these phenomena, it is said, have been heard and seen by disinterested and competent witnesses.

Letters, it is moreover affirmed, have been written and handed to persons, by and through the same mysterious medium—that is, without any visible human hand or agency, and purporting to have been written by a departed spirit. These are the facts said to have been witnessed. And if so, they should be embraced in a complete and satisfactory definition of spiritualism. These phenomena constitute the external, visible evidence, urged by the advocates of spiritualism, in proof of its truth and certainty. Such is the testimony upon which the thing called spiritualism is believed.

But does the evidence sustain the testimony that the communications are spiritual? and if spiritual, are they worthy of belief? Were there not lying spirits in the days of the prophets? And may there not be lying spirits now as well as then? Let it be admitted, for the sake of argument, that the phenomena witnessed on these occasions are, in truth, spiritual manifestations of power over material objects,

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and that the communications in manuscript received, are actual revelations made by the spirits of the dead, are they in accordance with, and confirmatory of, the truth of those revelations made by the Holy Spirit, that spoke anciently by the holy apostles and prophets? If they be, indeed, the communications of good spirits, their revelations will be in accordance with the truth spoken by the Spirit of God. For we are commanded to try the spirits. Hereby we are to know the spirit of truth and the spirit of error. And besides, we are warned not to believe every spirit. For some, we are told, will depart from the faith, giving heed to seducing spirits and doctrines of demons—the spirits of dead men.

Now if these modern revelations, purporting to be from the spirit land, be actually spiritual communications, they are lying spirits, for they represent all the dead, however diverse their characters may have been while in the flesh, as comparatively happy. They never speak of any place of absolute punishment—no place of torment—no hell. Those who, while in the body, feared and worshiped God, and those who feared Him not, are seen to occupy the same sphere. The righteous and the wicked fare alike. All are happy.

Christ, who spake by the unerring Spirit of Truth, and who was truth himself, declared, "That they that have done good, shall arise to everlasting life, and they that have done evil, shall arise to suffer punishment." These shall go away into everlasting punishment, and those into life eternal.

But there is a geographical fact in the history of these spiritual manifestations that ought not to be overlooked. Whence did they originate? In the very hot-bed of Universalism. Rochester, New York, has had the honor of having had the first communications with the spirit land. Its advantages of railroad and water communication, have given it much importance as a commercial city; and its late connection, by spiritual telegraph, with the world of spirits, may add much influence to at least a numerous class of its population. The spiritual guides of a large portion of its good citizens, have always shown much zeal, and a becoming desire to deliver themselves, in their hebdomadal lectures, in such a manner as would free the anxious minds of their hearers from all fears as to their future welfare; and, therefore, the preacher sought to find out acceptable words to soothe their minds and quiet their conscience. And especially to the young and ardent votary of pleasure, saying to him, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart; for I would have you to know, that for all these things God will not bring thee into judgment." And with the same assurance, showing to all his faithful

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hearers that "God will not hereafter bring any work into judgment, nor any secret thing, whether it be good or whether it be evil."

But amid all this outward graceful display and ingenious argument, uttered in a style of magniloquence that makes it easy for the accomplished orator to tickle the fancy and captivate the gay and thoughtless devotees of pleasure and of mammon, the preacher himself cannot but feel that while he is playing his silly tricks in the face of his dying audience, there is within him something that tells him of a coming judgment, that shall contemn all such tinsel argument and specious sophistry, and that shall sustain inviolate the righteous decree that is ever sounding in his ears, "Say ye to the righteous it shall be well with him, for they shall eat the fruit of their doings. Say ye to the wicked it shall be ill with him, for the reward of his hands shall be given him."

Nor will the thinking portion of his auditors, in this progressive age, be always satisfied, or better pleased than the speaker with the gossamer veil thus thrown over their mental vision. With all his eloquence the arguments have become stale, and if not effete, are at least like the salt that has lost its saltness. They are powerless to allay the fears of a guilty conscience, whose upbraidings they cannot hush.

This is confessedly an age of expedients. And the greater the difficulty—the more hopeless and desperate the case, the more desperate the expedient or remedy should be. This is, by many, thought to be a logical conclusion. And that truly must be regarded a well nigh gone cause, that has lost its hold on terra firma and slid off into terra incognita—a land of spirits, a land of insubstantial forms and shadows.

The cause of Universalism is now felt to be in imminent peril. It shrieks for help. Its piteous cries are heard even to the spirit land. Its long silence, coeval with the flight of the first spirit from its clay tenement, has been at length broken in the middle of the 19th century. If not hell beneath, the spirits of the seven spheres have all been moved at the invocation from earth, "Tell us, ye dead, will none of you in pity disclose the secret! Tell us where you are, and we must shortly be." Obedient to the call, they come to the rescue, and their knocks at the portals of earth are heard, and the inhabitants thereof are startled at the strange response. At their mysterious touch doors fly open, chairs and tables, no longer obedient to the laws of matter, move upon their legs about the room. Strange phenomena! But, stranger still, the things they tell us. At first, their manner of speech appeared to the inhabitants of earth rude and of doubtful interpretation. But it was shortly found that their intercourse with men in the

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flesh, enabled the spirits to recover the art of writing legibly the la guages of earth.

Wonderful as was the medium of conveying these epistolary con munications, the things revealed were found yet more wonderfu Surely none would have conjectured that all things in the spir world, even to the seventh sphere, were made after the pattern of th things in our world of matter. And their occupations are similar t those followed by them while in the body. Commerce, agricultur and manufactures, still engage the attention of many. The learne professions, we are told, are also prosecuted with great interest an success. Not having ourselves seen or read any of these epistles we are not informed as to their facilities of travel or transportation or with what speed intelligence may be conveyed from one sphere t another, or from remote points to other points of the same sphere On these matters we are not as yet advised. We would, however refer our readers to the lectures of Dr. Robert Hare, of Philadelphia who is now, we understand, astonishing and delighting the good people thereof with a graphic view of the spirit land, with a classifi- cation of its inhabitants as they are found to exist in the seven spheres. He has been enabled to make to his fellow-citizens some interesting revelations relative to the present estate of some of our most distinguished revolutionary heroes and statesmen, for whose future welfare we had entertained some fears. Some of whom, we learn, are honored with the society of patriarchs, apostles and proph- ets, in the higher spheres. The distinction which our old fashioned book, called the Bible, has so clearly made between patriots, heroes and statesmen, of doubtful morals, and those distinguished for piety and purity of morals, is altogether ignored by the revelations of spiritualism.

If it now be asked, Where are the wise men of this world? Where are the learned scribes? Where are the reasoners and philosophers of the heathen world? The answer is now at hand. Spiritualism has lifted the curtain impervious to the vision of mortals, and has given to them a view of the seven spheres, and shown the relative positions of those who were once the great men of earth. Plato, Confucius, and Swedenborg, are seen in the seventh sphere, in company with Jesus Christ. The second sphere, which answers to the mythic pandemonium of the ancient Greeks, is situated some "sixty miles above our planet, and is the first residence of the ignorant and vicious spirits who have lately shuffled off their mortal tenements. This sphere resembles a vast desert, without a green spot to relieve the eye. Its denizens are seen straggling here and there, with no fixed object in view. All are seeking to minister to their perverted tastes.

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Some are holding forth in loud tones, and painting in false and gaudy colors the joy of their home; others, who occupied high stations on earth, hang their heads in confusion, and would fain hide themselves from view; but they are taunted with rude jests, and told that their pride of position will avail them nothing here. No children are seen in this sphere. No purity can exist where such evils abound. 'The loud laugh which speaks the vacant mind,' is heard pealing forth in derision, as the teachers from the higher spheres approach the motley group. A moral darkness pervades the atmosphere, which renders it gloomy and uncomfortable in the extreme. The inhabitants are dark and dismal in their appearance, and are continually tortured with the pangs of a guilty conscience. Here disorder and confusion reign supreme, each spirit vieing with the other in rendering discord more discordant. Some, however, in whom the work of regeneration has commenced, are seen ascending the spiral stairway of progress which leads to the third sphere."

The above description we have taken from a letter purporting to be the spirit Maria's narrative to her father.

This legend needs no comment to show that it was penned by a lying spirit in the flesh. Do we not see in it the hand of the Universalian Restorationist? What signifies the professed faith of such men in the Bible? Have such preachers any reverence for the unerring word of God? The demons believe and tremble. But these teachers are alike destitute of faith and fear. Those disembodied unclean spirits that spoke in the days of the Saviour, told the truth when they cried out, "We know thee who thou art, the Holy One of God. Art thou come to torment us before the time?" But these wicked spirits in the flesh cry out, without fear, against a coming judgment and a fiery vengeance that shall overtake and devour the adversary.

This imposture is much too barefaced to have the merit of a cunningly devised fable. The description of the seventh heaven or sphere, is little else than a servile imitation of Mohammed's highest heaven.

Besides, the character given the denizens of the spirit world, has all that dreamy, voluptuous langour of oriental indulgence, that shows a want of that manliness which a chaste imagination would depict as the most befitting immortals freed from the lusts and passions incident to flesh and blood. Take it, therefore, as it is, a mere fiction of a weak and unsanctified mind, attempting to draw a celestial landscape with an assemblage of objects and characters the most incongruous, and we have just such a picture as one can draw who has not one consistent spiritual idea in his mind. And for this reason alone, the limner can look upon his work and not blush. A. W. C.

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THE BIBLE AND LITERATURE.

All around us are wonders, deep and impenetrable. The heavens, that look down on us so lovingly and familiarly, and that seem not far away from us, are hid from us in awful grandeur, that defies any familiarity with their secrets. Every discovery in the wonderful mechanism of nature increases our wonder, but removes none of the mystery that surrounds all we see. For every phenomenon understood, reveals to us Infinite Wisdom and Power incomprehensible, and sends the mind still farther on, to fathomless questions.

We stand in the outer court of the grandest Temple, and while we look at its external proportions, we strive to catch a glimpse into its penetralia; but who has ever seen through the vail of the Temple? We look at the phenomenon of death. Our friend bids us farewell, and closes his eyes in death. The gates are quickly shut after him; and who has ever seen a ray of light from within, as he enters? How grand, awful, mysterious is death! We feel the presence of God—of eternity—of the mysterious. Nor does any view of, nor familiarity with death, lessen that mystery.

Thus, too, is the Bible. Wonderful, mysterious Book! full of sublime and awful import. Its commencement is with the darkness and chaos that shrouds the "beginning;" its conclusion, with the conflagration that terminates our earthly home. Its contents are mainly what God hath spoken to man upon the most fearful and momentous subjects of life, death, sin, and judgment. All the books on earth combined, make not men tremble like the Bible. Not only because of the awfulness of its subjects; not because, either, that they have been taught to fear it; but because, too, of the expressive mystery of its style, do men exceedingly fear and tremble at its final apocalypse.

What a wondrous book is the New Testament! Truly spake Jesus as never man spake; nor can men, by any effort, persuade themselves that their destiny is not in some way connected with what he spake. His life, his manners, as well as his words, impress us with awe. If ever any one was in earnest, we feel that Jesus was. If His mission was to save the world, he acted like it. From the commencement of his labors to their close, he never for a moment forgot the object of his coming. His very reliance, in regard to all sublunary things, throws a fearful mysteriousness around him. He never once mentions the name of Alexander, Xerxes, Julius Cæsar, nor Plato, Aristotle, Pythagoras, nor Confucius or Zoroaster. This is not strange in him, but so unlike other men.

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Robert Taylor, in his Diegesis, says, "Had Jesus Christ given such proofs of his superior wisdom as Zoroaster, [who, according to Taylor, made known the 47th proposition of Euclid,] his claims to Divinity might be considered." What a thought, that He whose mission was to teach mankind the way of life, should have so far forgotten himself as to lecture on Geometry! But He was from above, and all He said and did was to do for man what he could not do for himself—to find him acceptance with God and a home in his bosom. Hence, now as ever, Jesus stands before the world the most fearful, mysterious, as well as the most lovely Being, the world has ever known. Hence, too, the Bible, at every cost and sacrifice, is not only being spread over the nations of the earth, to give light and salvation to all men, but enters necessarily into all the better interests of society—the spirit of its laws, the bond of social economy, and, especially, the sum and substance of its best literature.

This brings me to the point of this paper—the influence of the Bible upon our literature. Science is the classification of the phenomena of nature; literature, the arrangement and application of thought, sentiment, emotion. What is necessary to science, is the comprehension of phenomena; to literature, the material of thought and feeling. When, therefore, we look at the Bible and its teachings, as we have imperfectly sketched; its all-absorbing themes, God, Satan, angels, sin, hell, heaven; themes embracing all the past and present, and those, too, that significantly grasp all that is future, we can easily see, that from this source will arise streams of exhaustless thought, and every variety of sad and pleasing, fearful and joyous sentiment.

Such is, and has been the fact, in the history of literature. Since the dawn of Christianity, the brightest galaxies of literature have gathered around the church. The distinguished author of the "Eclipse of Faith," dreamed a dream. He awoke one morning, and immediately sat down by his table to read a portion of Scripture. To his surprise, he found it only a blank book. He got his Hebrew and Greek Bible, and found them, too, blank. His servant soon came to tell of a like misfortune with his. Going into the street, he heard only of this wonderful circumstance. After the first shock was over, men began to devise plans for the restoration of the lost treasure. The plan adopted was to get together all the stores of literature, and get from it every passage extracted from the Bible. But to their surprise, when they examined their books they found a blank wherever a passage or thought of the Bible had been used. To their great distress, therefore, not only was the Bible lost, but all their most valuable and useful literature was so mutilated as to be entirely worthless. This was far more than a dream.

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We have no means of estimating the indebtedness of our literature to the Bible. Geology and its valuable literature, owes its excellence to biblical teaching of the formation of the earth. Ethnology and its rich literature, owes, too, its importance to the declarations of the Bible in regard to the origin of the human family; and rich and interesting as is this class of literature, 'tis worthless, in comparison to that more popular, pure, and beautiful style, that makes our families rich and privileged in chaste and elevating reading.

Poetry, the offspring of beauty and love, as well as of genius, draws its most beautiful and pleasing imagery from the Bards of the Bible. The poet, long dwelling on Parnassus, has, since Jesus, by his tragical death, made Calvary more than classic, taken his permanent dwelling there, and Jesus is his endless theme. On this humble, but far more favorable mount, he catches his highest inspiration, and sings songs that gratifies the world's highest intellectual tastes; melodies that soften the asperities of our natures; that soothe the wounded heart, that dry the weeping eye, that animate the faltering footstep. If the Bible were taken from us, the literature of the Bible would then be our most valuable riches. We still could talk and sing of our "Heavenly Home." Our pilgrimage would be still tolerable, for along the "Pilgrim's Progress" would be seen "angels' footsteps." Fainting Christians would again grow strong as they found the "shadow of the Cross" and saw the "distant hills."

Can a book of such wondrous age; passing through every stage of society unhurt; planting the germ of civilization, and then becoming its foster parent; suggesting laws, working out a chaste and happy literature; forming bands in society, and giving it harmony, love and happiness, be at last the "herald of a lie?"

Midway, Ky. J. W. P.

PROPHECY—*No. I.*

"Now I am come to make thee understand what shall befall thy people in the latter days." Dan x. 14.

THIS clause expresses the scope of the following narrative, or last vision of Daniel. In the year 606 before the Christian era, Nebuchadnezzar took Jerusalem, and carried Jehoiachim, Daniel, Hananiah, Mishael, Azariah, and many others, captives to Babylon. There they served the king of Babylon seventy years, according to the prediction of Jeremiah. The Chaldean dynasty terminated 538 years B. C., and in the 68th year of the captivity. Babylon was then taken by

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Cyrus, after a siege of two years; and Cyaxares or Darius the Mede, the uncle and father-in-law of the conqueror, ascended the throne of the fallen Belshazzar. He reigned over the conquered empire two years, and left it to Cyrus, the Jews still being in captivity.

But in the first year of Cyrus, 536 years B. C., God stirred up the spirit of that prince to make the following remarkable proclamation: "Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him; and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold, and with goods, and with beasts; besides the free-will offering for the house of God that is in Jerusalem." Ezra i. 2-4.

This decree of the most powerful monarch then living, in behalf of an enslaved people, greatly revived their drooping spirits. Most of the fathers of the captivity had gone to their final rest; their mournful pilgrimage was ended; their harps were hanging on the weeping willows of Chaldea; their bodies were lying in the unconsecrated ground of an idolatrous nation; and their spirits had gone to receive their final rewards. But their children now resumed their harps. After the proclamation of Cyrus, the sacred melodies of the temple were heard within the walls of Babylon; and the lyre of David was again heard, in tones of divine harmony, along the banks of the Euphrates. Medes, Persians, Babylonians, Chaldeans, and other idolatrous tribes of the Medo-Persian empire, listened with astonishment, while an emancipated nation sung the following song of deliverance: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, The Lord hath done great things for us: we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves." Ps. cxxvi.

Forty-two thousand three hundred and sixty persons, with their servants and maids, of whom there were seven thousand three hundred and thirty-seven, soon after commenced their march for Jerusalem, under Zerubbabel, of the royal line of David, and Jeshua the son of Jozadak, the son of Seraiah, who was high-priest when Jerusalem was taken by Nebuchadnezzar. They arrived in Judea about the be-

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ginning of the year 535 B. C. And having made the necessary arrangements for their families, "the people gathered themselves together as one man to Jerusalem." They erected the altar of burnt-offerings; offered the legal sacrifices; kept the feast of tabernacles, and "in the second year of their coming to the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites from twenty years old and upward, to set forward the work of the house of the Lord. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." Ezra iii. 8, 10, 11.

These events were matters of great joy to the wise, benevolent, patriotic, and pious prince whom God had raised up from the degradation of a captive to the highest honors in both the Chaldean and Medo-Persian empire. No man ever breathed a more patriotic spirit than did the prophet Daniel. Even when overwhelmed with the political concerns of the empire, and surrounded with the most embarrassing circumstances, the burden of his soul was his enslaved brethren, the desolations of Jerusalem, and the neglected worship of the God of his fathers. From these matters, no decrees of Nebuchadnezzar or Darius could divert his mind. When he *knew* that a plot for his destruction had been framed by his own political colleagues; when he knew that the writing had been signed, according to the inexorable law of the Medes and Persians, by the most powerful monarch on earth, threatening vengeance upon any and every person who, within thirty days, should dare to petition any god or man, except Darius himself; when he knew that he was the object of the most unrelenting envy, malignity, and malice, he calmly and deliberately went into his house, *and his windows being open toward Jerusalem*, three times a day did he bow down and worship the God of his fathers. He it was, that could indeed say from the very depths of his heart, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

And when about the same time, he learned from the writings of Jeremiah the prophet, that the day of Israel's redemption was at hand,

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he set his face unto the Lord God to seek it by prayer and supplications with fasting, and sackcloth, and ashes. And what a prayer was then uttered! how appropriate; and how full of the spirit of a great, and humble, and pious heart. The burden of it is contained in the following lines: "O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renown as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear and hear; open thine eyes, and behold our desolations and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, for thy city and thy people are called by thy name."

How, then, must the heart of this aged servant of the Most High have rejoiced, when about two years after this, Cyrus published his decree for the emancipation of Israel, the restoration of the sacred vessels of the house of the Lord, and the rebuilding of the temple! How grateful he must have been, when he heard that the altar was again erected, the legal sacrifices offered, and the foundations of the temple laid on mount Moriah.

But the next year he was again clothed in sackcloth. "In those days, I Daniel was mourning three full weeks. I ate no pleasant bread; neither came flesh nor wine into my mouth; neither did I anoint myself at all, till three whole weeks were fulfilled."

Why this change? In many things he had been disappointed. Only a small portion of the twelve tribes scattered throughout the empire, returned to Jerusalem. These were generally of the poorest class. The rich were unwilling to leave their possessions in Assyria and Babylon. The Samaritans, by their opposition and misrepresentations, were greatly retarding the work. The revelations concerning the future were dark, mysterious, and in some respects ill-forboding. In answer to his pathetic prayer for the restoration of Jerusalem, Gabriel had informed him that the walls of the city would be built in times of great trouble; that in sixty-nine weeks from the decree of Artaxerxes to restore and to build Jerusalem, the Messiah would come, but would soon be cut off for the sins of others; that a foreign prince would come and again destroy the city and the sanctuary; that

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the war would be attended with great desolations; and that on account of various abominations, the land would be a desolation even until the consummation.

These, and probably other causes, deeply affected the heart of the prophet. He was now about ninety years of age; and on the very verge of Jordan. Like Moses, he desired to go up to the top of Nebo, and view the distant future, and especially to see more clearly the fortunes of his brethren according to the flesh. For this he seems to have prayed; for this he fasted; and on this account, an angel, clothed like the Son of God, as he appeared to John on the isle of Patmos, was sent from the court of Persia to meet him, as he meditated on the banks of the Tigris.

The scene is very impressive. It reminds us of the conversion of the great apostle on his way to Damascus. The attendants of the prophet fled to hide themselves, and Daniel himself was much impressed by the vision. But the angel addressed him in the most kind and compassionate manner. He assured him, that from the first day that he set his heart to understand and to chasten himself before God, his prayers were heard; that he had now come to make known to him the desires of his heart, the fortunes of his people in the latter days; that neither he nor his brethren were forgotten by the God of their fathers; that they were the objects of the most tender angelic and divine solicitude; that Michael and himself were the ambassadors of heaven in the court of Cyrus, to plead the cause of Israel, and to give them favor in the sight of their political masters.

He then related to him their future history, chiefly through that of other nations with which they would be politically associated, or on which they would be, in any manner, dependent. He spoke briefly of some of the principal kings of Persia; the conquests of Alexander; the wars and exploits of his succecsors, especially of the kings of Egypt and Syria; the invasion of the Romans; the fall of Jerusalem; the labors and fortunes of the primitive Christians; their deliverance by Constantine; the corruptions of Christianity; the reign of Antichrist; the wars of the Saracens; the conquests of the Turks; the fall of their empire; the subsequent troubles and conflicts of nations; the return of the Jews to Palestine; their conversion to Christianity, and their agency in evangelizing the world; the commencement of the millennial reign; and the safety and security of Daniel, notwithstanding the wreck of thrones and the fall of empires.

These were the angel's themes. These are ours. On these we propose to write a series of articles for the readers of the *Harbinger*. And to the investigation of these subjects, we, therefore, invite the earnest attention of all who desire to understand the past, the present, and the future.

R. MILLIGAN.

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JESUITISM AGAINST FREE POLITICAL INSTITUTIONS.

IMPORTANT DECLARATIONS.

Rome and free institutions are irreconcilable. This is the clear conviction of every one who has studied Rome in its deeds and in its doctrines; in both of these it has chosen its position of eternal hostility to every liberal idea, religious or political. History may have some exceptions, in the conduct of some Romanists, to record: these exceptions prove nothing, as they are so small in their manifestations and consequences, and so rare in occurrence; and as they are, above all, so utterly inconsequent and at variance with the whole history, avowed policies, and doctrines of Rome. The most perfect embodiment, however, and the ripest fruit of the great Apostasy; is Jesuitism. This order is the full spirit and genius of Romanism brought into its most complete, normal developments and boldest activity. It is the puissant, trusty arm, on which Rome leans in the greatest hour of need. This dark order, in its amazing ubiquity, and activity of devotion, has its machineries and representatives, open or secret, all over the civilized world, watching and working unwearied to a single end.

By its original and unchanged constitution, this order is under the absolute control of one man—the *General* of the Jesuits;—he is absolute, except, only, as he bows before the Pope; yet even in that direction, he has often made his power felt. Every Jesuit has, from the moment he takes the awful oath of fidelity to the order, resigned, *absolutely*, all will, all individual thought, all action, on his part, into the absolute hand of his General. He becomes as the statutes of the order declare it, *ut cadaver as a corpse*,—that is, all his own free life and being dies, and he becomes, in this respect, as a dead instrument perfectly passive in the hands of his Superior. He knows now no further duty, law, or obligation, than the will and command of his General; this is to him the *only* guide in all things. Whatever his Superior commands him to do, be it to assassinate Henry IV. of France, poison a Pope, or strive to subvert a government to which he has sworn allegiance, he regards it his highest duty to do it with good will and readiness.

To this order all means are sanctified that tend to the end in view—perjury and murder *avowedly* not excepted. We say avowedly; for it has so been avowed by them.

The order, so under the absolute control of, and embodied in one single head, has but one idea for its mission. This idea is, the abso-

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lute and entire subjugation of all to the Pope of Rome. It has, and claims no other mission; it never labors for any thing else, but its own glory in this total triumph of the idea of absolute Papacy. We say it aims at the subjugation of *all* to the Pope of Rome. This is what we mean: Its notion of the Papacy is not the moderate one of many of the better Romanist clergy and laity,—a mere spiritual control. Its beau ideal is the Papal idea of Hildebrand,—the bringing of *all things*, religious and political, as of old, under the sceptre or foot of the Pope. *The whole world at the feet of Rome's monarch*, is the ideal of the hopes and labors of Jesuitism.

We have thus referred to the fact, that the Jesuit order all over the earth is under the control of one absolute head. We have an object in this; it is to impress upon the reader's mind that the ideas and aims of this order everywhere must necessarily be the same; in Europe and America, in Asia, in Africa, and the islands of the sea;—one genius alone guides, inspires, and controls it. What its principles and aims are in Italy, Spain, they are in England and the United States. These it will not everywhere, for policy's sake, avow; it will even deny them; for its laws of policy allow dissimulation, falsehood, perjury,—any thing that will conduce to the end,—"to the greater glory of God," as it is termed. Its real ideas and aims are only to be undisguisedly seen in its statutes and constitution, in its standard unrestrained writings, its *deeds*, and finally in its avowals where it has nothing to fear, and where such avowals are only to its advantage. This latter point brings us immediately to the particular object of this article.

It is well known that the terrible lengths to which Jesuitism often pushed its machinations, made it not seldom obnoxious to the ill will of intensely Catholic governments, causing these to tremble for their political safety, and finally to expel the order from their borders. By the general solicitation of the Catholic powers once, the Pope was obliged to dissolve the order; though pressed by necessity, another Pope re-constituted it again in our own age. There is not on earth a more absolute tyrant than the Bourbon King of the Two Sicilies, Ferdinand II. of Naples. Yet the intrigues of the Jesuits, and the demands of the people, momentarily free, caused the order to be expelled from the kingdom of Naples. As soon as the perjured assassin, Ferdinand, regained the full power of his tyranny, these Jesuits returned in triumph. It appears now that the preaching and teaching of this order, laboring constantly to inculcate the idea of the Pope's supremacy over all Kings and Potentates, has given offense to the Neapolitan government. Ferdinand's ideas of his *own* absolute authority over the bodies and souls of his subjects, are encountered by this ex-

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treme doctrine inculcated constantly by the Jesuits. A serious difficulty has consequently ensued between the government and the order. The director of the police, Signor *Mazza*, sometime since sent for *Padre Giuseppe*, the chief of the Jesuits in the Neapolitan dominions, and signified to him that his order, who had the public instruction in its hands, must cease to inculcate the obnoxious doctrine. The Minister of Police further advised *Father Giuseppe* to remember 1848; and that while they were then politely sent out of the kindom in *coaches*, if they persisted in this course, the government would this time send them out differently,—'*novi i caceremo a calci*,' said the minister; that is, in plain terms, it would *kick* them out.

This was terrible news for Father Giuseppe. He hastened to his convent and immediately got up a protest, which was signed by all the Jesuits to whom it could be got in haste. This protestation was presented to the King; and two days after was published at Naples. We do not yet know how the matter terminated. The address, however, as a document of rare interest to Americans, we give from a French paper, soliciting for it a careful reading and reflection from the reader. Learn the mission of the Jesuit.

To his Royal Majesty Ferdinand II., King of the Two Sicilies:

Royal and Sacred Majesty!—*Sire!* It is with much surprise that we learn that our sentiments are suspected on the subject of absolute monarchy. For this reason we believe it to be our duty to lay our views before you in this protestation. Majesty!—not only anciently, but also very recently, from our establishment in 1821 until the present, we have always inculcated respect, love, and devotion to the King our Lord, to his government, and to the form of his government, that is, to *absolute* monarchy.

We have done this, not only from conviction, but also because the Rev. Doctors of our company, Francesca Suarez, Cardinal Bellarmine, and many other theologians and publicists of our order, have publicly taught that an absolute government is the best form of government.

We have done it, also, *because the internal economy of our company is monarchical; and thus we are by maxim* [*principle*] *and by education, devoted to absolute monarchy, in which alone Catholicism can have a defense and a certain prosperity by the wisdom and zeal of a pious King.*

Majesty!—the doctrine which we believe and maintain, namely, that absolute monarchy is the best government, is demonstrated by the damage we received in 1848. We were the victims of the liberals, because the liberals were then, and are now also, well persuaded that the Jesuits are the supports of absolute monarchy.

These matters, O Majesty! are well known; and the liberals would sooner believe that the sun could not rise to-morrow, than to admit that the Jesuits would favor them; therefore, also, every time that they attempt a revolution, their first object is to despoil the Jesuits.

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For this reason the liberals, by an inviolable disposition of their law, will not admit a Jesuit among them, nor any one affiliated to their order. It is a known fact, that the Jesuits in the kingdom of Naples have always taught that it is unpardonable to make revolutions to change the absolute monarchy which the reigning dynasty has always maintained.

If this is not sufficient to free us from the charge of being liberals, we humbly implore your Majesty to indicate to us what we must do to be considered decided absolutists.

Indeed, the Jesuits have never been, at any time or place, charged with liberalism; and what motives could they have not to love and defend the absolute government of the august monarch, Ferdinand II., who has loaded them with benefits?

Finally, Majesty, we have made no other use of this sovereign munificence, than to advance the welfare of Christian morality, of Catholicism, and of the reigning dynasty, and to profess our unchangeable fidelity to absolute monarchy, to which we declare ourselves forever devoted; and we hope that your Majesty will graciously permit us to confirm this sentiment at your Majesty's feet by the words of our mouth.

The present declaration is signed by me, by the Father Counsellors, and by all the others present, in the short time we have had to bring together our signatures. If your Majesty desires to have the signatures of all the Jesuits in the province of Naples, they can easily be obtained. In the meantime, we who sign this, guaranty fully our devotion, in every test, to absolute monarchy.

GIUSEPPE MARIA PALADINI,
of the Provincial Company of Jesuits (with 23 others.)

New College of Jesus, Naples, Nov. 2, 1854.

This is Jesuitism, fully developed on a point of most capital interest to every lover of civil and religious freedom everywhere. The language in the foregoing document is so plain that comment is needless. He that cannot understand this, and will not learn from it, in what light, politically, to regard the Jesuits—*all* Jesuits, everywhere—is blind to his own ruin.

Now, as we said in our introductory remarks, the Jesuits are all under the absolute head of their General, who resides at Rome,—a truth averred boldly in one of the preceding paragraphs, the third; let the reader refer to it again. Besides this, they also receive, all of them, the same education, to fit them for their order's activity and devotion. In the Jesuit's College at Rome, there are departments for every part of the world—the German, English, French, &c.; all, however, under the self-same system,—the departments referring only to diversities of language. Here the most absolute annihilation of all freedom of mind and body is the all-controling, all-directing idea. They are made *ut cadavera*, as *corpses*. We speak not from vague statements;—our information is from the pen of a German literatus, who, from false views of devotion, entered it in his youth; but left it

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again, on account of the fact we have just stated. We might illustrate the charge we have made by many interesting facts given by him; but it is needless here. From this College the Jesuits are sent out all over the world, the passive instruments of their General, all inspired with one all-absorbing, all-directing idea. The Jesuits who are in the United States, were educated there, in the same system of education, in the self-same thoughts, ideas, and convictions, as those of Naples, who conceived and signed the above document.

These Jesuits, so educated at Rome, are already here by hundreds, and are still in large numbers landing on our shores, because here the widest and freest liberty of operation is granted to them. Their chief office here is, what they chiefly strive to secure everywhere,—*the education of youth*,—for which they seem to be even more eager than the sacerdotal offices, though they fill both. In the glorious "Queen of the West," Cincinnati, St. Xavier's College, named after one of the earliest and most illustrious of the order, a large educational establishment, is in their hands. All over our land, from New York to New Orleans, from the Atlantic to the Pacific, this order is controling the education of many thousands of native and foreign youth. What their own education, and convictions, and aims are, we know;—will they teach any other than their solemnly and deeply cherished sentiments to the docile minds entirely in their hands? The influence of the Jesuits is immense; their aims and desires, the destruction of all we hold most dear, and their determination and devotion to secure these, most unscrupulous and death-defying. Can a Jesuit, by even the most liberal construction of our naturalization laws, be justly allowed to become an American citizen? In view of the foregoing, what would be the issue of giving a part of our state taxes, devoted to school purposes, to the exclusive control of Catholics, whose schools are filled by Jeauits and their affiliated?

Grave facts, these are, that are intertwining themselves most significantly with the political and civil frame of our nation; and with reference to which, in many places, we have already been called upon to act. Other crises may, do doubtless, yet demand our action, in which the remembrance of the truths we have here exposed, may be of service.

Reader, learn well from the above the mission of the Jesuits!

CHAS. LOUIS LOOS.

WHEN the Christian has to bear neglects or affronts, let him remember that they are nothing compared to those which God sustains every moment.

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PROPHECY—*No. II.*

'It is a true saying, that we now see and know only in part. The future is veiled from our natural perception; and many of the present living realities are to us as though they were not. Had we a sense to discern the spiritual, as we now, through the medium of the eye, perceive the material, what a changed aspect would the world present! The servant of Elisha was filled with terror and alarm, till the prophet said, "Lord, I pray thee, open his eyes, that he may see." Then all was safety and security. The mountain was full of horses and chariots of fire round about Elisha. Those ministering spirits that wait on the heirs of salvation, well knew how to deliver this servant of the Most High from the Syrian hosts.

Their agency is as clearly marked in the social, political, and religious fortunes of the Israelites under the Chaldean and Persian monarchies. The promotion of Daniel from the condition of a captive of captives, to a seat nearest the throne of Darius, is one of the most remarkable phenomena in political history. Where, then, were the native officers that had waded through seas of blood to place Darius on the throne of Babylon? Where were the proud magi, the philosophers and sages of Media and Persia? Where were the devotees of sabianism, when an humble servant of the God of Israel assumed the sceptre of empire under the administration of Cyaxares? These questions imply too profound a philosophy for the materialist and those who deny the doctrine of a special providence. But they are all plain to him that understandeth; to him who acknowledges and recognizes a spiritual agency in the government of the universe. The mystery was, in fact, solved when the angel said to Daniel, "In the first year of Darius the Mede, I stood to confirm and strengthen him."

To the same celestial messenger, under the guidance of that great Spirit that searches all things, yea the deep things of God, we are indebted for one of the most remarkable series of prophetic events recorded in the Holy Scriptures. His object is to give a synopsis of the future history of the twelve tribes. He, therefore, commences with a brief notice of the government to which they were, at that time, subject. "There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches, he shall stir up all against the realm of Grecia." Dan. xi. 2.

These four kings were Cambyses or Ahasuerus the first, Smerdis the usurper, Darius Hystaspes, and Xerxes the great. Cyrus, the benefactor of the Jews, died 529 B. C. His decree for the restora-

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tion of Israel and the rebuilding of their temple, was not revoked during his reign. But notwithstanding the favor of the greatest of monarchs, and the pathetic exhortations of the prophets Zechariah and Haggai, the work progressed very slowly. For "the people of the land weakened the hands of the people of Judah, and troubled them in building; and hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius (Hystaspes) king of Persia."

Cambyses or Ahasuerus, succeeded Cyrus 529 B. C. His reign of seven years and five months, was distinguished by a series of the greatest enormities. In the beginning of his reign, the enemies of the Jews wrote unto him an accusation against the inhabitants of Judah and Jerusalem. But he seems to have had too much respect for his father, to revoke his decree publicly; though in various ways he so discouraged the work, that but little was done during his administration. He died by a wound from his own sword; and in 522 B. C. he was succeeded by Smerdis the usurper, called, also, Artaxerxes.

Smerdis was a bigoted leader of the Magian sect, violently opposed to the Jews' religion, and, therefore, predisposed to favor any complaint made against them. He had not to wait long for an opportunity. As soon as he was seated upon the throne, Rehum the chancellor, Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathkites, the Tarpelites, the Apharsites, the Archivites, the Babylonians, the Susanchites, the Dehavites, the Elamites, and other tribes west of the Euphrates, addressed to him the following letter: "Be it known unto the king, that the Jews who came up from thee to us, are come unto Jerusalem, building the rebellious and bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom; and so thou shalt endamage the revenue of the kings. Now, because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king, that search be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city destroyed. We certify the king that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river." Ezra iv. 12–16.

This appeal was successful. Smerdis immediately gave orders that

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the work should be stopped. So it ceased till the second year of Darius the son of Hystaspes. But fortunately for the Jews and the cause of humanity, the reign of the Magian was of short duration. He occupied the throne but seven months, and was then slain by a band of seven Persian noblemen, who had discovered the imposture.

After the death of Smerdis, his decree against the Jews might have been regarded as null and void. The Persian government had respect neither for his person nor his administration. But the Israelites had lost the zeal that brought them from Babylon. They neglected the temple, and were devoting themselves to their own domestic affairs. Like many slothful Christians of the nineteenth century, they said, "The time is not come; the time that the Lord's house shall be built." Only sixty-eight years had elapsed since the destruction of the temple by Nebuchadnezzar. And as Jehovah had, by Jeremiah, limited the captivity to seventy years, the Jews willingly made this false application of prophecy a pretext for neglecting this sacred duty; though every hindrance was now removed out of their way. The prophet Haggai was, therefore, commissioned to say unto them: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts, consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts, consider your ways. Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord of hosts. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of my house that is waste, and ye run every man into his own house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Hag. i. 4–11.

This admonition was duly regarded. Zerubbabel the son of Shealtiel, and Joshua the high-priest, and all the rest of the people, came and did work in the house of the Lord their God, on the twenty-fourth day of the sixth month, in the second year of Darius Hystaspes.

This again excited the envy and jealousy of the Samaritans. They made another attempt to stop the work through the influence of Tatnai, governor of the western provinces. But when the matter was referred to Darius, he promptly confirmed all that Cyrus had done;

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and gave orders that the Jews should not be interrupted in the work; that the expenses of the building should be defrayed out of the tribute money collected from the provinces west of the Euphrates; that bullocks, rams, lambs, wheat, salt, wine, and oil, should be furnished for the daily services of the altar and the temple; and that any who would attempt to interrupt the work, should be hung upon a gallows constructed from the timber of his own demolished dwelling.

This decree was promptly executed by Tatnai and Shethar-boznai. The Lord, also, by the most special indications of his providence, and by sundry communications from Haggai and Zechariah, greatly strengthened the hands and encouraged the hearts of Zerubbabel, Joshua, and all the people. The work progressed rapidly; and the house was at length finished on the third day of the month Adar, in the sixth year of Darius; which was about twenty years after its foundation was laid by Zerubbabel under the reign of Cyrus. The temple was then dedicated; and on the fourteenth day of the next month, the passover was celebrated with great joy and solemnity.

In many respects the second temple was greatly inferior to the first. The ark of the covenant, the Shekinah or symbol of God's presence, the Urim and Thummim, the sacred fire that ever burned upon the altar, and the holy anointing oil, were all wanting in the temple of Zerubbabel. But these things were more than supplied by the Desire of all nations.

"Thy famous temple Solomon,
Was by the latter far outshone;
It wanted not thy glittering store,
Messiah's presence graced it more."

The Persian empire attained its greatest limits in the reign of Darius Hystaspes. He subdued the revolted Babylonians; added Thrace and India to his dominions; quelled an insurrection of the Ionians; made some conquests in Scythia; and was about to lead an army into Greece to punish the Athenians and to vindicate the glory of the Persian arms, when death put an end to his long and useful reign. He died at Susa or Shusan, the capital of his dominions, 485 B. C., leaving to his son Xerxes the throne and government of the empire.

Xerxes was the fourth king after Cyrus; and therefore, the person of whom it was said by the angel, that he would be distinguished by the great abundance of his riches; and that through the influence of his wealth, he would stir up all against the realm of Grecia. This prophetic account of Xerxes, is fully sustained by the testimony of contemporary and subsequent historians. The revenue of Persia at that period, was immense. India alone, the twentieth prefecture of the empire, paid into the royal treasury one Euboic talent of gold per day, or three hundred and sixty per annum, according to the Persian mode of reckoning time. This, in our currency, would amount to

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not less than four millions eight hundred and sixty-one thousand eight hundred dollars. And when we take into consideration the spoils of so many conquered nations, and the revenue of the other provinces, the account of Justin and Herodotus no longer appear to belong to the marvellous. Concerning the wealth of Xerxes, the former says: "If you consider this king, you may praise, not the general, but his riches; of which there was so great an abundance in his kingdom, that when rivers were dried up by his army, his wealth remained unexhausted."

Xerxes spent the first two years of his reign in regulating his domestic affairs, and reducing to subjection the revolted Egyptians; but the next three years were devoted to stirring up all against the realm of Grecia, and making preparations for the war. According to Herodotus, the following nations accompanied Xerxes into Europe: the Persians, Medes, Cissians, Hyrcanians, Assyrians, Chaldeans, Bactrians, Sacae or Scythians, Indians, Arians, Parthians, Chorasmians, Sogdians, Gandarians, Dadicoe, Caspians, Sarangae, Paetyes, Utians, Mycians, Paricanians, Arabians, Ethiopians from both Asia and Africa, Libyans, Paphlagonians, Ligyes, Matienians, Mariandrians, Syrians, Phrygians, Armenians, Lydians, Myscians, Bythinians, Meionians, Milyae, Moschians, Tibarenians, Mares, Alarodi, Saspires, and some others from the islands adjacent to the continent. Besides these, there followed him of the European nations, the Thracians, Paeonians, Eordi, Bottiaeans, Chalcidians, Brygi, Pierians, Macedonians, Perrhoebi, Aenianes, Dolopians, Magnesians, and Achaeans; so that when he arrived at Thermopylæ, his army amounted to two millions six hundred and forty-one thousand six hundred and ten fighting men; and at least as many more servants and workmen of different ranks and occupations; making a grand total of five millions two hundred and eighty-three thousand two hundred and twenty men, who followed Xerxes into Greece. And the same historian adds: "But of women who made bread, and concubines, and eunuchs, no one could mention the number with accuracy; nor of draught-cattle and other beasts of burden; nor of Indian dogs that followed, could any one mention the number, they were so many. Therefore I am not astonished, that the streams of some rivers failed; but rather, it is a wonder to me how provisions held out for so many myriads. For I find by calculation, if each man had a choenix of wheat daily, and no more, one hundred and ten thousand three hundred and forty medimni* must have been consumed every day; and I

* The medimnus was a Greek measure of about 11 gallons and 7,15 pints. The daily allowance of wheat must, therefore, according to this estimate, have amounted to about 164,044 bushels.

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have not reckoned the food for the women, eunuchs, beasts of burden, and dogs."

This immense host was brought from the east. But the west was also stirred up against the realm of Grecia. According to Herodotus, the Carthagenians and other nations of western Africa and Europe were employed in the service of Xerxes. While he was invading Greece, Hamilcar led an army of three hundred thousand Carthagenians, Phoenicians, Lybians, Iberians, Ligyans, Elisycians, Sardinians, and Cyrnians, against the Greek colonies of Italy and Sicily. So fully and unequivocally does the testimony of this heathen historian confirm the prediction of the angel, made and recorded concerning one of the most celebrated events of profane history, fifty-three years before it actually occurred.

Daniel says nothing concerning the success of this expedition; and therefore, it is not important that we should enter into the details. Suffice it to say, that the battle of Himera deprived Xerxes of all farther aid from his western allies; and that those of Thermopylæ, Salamis, Platea, and Mycale, fully convinced this proud and haughty monarch that it was vain for him to attempt farther the subjugation of Greece. He hastened back to Susa, and gave himself up to pleasure, luxury, and debauchery.

"Ah! what a life thus spent? and what are they
But frantic, who thus spend it? all for smoke—
Eternity for bubbles proves at last
A senseless bargain." B. M.

OUR PROGRESS.*

We have now entered upon the thirty-fourth year of our editorial existence. For the first seven years of this period we aimed our efforts against such errors as we deemed most inimical to the cause of truth. They were, at the time, the popular errors of Protestant Christendom, and, consequently, most influential in hiding from the minds of the people that "*form of sound words*" which we regarded as the only instrumentality that Heaven would bless for the restoration of Primitive Christianity in its doctrine and practice.

Having in this preparatory step succeeded, even beyond our most sanguine expectation, in bringing before the minds of the people, and

* The reader will perceive, that in speaking of "Our Progress," we have reference, not to ourself, but to the labors of Elder A. Campbell.

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to the conviction and joy of thousands of our cotemporaries, the primitive gospel and order of the Christian church, we at length found ourselves standing upon a more commanding eminence, from which we saw, or thought we saw, in the distance, evident signs of our approach to that happy period, so long and so ardently desired by the saints of the Most High, called the millennial glory of the church. Accordingly, taking our reckoning from this point, and with reference to the object before us, we set our compass, spread our canvass, chose our motto, and set sail for the desired haven.

If we had any peculiar qualifications for the work which we had assigned ourself, it was to be found in the deep conviction that there had been a great departure from the truth, as taught by Christ and his apostles; and with this conviction, a firm persuasion, that if the apostolic gospel were proclaimed again in its ancient simplicity, it could not fail of restoring Christianity in all its pristine power and glory. That before its risen power, the darkness of error would be dissipated, as the pestilential fogs of the morning before the glorious orb of day.

The last twenty-five years have given a very general prevalence to the primitive gospel, not only in our own happy country, but it has found its way into Europe, Asia, and the Isles of the nations. Humble, therefore, as our labors have been in the cause of truth and righteousness, we feel that they have not been in vain; nay, that they have been signally blessed, in emancipating many of our perishing race from the entangling and bewildering systems of religious error imposed on them in lieu of the glorious gospel of the grace of God, as well as freeing multitudes of the careless and unconverted from the bondage of sin, who have been made to rejoice in the assurance of pardon and in the hope of future blessedness.

Such demonstrations of the saving power of the apostolic gospel have we often witnessed, which have greatly emboldened and encouraged us in our work of faith and labors of love. Of one thing we feel assured—and he who doubts the tenability of the ground of our assurance let him try us—that the original apostolic gospel has been, within the last quarter of a century, fully restored to the world in all its simplicity, purity, and power.

All that is wanting to its ultimate, complete, and universal triumph over every false system and refuge of lies, is, that it be now carried, by competent missionaries of the cross, to every city, town, hamlet, and cottage of every country, nation and language.

Already Catholic Italy, Mohammedan Turkey, and idolatrous China, are eagerly asking for the Bible. The power of the Beast and

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the false Prophet is already so far crippled, that neither dares to unsheath the sword of religious persecution against its subjects.

The strong and vigorous mind of Lutheran Germany no longer does homage to the Articles of the Augsburg Confession, nor yields assent to the dogma of infant rantism. The one they regard as proscriptive, intolerant, and an unjustifiable attempt to fetter that freedom of thought which they claim in right of their spiritual descent from their illustrious Reformer. The other they repudiate on the ground of its literary puerility, and the holding of it as forfeiting all just claims to literary, philological, and biblical distinction.

These are some of the signs of the times that augur better things in reserve for the nations of the earth, shortly to be accomplished. Not the least ominous of these is the feeling that pervades the religious minds of the two most enlightened nations of the civilized world, viz: that we need a purer version of the inspired Word. The very feeling itself indicates progression in the right direction.

Since the days of Wickliffe, no religious reformation has been effected without the aid of a new or improved translation of the Holy Scriptures. But the attempt has often been regarded as a temerity worthy of death. The blood of Tyndale yet cries for vengeance.

And even now, in the midst of the 19th century, the present attempt at revision of the King's Version is not without some risk to the religious reputation of not a few of the most pious and learned men of the age. Although the need is generally acknowledged, and the attempt to respond to the wishes of the people is regarded as respectful and kind, yet there are those who would keep the consciences of the people, that are ready to denounce the attempt as wicked, and those who make it as innovators, reckless, and irreverent.

Could, however, such men see, that, Jannes and Jambres like, they resist the dissemination of the pure and unadulterated Word, they would not certainly be emulous for the fame of those of olden time, who built the monuments of the prophets whom their fathers had put to death.

Let them take heed, therefore, that while they are loud in the praise of Wickliffe, Jerome, Luther, Tyndale, and all that host of worthies, they do not take part with their persecutors, in opposing a like good work now being performed for our cotemporaries. For, assuredly, no one of any solid pretentions to biblical learning and criticism, would hazard his reputation by maintaining that our present version of the Bible is a faithful reprint of the ideas expressed in the inspired Originals. "Happy is he who condemneth not himself in that which he approveth."

We hail, therefore, the revision movement of the American Bible

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Union, as the great enterprise of the age. And in this opinion, we have no doubt that posterity hereafter will concur with the wise and good of our own day, in so regarding it. As for ourselves, we feel assured that the revision now being made, will, when completed, aid much in the advancement of the present religious reformation.

But in conclusion, we would say to all the lovers of the truth, who desire its universal prevalence, "Give us your aid in rebuilding the walls of Jerusalem, which those who had taken us captive have demolished. The Lord's Anointed has issued a decree, authorizing his people to return and to rebuild the waste places of Zion.

We build upon the foundation of Apostles and Prophets, Jesus Christ being the chief corner stone. While we build with one hand, we hold in the other the sword of the Spirit, with which we keep aloof the Sanballats of the age.

And while we speak together of the peace and prosperity of Zion, let us avoid the provincialisms of Ashdod, the shiboleths of party, and let us adopt the pure language of Canaan, speaking of spiritual things in words dictated by the Holy Spirit.

Then shall the watchmen on the walls of Zion see eye to eye, and His people, as a flock, shall feed upon the green pastures, and be led by the still waters of his grace and love. Then shall be seen the reign of Truth and Righteousness, the millennial glory of the church, and the happy subjects thereof be heard to sing, "Beautiful for situation, the joy of the whole earth is Mount Zion." "God is in the midst of her; she shall not be moved." A. W. C.

N. Y. OBSERVER AND THE REVISION OF JOB.

American Bible Union, New York,
December 22, 1855.

Messrs. Editors—The *N. Y. Observer*, of November 8th last, contained a very ungracious notice of the revised version of the Book of Job, as now being published by the American Bible Union. The statements of the writer were so adapted to convey impressions contrary to the facts, that, considering the reputation and influence of the *Observer*, and the intelligence of its readers, a reply, by request of the officers of the American Bible Union, was prepared by the Rev. Dr. Judd, of New York. His reply was delivered to the conductors of that journal nearly three weeks since, by the Treasurer of the Union, William Colgate, Esq., with a respectful request to have it appear as soon as practicable.

Notwithstanding great injustice had been done to the Union, and although the claims of truth required an early publication of the reply

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of Dr. Judd, an article appears in the *Observer*, of December 13th, from an anonymous correspondent, who signs himself "Justitia," and who is allowed again to attack the Bible Union, while our article in reply to the Editorial attack is not even noticed.

You will do a favor to us and the cause of truth, by publishing the Editorial of the *Observer*, and the reply, both of which we enclose, on behalf of the American Bible Union.

WM. H. WYCKOFF, Corresponding Sec'y.

JOB'S WIFE AND THE CRITICS.

[From the New York Observer, November 8, 1855.]

The first time that the new version of the Bible has been brought into pulpit use, was at the funeral services of the late Rev. Dr. Cone. As he was one of its fathers, it was meet that his obsequies should be signalized by the inauguration of his favorite work. The Rev. Dr. Maclay read selections from the Book of Job, according to the new version, in the midst of which occurred the following passage:

"And Satan went out from the presence of Jehovah, and smote Job with grievous ulcers, from the sole of his foot to his crown. And he took a potsherd to scrape himself therewith, as he sat among the ashes. Then said his wife to him: Dost thou still hold fast thy integrity? Bless God and die! But Job said to her: Thou speakest as one of the foolish women speaks. The good shall we receive from God, and shall we not receive the evil?"

If these astute and professedly learned critics have found any sufficient reason for substituting "grievous ulcers" for "sore boils," we will not quarrel with them for the liberty they have taken. Sore boils are grievous ulcers, if not *vice versa*, and we are always glad to let them pass. The least said the better, about the boils. But not so with the new phase they give to the language and sentiment of Job's wife.

Our translation reads: "Then said his wife unto him: Dost thou still retain thine integrity? Curse God and die." The new-version translators render it, "*Bless* God and die." Is there any thing to favor this change? We are aware that some modern critics (as Dr. Good) have given it, "Dost thou still retain thine integrity, *blessing* God and *dying*;" and this reading preserves the wife's idea, for she complains of Job for still trusting in God even in his extremity, and then we see the force of his reply, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hands of God, and shall we not receive evil?" But if we make Job's wife to advise her husband to BLESS God and die, as there was every reason to suppose he was about to die, his reply to her is inhuman and wicked; and it could not be affirmed of him, as it is affirmed, "In all this did not Job sin with his lips?"

"The response of Job," says Barnes, "shows that he understood her as exciting him to reject, renounce, or curse God. The sense is, that she regarded him as unworthy of confidence."

It requires no great knowledge of the ancient Scriptures to expose the glaring absurdity and positive wrong of this Baptist version's alteration of God's holy word. We know that the word rendered

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curse may, also, be translated *bless*, as its more precise meaning is, to *invoke*, i. e., either good or evil, to be determined by the context. The same word in the Hebrew is used in 1 Kings xxi. 10–13, where the sons of Belial are hardly to be suspected of charging Naboth with *blessing* God and the King. In the case of Job and his wife, the whole conversation proceeds on the presumption that *she* exhorts the patient and submissive patriarch to *curse* God, and not to bless him, as he had done (chap i. 21) with all the fervor of his soul, in words that are even to this day the language only of a heart perfectly resigned to God's will. Such, too, has been the uniform sentiment of the church in all ages and climes. Job's wife has been remembered for her wicked assault upon her husband in his calamity, as truly as Lot's wife for looking back when she and her husband were fleeing from Sodom.

We have called attention to this obvious alteration of the sacred text, to expose, not only the incompetency, but the recklessness, of these new-version tinkers. If they will thus mar the beauty and de stroy the meaning of God's word in portions of holy Scripture where there is no difference of opinion among Christians, what will they not do when the powerful motive of sectarian prejudice urges them to tamper with the sacred text. It is evident that they have no claims whatever to consideration on the score of learning or ability, and we predict that their new Bible will react upon the cause they are hoping to serve by getting it up.

DR. JUDD'S REPLY.

To the Editor of the New York Observer:

In the editorial *critique* which appeared in your paper of November 8, 1855, you have made very grave charges against the American Bible Union, and against the men employed by the Union as translators; especially against the translation of Job. I have been requested to answer these charges; and, considering the number and character of your readers, who, without some answer, would rely on your statement as unquestionable, I have thought it worth while to comply; presuming that you stand ready, as every honorable man must, to allow those so charged the opportunity of vindicating themselves before your readers.

Your allusion to Dr. Cone as father of the new version, which you hold up to contempt, and by which you say, "it was meet that his obsequies should be signalized," seems to me extremely unkind, partaking of something very unlike that beautiful charity of the Bible which "covers a multitude of sins" while men are living, and buries every fault of the dead in eternal oblivion. Dr. Cone was a good and great man; and, whether he was right or wrong in the mutter of translating the Scriptures, such odious reflections upon his life, now that he is dead and can no longer answer for himself, are unjust.

Your insinuation that the American Bible Union is getting up a "new Bible" to subserve some sectarian purpose, is without foundation in truth, and altogether gratuitous in assumption; as the purposes, principles, and practices of the Union are as unsectarian as possible, and the rendering which you make the occasion of this insinua-

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tion, you admit, involves "no difference of opinion among Christians," as regards their distinctive sentiments.

You characterize those engaged in translating for the American Bible Union, as "astute and professedly learned critics," whose incompetency and "recklessness" you feel called upon to "expose;" and whose ill-directed efforts "mar the beauty and destroy the meaning of God's holy word." You stigmatize them as "new-version *tinkers*," who "have no claims whatever to consideration on the score of learning or ability."

You impeach their principles and moral honesty, by insinuating that they would intentionally pervert the word of God, "when the powerful motive of sectarian prejudice urges them to tamper with the sacred text."

Now the men employed by the American Bible Union to translate the Scriptures, belong to some eight or ten different sects. They have unquestionable testimonials of Christian character, scholarship, and ability; and Dr. Conant, whose translation is the special object of your animadversion, is well known throughout the world, as pre-eminent among the best oriental scholars and biblical critics in America.

Even admitting, then, that a mistake has been made in the translation of a single passage, (which is all you allege,) is it becoming you as editor of a newspaper, to sit in judgment upon such men, to denounce them as incompetent, illiterate, reckless, and dishonest tinkers?

You say that "the common version of Job, ii. 9, 'curse God,' is sustained by the uniform sentiment of the church in all ages and climes;" that the translation of Dr. Conant, as published by the American Bible Union, "bless God," is a "new phase" given to the language and sentiment of Job's wife; "an obvious alteration of the sacred text;" and that "it requires no great knowledge of the ancient Scriptures to expose the glaring absurdity and positive wrong of this Baptist version's alteration of God's holy word."

Now, such statements, so contrary to the facts in the case, would be unaccountable to me had you not, at the same time, stated that "no great knowledge of the ancient Scriptures is requisite to expose the error of Dr. Conant;" leaving us to infer that they were made without the knowledge which you deemed superfluous for the proper interpretation and translation of the passage in question. The facts in the case are these:

The Hebrew verb *berekh*, which the common version renders "*curse*," in Job ii. 9, and which Dr. Conant has there translated "*bless*," occurs very often in the Hebrew Scriptures, and, with but few exceptions, it is everywhere rendered "bless," in the common English version; which all Hebrew scholars admit to be its usual meaning. And "some interpreters," says Gesenius, "as Schultens, are not fully satisfied that the sense of *cursing* belongs to the verb." Indeed, Hengstenberg, one of the best biblical critics of Germany, commenting on 1 Kings xxi. 10, the very passage cited by you, to prove that the word means *curse*, says: "*To curse* is a signification forced upon *berekh*, by those who had taken only a superficial view of this passage, without at all perceiving its reference to the Pentateuch. If it loses its support here, no one will think of applying it to Job i. 5, ii. 5, and Psalm x. 3, where it is not at all suitable." And Dr. Adam

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Clarke, a critic of no mean reputation, in his commentary on Job ii. 9, takes this verb in its usual sense of *bleising*, and says, "it is not clear that it has the meaning of *cursing* in any part of the Sacred Writings." Gusset, in his excellent Hebrew Lexicon, of 1702, takes this verb in Job ii. 9, in its usual sense, *to bless*. And Gesenius, the most celebrated Hebrewist of Germany, in his Hebrew Lexicon, translated by Dr. Robinson, of New York, says: "Job ii. 9, *berekh Elohim vamuth*, 'bless God and die;' i. e., bless and praise God as thou wilt, yet thou must now die; thy piety towards God is in vain." Dr. Gill, in his celebrated commentary on Job ii. 9, says: "The sense is, *bless* God." Dr. Boothroyd, in his English version, a work of great learning, renders the phrase, "*blessing* God." In the authorized version, as published in London in 1843, with 20,000 emendations, made by several learned men, it is rendered "*bless* God." In the English version, made by learned professors of the Catholic College at Douay, in 1610, it reads "*bless* God." Olvetan, in his French version, made about 1535, renders it "*bless* God," (benis Dieu;) which version after being revised first by Calvin, then by a College of Pastors and Professors at Geneva, (embracing Begu, Crulart, Jaquemot, Bertram, La Foye, and Rotan,) and at last by Martin, is now adopted and published by the American Bible Society, with the original rendering of Olvetan in this passage unchanged.

The same rendering is found also in the French version of Diodati. In Portuguese, the excellent version of Almeida, made about 1681, and now published by the American Bible Society, renders it, "*bless* God," (benedize a Deos.) In Spanish, the version of Valera, made about 1602, renders it "*bless* God," (bendize al Dios;) that of Scio, as published by the American Bible Society in 1823, renders it in the same sense "*bless* God," (benedica a Dios;) and that made at Ferrara, in 1553, by learned Jews, who may be presumed to have understood the true meaning of Hebrew words, renders it "*bless* God," (benedize al Dio.) The Danish version of 1644, as now published by the American Bible Society, renders it "*bless* God," (velsign Gud.) The Swedish version of 1541, now patronized by the American Bible Society, renders it "*bless* God," (walsigna Gud.) The Dutch version, made about 1632, by some of the best scholars in Europe, and now patronized by the American Bible Society, renders it "*bless* God," (zegen God.) The admirable German version made by Luther, Melancthon, and other learned men, about 1530, and now patronized by all the Bible Societies in the world, renders it "*bless* God," (segre Gott.) In Italian, the version of Martin, made about 1779, and patronized by the British and Foreign Bible Society, renders it "*bless* God," (benedici Dio;) and that of Diodati, which the author of "the Bible in every Land," pronounces "one of the most important translations of modern times," and which s now patronized by the American Bible Society, renders it "*bless* the Lord," (benedici Iddio.) In Latin, Castalio renders it "thank God forsooth," (age sane Deo gratias;) Dathe, "*praise* God," (lauda Deum;) Janius and Tremellus, Cocceius and Broughton, "blessing God," (benedicendo Deo;) Moatanus, Piscator, Schmidt, Michaelis, Paguinus, and Le Clerc, in modern times, and Jerome, of the fourth century, (whose revision has been the authorized version of the Latin church in all ages,) render it all alike, "*bless* God," (benedic Deo.) In Greek,

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the version made about 285 years before Christ, by learned Jews, who at that time especially must have been well versed in the meaning of Hebrew words, reads, as translated by the Hon. Charles Thompson, in his English version of the Septuagint, "say something for the Lord," (*ειπον τι ῥημα εις Κυριον,*) and one made, it is presumed, by Jews, soon after the Christian era, renders it, "*bless* God," (*ευλογησον Θεον.*)

Such are the facts in this case. Many more of the same kind might be adduced, but the limits to which this article must be restricted, will not admit of their addition, and these are abundantly sufficient to satisfy every candid mind that Dr. Conant's rendering, as published by the American Bible Union, is not, as alleged by you, an "obvious alteration of the sacred text," nor a "new phase" given to the language and sentiment of Job's wife, an innovation upon "the uniform sentiment of the church in all ages and climes;" they are all-sufficient to show that one who has "no great knowledge of the ancient Scriptures" undertakes too much when he attempts to "expose the glaring absurdity and positive wrong" of Dr. Conant's version. For I am sure, that though you may still regard that rendering, which is at least coeval with the Christian church, and which is found in the most generally received versions of the Latin, the German, the Dutch, the Swedish, the Danish, the Spanish, the Portuguese, the Italian, and the French languages, as well as in the English version of the Catholic church, and several English versions made by Protestants, as a "*new* phase" given to "the language and sentiment of Job's wife," contrary to "the uniform sentiment of the church in all ages and climes," your well-informed, honest-hearted readers will not believe any such thing; and though you may still think "it requires no great knowledge of the ancient Scriptures to expose the glaring absurdity and positive wrong" of translations made by such men as Thomas Jefferson Conant, under the auspices of the American Bible Union, all your readers will look with distrust upon the learned criticisms from one who has "no great knowledge of ancient Scriptures."

And now for the sake of truth and justice, will you request those editors who have copied your article to publish this reply. The American Bible Union is composed of respectable people, belonging to various Christian sects. The object of that Union is to make the translations of God's Word as perfect as possible. The translators of the Union have the qualifications and the facilities requisite for a thorough investigation of the Sacred Writings, and mean, by the help of God, to produce a work which will stand the most fiery ordeal of criticism, which they not only welcome, but court, from all competent scholars.

O. B. JUDD.

RELIGIONS OF THE EARTH.—The latest, and apparently the fairest estimate of the religious condition of the earth, is as follows: Pagans, 676,000,000; Christians, 320,000,000; Mohammedans, 140,000,000; Jews, 14,600,000. Total, 1,150,000,000. Of Christians, there are 170,000,000 Catholic; 90,000,000 Protestants; 60,000,000 of the Greek church. Christian reader, what are you doing for the salvation of so many perishing millions?

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QUERIES AND EXPLANATIONS.

DUBUQUE, Iowa, Dec. 17, 1855.

Dear Brother Milligan—I have just risen from the perusal of your article in the Harbinger, on the "Permanent Christian Ministry." I most heartily thank you for this systematic and logical arrangement of what, to me, has hitherto been confusion and chaos. Your remarks especially on the organization of the order of evangelists, is to me most satisfactory, and fills a large vacuum in all other systems that I have seen.

Knowing your willingness to impart instruction to those who desire to learn, I respectfully solicit an answer to the following queries:

1. Is there any reason why the same person may not fill two or more of these offices at the same time? If, for instance, a church thinks it important to put an elder on the financial and secular committee, is there any reason why it may not be done?

This is a question of expediency. The more complete the division of labor, the more perfect, in general, will be the performance of the work in every department. The general rule, therefore, as well as scriptural precedent, is against the union of two or more ecclesiastical offices in any one uninspired man. But in the congregation at Jerusalem, the holy twelve were at once apostles, evangelists, elders, and deacons. And extraordinary circumstances may still render such a temporary arrangement justifiable.

2. If an evangelist settles with, and preaches for any one congregation, does he lose his office as an evangelist; and is he, to that congregation, any thing more than an elder?

The duties of an evangelist are not merely to convert sinners and plant churches. He must also water them, and set in order every thing that is wanting to perfect their organization. This was the charge committed to Timothy while he labored in and for the Ephesian congregation. But such a charge was never committed, by divine authority, to any one elder. In some cases, the labors of an elder and of an evangelist may be entirely identical in kind and extent; but the functions of their respective offices never are. The evangelist, therefore, retains his own proper official character and authority, even when employed in the services of one congregation. When Timothy was in this relation, Paul said to him, "Do the work of an *evangelist*;" and so he says to all his successors in office.

3. If a man who is in sentiment a Universalist, desires to unite with the church; to be baptized, and to observe all the commandments and ordinances of the gospel, what should be done?

The mere abstract opinion, that all men will be saved, is in itself neither virtuous nor vicious; it neither saves nor destroys any man. Hence it is not a sufficient reason for withholding church membership

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from any one who believes with all his heart that Jesus Christ is the Messiah, the Son of God, and only Saviour of mankind; and who proves the sincerity of his faith by a holy, pious, and godly walk and conversation.

It must be admitted, however, that such vague notions always imply an imperfect comprehension of the scheme of redemption. Hence, in all such cases, there is danger that those who entertain and cherish them, may, through their influence, be turned from the plain truths of the gospel, to various speculative questions, which minister strife and debate rather than godly edifying. Such persons should, therefore, be treated as the lambs of the fold; and daily fed on the pure milk of the word, that they may grow thereby. R. M.

In the same article to which some of the preceding queries refer, the following remarks are made respecting the qualifications of an elder: "He must not be a person who gains money by base and dishonorable means. This would exclude from the eldership, for example, many who are now engaged in the traffic of ardent spirits."

From this, Bro. O'Conner, of Ohio, thinks that much evil is likely to accrue to the Reformation; because, forsooth, he *infers* that we teach, that persons who make gain by base and dishonorable means, may be retained as members of the Christian church, though they are not eligible to the office of a bishop. But is not this inference wholly illegitimate? Because Paul says a bishop must not be a striker, must not be greedy of filthy lucre, must not be given to wine, does Bro. O'Conner thence infer that the quarrelsome, the covetous, and the drunkard, should be retained as private members of any Christian congregation? Surely a little sober reflection will convince him that his conclusion is what logicians call a "*non sequitur*;" that he has, in fact, himself imagined premises from which he draws this very objectionable inference.

We yield to none in a sincere desire to elevate the standard of piety, morality, and propriety in the Christian church. And as one means of attaining this, we greatly desire to see our organizations perfected by the appointment of well qualified deacons, elders, and evangelists, to their respective offices. R. M.

What does Paul mean when he says to Christians, "Be not conformed to this world?

To conform oneself to any condition or state of life, implies that the individual acts in harmony with all the requirements belonging to that state, whatever it may be. It may be that of a parent, a husband,

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a wife, a master, a servant, a citizen. Or the person may occupy several of these states at the same time.

Now, whatever the state or relations of the person may be, the perfection and true dignity of character consist in a conformity of conduct therewith. But this requires intelligence as a pre-requisite to such conformity of life. Hence the apostle enjoins upon the Christian, first, in the order of cause and effect, The renewing of the mind, in order to a transformation of conduct, or character; such as evinces to the world that the individual "approves what is that good, that acceptable, and perfect will of God." To conform to this world—a world made up of lusts and the pride of life—requires no renewing of the mind by the knowledge of the divine will, but an ignorant disregard of it, as all-sufficient to work out the desires of the flesh and of the carnal mind. The true Christian life in this world that will be rewarded in the next with eternal life, is a life in conformity to the will of God.

The Christian as a new creature, as a child of God, as a citizen of a heavenly kingdom, as an heir of glory, must make good these relations and these titles, by a life comporting therewith. The new creature is something more than the old man with a Sunday suit, going through the forms of religion at church. The child of God is something else than a professed member of the family of God, taking its lessons and models of character from the gay, the witty, and the admired of this world, and who spends more days examining the outward person, by aid of toilet and mirror, in order to its improvement, than is spent of hours in viewing the hidden man of the heart in the mirror of divine truth, that it may be adorned with the heavenly graces of a meek, humble, and gentle spirit, which in the sight of God is of great value.

A citizen of the heavenly kingdom is something different from the man who swears allegiance to the King of kings in an ordinance of his Lord's appointment, and afterwards shows himself more the friend of Cesar than of him whom he has vowed to serve, adopting the policy of a worldly kingdom rather than the safer one—that of rendering to God the things that are God's.

Nor is an heir of glory one who has professedly and in due form joined the wealthiest family in the universe, and yet seeks far more the wealth and honors of earth, preferring the merchandize of silver to the merchandize of wisdom, and the gain thereof to the knowledge of the divine love, compared with which the latter has no charm.

Such are the ways of every one who attempts a new life, whose mind and heart have never been renewed by divine truth to perceive what is that good, that acceptable, and perfect will of God.

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1. If a Christian church, or a majority of its members, are well convinced that a sister church holds in full fellowship an unworthy member, is it the duty of said Christian church to inform said sister church of the fact?

Duty and prudence are not, with us, exactly convertible terms, though nearly allied. As there is a wrong way of doing what is right, we should avoid, if possible, acting in any case of difficulty hastily. The presence of wisdom and prudence will generally aid us in the manner of righting the wrong. They are twin-sisters of dignified mien, occupy the same mansion, and are ever ready to give counsel when respectfully waited on, but they hasten leisurely.

With reference, then, to the case submitted, in view of every possible contingency connected therewith, we would say, it is the duty of said Christian church to notify, in a becoming manner, said sister church of the fact, that she holds in fellowship an unworthy person—one who has openly shown himself a wicked person.

2. What is the duty of said sister church towards said unworthy member, after they have been informed of the fact?

That he be treated according to the demerit of his conduct. If he have scandalized the cause of Truth by some act of gross immorality in behavior, and unrepented of, he is to be excommunicated. Or if he be guilty of teaching what would be subversive of the Truth, he is to be silenced, and, if need be, excommunicated. This first step, in case of a factionist, is always necessary, and the second may be, that a church may stand firm in *the faith*.

3. If said sister church, after being apprized by a Christian church of the wicked course of one of her members, takes no notice of the matter, and still holds him in full fellowship, what course ought the neighboring churches to pursue towards said sister church?

If the unworthy person be a factionist, or heretic, and is permitted to teach and to seduce the brethren to commit sin, in rejecting the faith and teaching of the apostles of Jesus Christ, and the church allow itself to be turned away from the Truth, it becomes, *ipso facto*, an apostate church, and the bond of Christian union and communion that formerly united them to each other and to sister churches, is necessarily broken. As to the necessity or propriety of any special or formal act of excision being passed by a church or district of churches, declarative of their non-fellowship with said apostate church, it may be a question involving some difference of opinion; but not one, we presume, of very grave moment.

But if the unworthy person be one of a different class of offenders—such as being a scandal upon a good cause by the commission of some great iniquity, affecting the character of others as well as his own—such an one, when the iniquity of his conduct has been brought to

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light, could not be retained in Christian fellowship in any church, without its incurring the blame of conniving at sin, and receiving the censure of him who has commanded "to put away that wicked person from amongst you." For the members of a church to treat a brother thus guilty as a righteous person, would be to make themselves partakers with him in his iniquity, and would equally incur the frowns of avenging justice. Nor, for the same reasons, could sister churches fellowship a church so reckless of consequences. But may we not hope that our brother querist is presenting us with an ideal, rather than a real difficulty? A. W. C.

DISTURBANCE IN BETHANY COLLEGE.

So many statements have appeared in different quarters concerning the recent disturbance in Bethany College, caused by the indiscreet zeal of a few inexperienced young men, in the agitation of the much vexed question of slavery, and so imperfect and unjust is the impression which these seem to have made upon the public mind, that it becomes our duty to briefly narrate the whole case, precisely as it occurred. This is due, especially both to the Faculty of Bethany College and to our numerous friends, North and South, who have hitherto approved our policy on this subject. Our apology for not having done so at an earlier day, is—*first*, that we left home a few days after the occurrence and have just returned; and *second*, that we did not think it necessary to give, in advance, a public explanation for what was simply wholesome and ordinary College discipline in like cases, in every College of any respectability known to us, either North or South. The perverted representations so gladly circulated by the common enemies of Bethany College and the cause we plead, render it now proper that we should say a few words for the consideration of the candid and unprejudiced reader.

The policy of Bethany College, from the commencement, has been to maintain a strictly literary, scientific and religious character. The discussion, by the Students, of difficult and exciting questions of social and public policy, especially those of a sectional peculiarity, has been uniformly discouraged by the Faculty, as not only without the pale of our collegiate course, but as unfit for the immature minds and undisciplined tempers of students, who come to learn and to be taught, and not to teach. Our views on all these subjects have been laid fully and fairly before the brethren. Especially on the subject

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of slavery and its introduction and discussion in the churches, have our views been fully elaborated and canvased for now many years, and we are happy to know that they have not only withstood all factious opposition, but have also found a very general and almost universally harmonious concurrence among the well informed and enlarged minds of the entire brotherhood, both North and South. We stand on these subjects unchanged. Still, in the government and discipline of the College, the Faculty have preferred to let the matter rest rather upon its own evidences of propriety, and trusted rather to moral influence and the good sense of the students, than to the arbitrary rule of a positive law. The students have known our views, and feelings, and principles on these subjects, and generally so far respected them as to render any formal interference, on the part of the Faculty, unnecessary. Occasionally, however, the subject of slavery, though never formally proposed for discussion, has been collaterally introduced, both by Northern and Southern students, in their Society debates. The sensitiveness of the opposing parties generally served to restrain its agitation, except in this allusory way, and it produced no trouble.

Recently, however, the College has had an accession of a few precocious youths, who seem to have come, rather in the spirit of patriots and social reformers, than that of students. Among the number was a Scotchman, Mr. Philip Burns, whose extreme principles of liberty are such, that though now a resident of the United States, he cannot conscientiously sign the American Declaration of Independence! Last session, his imprudent agitation of the subject of slavery in the Adelphian Society, produced some little discussion and unpleasant feeling amongst its members, but it was adjusted without coming before the Faculty. This session, some three or four kindred spirits combined with him in continuing the agitation. As usual in such cases, some students on each side became excited, and hard speeches passed freely between both parties. Still, the matter was confined to the performances of their respective Societies, and was controlled by their own laws of order and debate, till a Mr. Way, from Portage county, Ohio, introduced it into the pulpit, in a discourse delivered by him on Sunday evening.

The Adelphian Society is composed of young men who are preparing for the ministry, and it is a regulation among them, that one of their number, taken in alphabetical order, shall deliver a public discourse in the church in the village every Lord's day evening. Mr. Way's name was not the name in order, but by *some means* he was put forward to speak very soon after his arrival here. He was an entire stranger to the Faculty and three-fourths of the students, and so well known were our views, and so long established was the usage of

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the church here with respect to the discussion of slavery in the pulpit, that no one dreamed that it was his object to introduce such a subject; but so he did, and in a manner very offensive to many of his hearers. Yet he was patiently and respectfully listened to, and no further notice was taken of the matter that we then heard of. It is now stated that he received, some days after, an anonymous communication threatening him with summary punishment, if he did not keep his offensive sentiments to himself. This communication was signed "80 Students," but with no name. It was regarded as an idle trick at the time, such as is common in all institutions where many young men are convened from different parts of the Union. Five or six weeks elapsed, and Mr. Way was treated with as much respect and confidence by his fellow-students, as if nothing of the kind had happened.

Early in the month of November, the two Literary Societies held their Anniversary celebrations. These were held in the College Hall, and were public. The speaker on behalf of one of them was a Kentuckian, and he indulged in a good deal of very harsh language towards the Abolitionists, especially the disunionists and those of the "underground railroad" order. This was warmly cheered by many, and slightly hissed by a few.

A few evenings after this the American Society held its celebration, also in the College Hall, and public. Their speaker was from Illinois, and he, not with the purpose of discussing or introducing slavery, but as best illustrating his subject, recounted the merits of Uncle Tom's Cabin, as a literary production, and applied his characteristic tests of literary excellence to explain the extraordinary hold which this work had taken, not only of the American mind, but mankind generally. This, too, was a good deal applauded, and thus the matter passed, not, however, without the very decided disapprobation of the Faculty, at this unwarranted introduction of the subject of slavery into performances of the Societies, on these purely literary occasions—especially at the purely political and sectional spirit of the address first alluded to. The Faculty hoped that this would be sufficient, as it had been on former occasions, to prevent any further agitation of this subject, especially as the large majority of the more influential students from the South seemed satisfied that such a course could result in nothing but evil to the institution, and discord among themselves. But we had mistaken the purpose of some of these young social reformers.

On the following Lord's day, just before the congregation was dismissed, a notice was handed to me, that Mr. Burns would "Lecture" that evening, "on the true principles of Liberty." Although it was

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altogether unprecedented, that a student should thus announce his subject, I did not suspect but that he meant the liberty of the gospel. Other brethren, however, who were better acquainted with the spirit of Mr. Burns than I was, suggested to me that it was designed to be an anti-slavery lecture. I could not believe it, yet, as a matter of prudence, I requested a brother elder to call upon him and let him know that such a course could not be allowed. Notwithstanding this (whether from some misunderstanding of Mr. Burns or not, I cannot say) he did speak as appointed; and it was this "Lecture" which led to the disturbance, about which so much perversion and misrepresentation have been published in the columns of our enemies, to the mortification of the brethren and the delight of infidels, sceptics, sectarian bigots, and all sorts of opposers and calumniators, both North and South.

It was generally understood, as I afterwards learned, that the Lecture was to be an anti-slavery Lecture; and though Mr. Burns was by no means popular, there was an unusual turn out to hear him. He approached the subject indirectly, by alluding to various kinds of slavery, and dwelt with his utmost severity upon the horrors of West India slavery. He described it just as American Abolitionists describe American slavery, and treated the whole matter in such a manner as to give offence to four-fifths of his audience. He spoke in very contemptuous language of the morality, &c., of the oldest and most favored church in the Reformation, and though in general terms, in such a style as to produce the almost universal impression that he was all the time referring, under this covert of generalities and remote cases, to American slavery and the church at Bethany, or to a certain class of its members. We pretend not to give, even a synopsis of this Lecture. It was most illjudged and unwarranted under all the circumstances, and the result was that twenty or thirty of the congregation rose, almost simultaneously, and went out—a few of them walking heavily, and making an unusual degree of noise, both with their feet and canes. Before this took place, some noise was made in the back part of the house by scraping the feet on the floor, and there was some hissing, but nothing was said. When those who left went out, Mr. Burns paused, but one of his friends cried out very loudly, "Go on! we will hear you through." This was the only thing said in the house during the Lecture, save by Mr. Burns himself. Soon after this a window on the side of the pulpit, some twenty feet off from the speaker, was pushed up with a stick. It slipped off and fell, breaking two panes of glass. This was supposed, by some, at the time, to be those without throwing stones, but it was a mistake; nothing of the kind was done during the evening. At this juncture

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one of the Professors, of whom two were present, went out to see if there was any probability of further disorder. There had been, also, some loud talking and some shouting out of doors, though not of such a nature as at all to interrupt the speaker. The night was dark, and the Professor saw some two or three persons retreat from the window, but could not identify them. The main body of the students who had withdrawn from the church, he found talking together, some distance in front of the door, and on speaking to them, they assured him of their purpose and desire to preserve and maintain order. There is a small excavation under the end of the church, remote from the pulpit, and some one entered it and struck up against the floor with a stick, so as to be heard by some of the audience in that part of the house. Some one also rapped several times on the windows at that end of the house, with something like a switch, but not hard enough to break the glass or disturb the speaker. The whole disorder consisted in some scraping of feet in the back part of the house, some hissing, a boisterous mode of leaving the house on the part of a few, some loud talking and shouting by a few out of doors, the hoisting of one window with a stick, tapping at another with a switch, and some thumping against the floor from the excavation at the back end of the house. All this was, of course, unwarranted and justly deserving of the censure and reprobation of the Faculty, which they promptly and most decisively pronounced against it; but no one could be identified as guilty of the offensive conduct described as occurring out of doors, and all, at all acquainted with the discipline of Colleges, know how almost impossible it is to discover any thing relating to the conduct of a student, when it is known only to themselves.

Unjustifiable and rude as this conduct unquestionably was, it was not such as to interrupt the speaker. He went on to the end of an unusually long harangue, and was listened to patiently by a majority of the Southern students, who remained. The meeting was closed with singing and praying, as usual, and in good order, and Mr. Burns and the congregation went quietly and peaceably home. There was no attempt to mob him—there is not the shadow of evidence that such a thing was at all seriously contemplated by any body, and though it is alleged that he was threatened with violence as he proceeded to his lodgings, several gentlemen, who walked along from the church close beside him, testify that there was not a syllable of reproach, insult, or threatening spoken to him. His martyrdom was all in his own imagination. He and his friends went quietly to their lodgings, and there was not the least manifestation of any design to annoy, much less to injure him or them. Mr. Burns did get an anonymous communication, threatening him, if he did not leave, with "consequences

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which it would be hard to escape and harder to bear," signed "30 students," but there was no *name* to it, and it was regarded as an irresponsible billet from some one who wished to frighten him. Mr. Burns and his friends did not leave for three or four days, and though their subsequent conduct was very provoking and refractory, there was no violence offered to one of them. On the contrary, they were treated with a great deal of kindness and fraternal confidence by many of their fellow-students from the South.

The next day the students met *en masse*, and passed resolutions commending "freedom of thought, of speech, of the press, and the right of individual interpretation upon all matters pertaining either to religion or politics, at the proper time and place," but condemning the course of Mr. Burns, (a foreigner,) in taking advantage of the sacred desk, and in the capacity of a minister of the gospel, to proclaim sentiments calculated to disturb the peace and quiet of the Institution, "and whilst acknowledging the right of any one to leave a religious assembly, when sentiments are uttered insulting to his feelings, yet heartily condemning all further disapprobation, by some of the students, especially as it was on Sunday evening, and about the house of God, and as mobocracy is, in its very element, inconsistent with liberty and morality:" further they say, "We most heartily condemn all discussions of said question, (slavery,) either for or against, believing that the agitation of said question will prove disadvantageous to the vital interests of Bethany College, and do, therefore, enter our most solemn protest against the delivery of any speech by any student, either from the North or South, upon the question of slavery;" closing with a recommendation to the students to disperse quietly and without any demonstrations of unkind feelings, and to abide faithfully by the spirit of the resolutions thus adopted.

Many of the Northern students, not being satisfied with these resolutions, held special meetings of their own, and dictated to the Faculty the following terms on which they "would remain:"

That the past be fully rectified; that those who were connected with the mob be arraigned before the Faculty, and publicly reprimanded or expelled from College. "And *especially* demanding the right to discuss, in public debate or in the pulpit, the merits of American slavery."

While such resolutions as these were being passed, these Northern students (about 20 in number) absented themselves from their classes, and set the authority and laws of the Institution, which they had pledged themselves to obey, at open defiance. Notwithstanding this, the Faculty were inclined to deal very gently with them, and it was not till all reasonable efforts had proved more than abortive, that they

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resolved to put an end to the excitement and insubordination by dismissing the ringleaders in the whole affair. This, after two or three days of most earnest and respectful, but fruitless counsel and admonition, was announced to them. They were told that the Faculty were determined to maintain order on all sides; that they would punish disorder and violence promptly, no matter by whom perpetrated, so soon as the guilty could be identified; but that, whilst all due allowance should be made for excited feelings and the rash judgment of youths, in matters that they were not qualified impartially to weigh or fully comprehend, that forbearance could extend no farther, and that they must return to their duty. The past we overlooked, and demanded only that they would resume their duties and abandon their efforts of faction and disturbance. This was all, but this was absolutely necessary.

Some continued obstinate, and the result was the formal dismissal of *five*. Five others left with them. So that in all, *ten* were carried off by this spirit of anarchy and discord, and, since then, all has been quiet and harmonious as before. Two-thirds of the students from Northern—i. e., free States—are still in attendance, and the College was never in a more healthy or prosperous condition than now. The best feelings seem to prevail among the students generally, and we have been often pleased to see that the highest honors which they can confer upon one another, are shared, if any thing, in a more than equal ratio by the Northern students, and that, too, where the preponderance of suffrage is three or four to one on the side of the South. Since this unfortunate affair has happened, we have noticed that two of the three existing Societies have been presided over, by the election of their members, by Northern students; and in the entire history of the College, there has ever been the same liberal and unsectional feeling of fraternity in these respects, by both North and South, towards one another. We have yet a few words farther on this subject; but so recently returned from our tour in Eastern Virginia, we can add nothing more at present.

We specially request the Editors, religious and political, who have taken any notice of this affair, to give to their readers this connected statement of the whole matter. A. C.

CLUBS.

Some of our friends send us clubs without the money. We respectfully call their attention to the terms, which require the cash. This rule is necessary. Friends who have incomplete lists on hand, can send the names they have, with the money. Additional names can be forwarded as procured. It is never too late to make up a club on this method. A. C.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *FEBRUARY*, 1856. [No. II.

MEANS OF REGENERATION—*No. II.*

[From the New York Chronicle.]

Our correspondent is quite right. We wrote *causal*, and were not aware, till his communication came to hand, that a word so treacherous to our meaning as *casual*, had crept into its place.

We did not design to endorse Clarke, but simply to state his opinion for what it was worth.

The term *means*, as applied to the Eternal Word, the Second Person in the adorable Trinity, as he existed in the bosom of the Father before the world was, has not one characteristic of the sense which we ordinarily attach to it. The Scriptures authorize no such use of the word *means;* certainly not in those passages which speak of God's creating the world by his Word, or by Jesus Christ, or in which the Son is spoken of, "laying the foundations of the earth, and the heavens are the works of his hands." Heb. i. 10. The Word in this sense is personal, and was the supreme efficiency, working without intermediate agencies. Of the Son as Creator, it is said, "Thy throne, O God, is forever and ever." Heb. i. 8. The doings of Christ in his manhood—his suffering, death, and resurrection—are quite another subject from his doings before the world was, and we are surprised that A. C. should use the one as an illustration of the other. Christ's doings, as a man, or God manifest in the flesh, are within the reach of our observation, the same as those of other men, and we can speak of them as the means to an end. But as an Eternal Son of an Eternal Father, existing prior to the production of any created thing, it is quite different. The two cases are heaven-wide apart, and we are not competent to say that He was then a *means* or instrument, in the sense that his sufferings in the flesh were the means of our salvation. In the one case there was no created agency concerned, as the

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supposition is, that the first creative act had yet to be exerted; but, in the other case, a creature, a man is concerned, and, of course, all the ideas of means and instrumentalities are appropriate. We are not so much questioning our correspondent's ideas, as his use of a term of creatures and time, as applicable to the Creator and eternity, before time began. In his former article, he used both alike, as evidence that God does nothing without *means;* which, we say, is no evidence of any such thing, as we are not competent to say that the Eternal Word had the characteristics to which we apply the term *means;* and Moses has given us no "key to open this mystery" of the primary acts of creation, to justify such a use of the term. He has not told us that God's Word was *a means*, but only that God said, "Light be, and light was," merely to show that the universe came, not from the local divinities worshiped in his day, but from the will or fiat of Jehovah. It is torturing language to mark, by the same words, two things so totally different as those which we usually call *means*, and the fiat of the Creator, by which the universe was called into being; and we submit whether A. C., by such a use of words, adds any thing to his argument in proving that "God works by means since the world began." The antecedents of those events in time which are miraculous, also, cannot be regarded in the sense of ordinary instrumentalities. Was Moses' rod, in dividing the Red Sea, a *means* of doing it, in the same sense that a causeway made by the Israelites would have been? Did the clay, by which Jesus opened the eyes of the blind, have any of the characteristics of a surgical operation in removing a cataract? Was the voice of Jesus in calling Lazarus out of his grave, the *means* of giving him life, the same as the medical treatment by which a drowned man is restored? The common sense of mankind makes a difference in these cases, which all the reasoning in the world would fail to obviate, so as to render them the same.

It would appear from this, that A. C. does not use the word "regeneration" for a work of the heart, but for the "*state*" into which a man is brought by the washing of baptism. The only question between us, in this aspect of the subject, is, first, whether such is a true use of the word, and, second, whether men are to be brought into this state by baptizing them *before* or *after* the heart-work is effected. The heart-work seems to us so much above all other facts in the case, and, especially, above any thing water can do as applied to the body, that, if the word "regeneration" were shown to apply only to the latter, the theological point gained would hardly be worth a thirty years' controversy. Though our correspondent were to get the better of the argument about the use of the word *regenerate*, no change would be effected in the theological views of the Christian world. It would be merely settling the scriptural use of the word. To be reborn, regenerated, was understood by Nicodemus to be so wonderful a thing, that we must believe—our correspondent's views of a true Scripture terminology to the contrary notwithstanding—something more extraordinary is meant than dipping the body in water. The Holy Spirit would not select words expressive of so wonderful an idea, without something more wonderful in the subject, than such an outward act under circumstances in which it might take place.

Our concern is not as to how much an applicant for baptism knows

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of "recondite dogmata," but whether he has the love of God in his heart, and has "been created in Christ unto good works."

We hope the day is distant when the Baptists will cease to require a Christian experience as a prerequisite to baptism. Without such an experience, a man can derive no more advantage from baptism than the dead can from food till they have come to life.

If "a living faith must precede" baptism, as our correspondent here teaches, then he holds to what we call a Christian experience as a prerequisite to that ordinance, and where is the difference between us after all? And if there is no difference between us, why this endless controversy, as if we were not one? A reform which confines its efforts to the department of words, when the meaning is the same, ought not to have produced so great a schism. We do not comprehend how this acknowledged identity with Baptist views can consist with A. C.'s history for the past thirty years. Still, we rejoice in the identity of Christians, yea, and will rejoice.

RESPONSE.

We have read, with much care, the preceding remarks on our former article on the means of regeneration. We are pleased to see that our highly estimable friend, the much esteemed Editor of the Chronicle, has contracted his critique on "the means of regeneration," into still narrower limits. We shall, therefore, in our present essay, follow his remarks with corresponding brevity. He says, "The term *means*, as applied to the Eternal Word, in the adorable Trinity, *as he existed in the bosom of the Father*," "has not one characteristic of the sense which we ordinarily attach to it." But who affirms, that "*as he existed in the bosom of the Father*, before the world was," the term *means* has "one characteristic of the sense which we ordinarily attach to it"! This, in our schools, would be called an *ad captandum* argument. But I have a much higher opinion of the Editor of the Chronicle, than to think that he designed such a sophism. But, nevertheless, it is just such an illegal use of language as is thus sometimes denominated. We never so expressed ourself, in word or writing! All the remarks, therefore, under this gratuitous presumption, or spurious reading, or interpolation, (as any one may think of it,) are alien to the subject, and command no farther notice. We do not teach that the Divine, or Eternal WORD, was a means, or a mere instrument of creation. We use the *word* of the WORD. Whether the Father or the Son created, the *word* was the *means*.

In the next period he says, As Creator, "the WORD is *personal*, and was the supreme efficiency working without intermediate agencies." We agree. But "intermediate agencies" is not my language. We keep to the text, and not to the commentary! We teach that whoever or whatever personality created the universe, used *means*. God said,

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"*Let there be light*," before there was light, or the material of light. But having uttered the oracle, "light was," or began to be. Now his oracle, "let there be light," antedates light, being the instrumental cause of it. This is our true stand-point on the subject of means, as respects the drama of creation. There is order in eternity as well as in time.

God himself tenanted the heavens by commanding the tenantry of all spheres into being, or by *willing* them to be. Now that *will* was, in all cases, the *original* cause, while the expression of it was the *instrumental* cause. So teaches the Bible. "God commanded the light to shine out of darkness, and it shone forth." The oracle of God antedates every creature.

James, the Apostle, confirms our position, and sustains our whole premises in one splendid oracle—"Of his own will God begat us, *through the word of truth*." This is the sum of our metaphysics. Divine oracles are the Alpha and the Omega of all our metaphysics. By these we have hitherto triumphed. If at any time our opponents aim to decoy us into that region, we meet them with Divine metaphysics.

My friend of the Chronicle, is more learned than I am. He says, "the doings of Christ in his manhood—his sufferings, death, and resurrection, are quite another subject from his doings before the world was." And he adds, that he is "surprised that A. C. should use the one as an illustration of the other." And A. C. is quite as much surprised, that his friend P. C. should use the one as a negative of the other.

Concerning the doings of Christ before the world was, my Bible is wholly silent. Indeed, a *Christ*, before the world was, is not found in my Bible. I read of "THE WORD AS MADE flesh" and dwelling on earth, in the days of Augustus Cesar, and who was *Christed after*, and not *before*, his baptism, when of mature age and reason. His being called Jesus the Christ in the title-page of the New Testament, is no more incongruous than that Bonaparte should now be called, in his memoirs, the *Emperor*, or that Abram should now be called *Abraham*.

Both *Jesus* and *Christ* are official names. Antecedent to creation he was called "*the Word of God*." Becoming flesh, he became a "*Son of man*" by his mother, and was called the "*Son of God*" by his Father. He is now Jesus *the Christ*, in virtue of a Divine commission and of a Divine unction. We do not write the history of any personage prospectively, but retrospectively; and, methinks, we should speak and write in harmony with these canons of reason and propriety. But so long as we can comprehend the sense or design of

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our estimable cotemporary Editor, we shall not assume, nor presume, any thing incompatible with the occasion or the theme before us.

"Of his own will he begat us, through the word of truth." Hence we are said to be "born again, not of corruptible, but of incorruptible seed, *by the word of God*, which forever lives," and which forever abides in us and with us.

"But," says our learned and estimable Editor, "as an *Eternal Son* of an Eternal Father, existing prior to the production of any created thing, it is quite different." Here the Editor of the Chronicle has got into a region of metaphysics into which we cannot enter. We can affirm nothing of an "*Eternal* Son." Of such a personage, the whole Bible is as silent as the grave. As in all nature, a father antedates a son, we cannot conceive of a Son and a Father as co-eternal. Hence, no inspired man has ever said one word of an "Eternal Son." The Bible, in its whole style and imagery, never violates the immutable proprieties of things or of persons. Hence, within the archives of Revelation we have not once found the idea, the title, much less the being called an *Eternal Son* of an Eternal Father. Against all this scholastic phraseology, we have long since entered our most solemn protest. Such a nomenclature has thrown a dark cloud over the Oracles of God.

Of the nativity of Jesus of Nazareth, it was said by a heavenly messenger sent to the holy Virgin, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; *therefore*, also, that holy offspring which shall be born of thee *shall be called* the Son of God." It was the HOLY SPIRIT, *officially*, that created the body and the soul, or the *humanity* of Jesus the Christ, out of the person of an espoused Virgin. He, therefore, became our *kinsman*—bone of our bone, flesh of our flesh, and spirit of our spirit—having a human spirit as well as a Divine Spirit. He had, in the Greek tongue, a σωμα, a ψυχη, and a πνευμα—a human body, soul and spirit, and all the fulness of the Godhead dwelling substantially in him. Then was the oracle fulfilled, which saith, "a Virgin shall conceive and bear a Son;" and then was another oracle consummated, "Unto us," rather *for* us, "a child is born, for us a Son is given, and the government shall be on his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."*

* Is. ix. 6-7.

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It has been and is being accomplished. But in all this there is no title of an "Eternal Son." We must, therefore, repudiate the term as unscriptural, not only in form, but in spirit, and wholly unnatural.

As to the evangelical use of the word *regeneration*, in the apostolic diction, as propounded in the essay under review, our reviewer offers no argument against it. He might, perhaps, have conceded, with still more candor, the unassailable facts stated in our review of the unscriptural use of this word. Without intending it, he seems to place himself under the shield of Nicodemus and his *argumentum ad ignorantiam*—his appeal to his ignorance in vindication of the hackneyed and much travestied word *regeneration*. "Though," says he, "our correspondent were to get the better of the argument," about the use of this word *regenerate*, "no change would be effected in the theological views of the Christian world." Perhaps in this he may yet be mistaken. But I confess that he has not, in my judgment, done quite as much honor to his candor as I had expected from him. I regret it more on his own account than on my own. It is, or "it would be, merely the settling of the scriptural use of a word." Pedobaptists, indeed, will tell him that the whole Bible Union movement is but for the settling of the meaning of a word; not so important, indeed, as the settlement of this much abused term. And what does such *rhetoric* prove? for *logic* it is not.

There is, along with this, another form of argument which I do not think either profoundly discreet or convincing. It is in the following sage remark, "The theological point gained would hardly be worth a thirty years' controversy"!! So reason the Pedobaptists. Have not the Baptists been contending with the whole Protestant world, for hundreds of years, for their "*mode* and *subject* of baptism," regardless of its design?—! "Suppose, now," say the Pedobaptists, "you have gained immersion for sprinkling or pouring, is this all you have gained by a two or three hundred years' controversy, and that, too, finally by the aid of a new version?" Whatever answer our ingenious friend may give to this, he will please place to our credit. We ask no more, be it much or little.

We have been contending, during the same term, for a Christian sanctification of the Lord's day, for the Lord's supper, for the restoration of the ancient order of things in every item commanded or commended in the Christian Scriptures, and, much of that time, for a new version of the Living Oracles, and for sundry other items, of quite as much value to the spiritual growth of Christ's mystical body, the church; for a more spiritual and evangelical practice of the precepts of Christ, and for the union of all true Christians on a catholic basis.

But with him we fully agree—"that the Holy Spirit would not

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select words expressive of so wonderful an idea without something more wonderful in the subject than such an *outward* act, under circumstances in which it might take place." Therefore, we agree just as much for an inward quickening of the good Spirit of our God; for a renewal of the heart through the spirit of grace and truth; for "the sanctification of the spirit" and "the belief of the truth," without which, seven immersions in the Jordan would profit neither infant nor adult. Whether the subject has the love of God in his heart and has been renewed in the spirit of his mind, or created by Christ to good works, are, indeed, paramount concerns. But while I concede, most cheerfully, all these preparations or accompaniments, I cannot say, with my friend, that I hope the day is distant when the Baptists "will cease to require a *Christian experience* as a *prerequisite* to that ordinance." Such an *experience*, before we are in Christ by faith, repentance, and baptism, is not to my mind conceivable, nor is it promised in the Christian Scriptures! Like the Ethiopian officer, any one and every one, with the same faith, and obedience of faith, may, and can, and will go on his way rejoicing. But what *Christian* experience could he, or the Philippian jailor, have had before they were believingly immersed into Christ? And were they not proper subjects of baptism?—!

No unnaturalized alien can have the experience of an American citizen, whatever may be his faith in our doctrine of civil liberty; no unmarried man can have the experience of a husband, nor unmarried woman the experience of a wife; and no unbaptized man can have the experience of one who has believingly and sincerely been immersed into Christ.

Did Philip the Evangelist demand a *Christian* experience from the Treasurer of Queen Candace's realm? Did Peter demand a *Christian* experience from the convicted betrayers and murderers of Jesus Christ? Did Ananias demand a *Christian* experience from Saul of Tarsus, in order to his baptism? Did any New Testament preacher or teacher demand a *Christian* experience from any one demanding baptism?—! Not one! "If thou believest with all thy heart" that Jesus is the Christ, the anointed Saviour, and art determined to honor and obey him, "thou mayest be immersed." Is not this apostolic teaching? And if so, why substitute John Bunyan's allegory, or John Gill's metaphysics, or any human nostrum, for the apostolic examples and teachings!! To have dethroned the patrons of such human expedients and enthroned the apostles of Christ in the hearts of hundreds of thousands of our contemporaries, is, methinks, worth all the risks and dangers, all the losses and expences, of a twice thirty years' war. What think you, my dear sir?

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We are charged with heterodoxy, by men, too, of whom we would have expected, and from whom we did expect better things. I have just learned the other day that Dr. Alexander, of Princeton, has, in a recent volume, published me as an *Unitarian!* With just as much truth and show of reason, he might have published me an Atheist. There lives not the man that has a higher or more exalted conception of the Divine and eternal grandeur of the INCARNATE WORD than myself; nor of his infinite worth, and of the sublime and magnificent grandeur of his sacrificial death. "What shall be done unto thee, thou false tongue, that slanderest thy brother;" that either createst or takest up a false report against any one that worships and adores the reigning Monarch of the heavens and of the earth, and of all their tenantries! This gentleman cannot produce one paragraph, one period in all I ever wrote, in its *contextual import*, that can, by all the tortures of the severest criticism, be made to justify or sustain so malicious a slander. Retract it he must, or prove it he must, before any honorable Christian man can regard him in any other light than that of a public defamer.*

We fear no comparison with any man, however orthodox, in all that we have ever written or spoken of the Father, the Son, and the Holy Spirit—of the incarnation, life, death, and resurrection of the Incarnate Logos—of the Divine Spirit with which he was *Christed*, or anointed, above all his fellows, whether prophets, priests, or kings.

It is against the human traditions and the latitudinarian licenses taken by such men to change the ordinances, to annul the everlasting covenant, and to substitute their own nostrums and traditions for Divine oracles, thereby nullifying, as far as they can, the solemn and benignant precepts and institutions of the Divine Lawgiver and King of Zion—the Author and the only Founder of the Christian church or kingdom;—I say it is against their carnalizing, secularizing, and humanizing the institutions of Christ, and making void the oracles of God by their false philosophies and their oral traditions, that we war. It is against their hypocritical prayers for union, while building up their sectarian walls and fortifications against it. So it stands out in legible characters to our eyes, and we should be recreant and false to our own most conscientious convictions, if we did not avow it, and give to them an opportunity, if they desire it, of setting themselves right before our contemporaries.

Others assail our position before our contemporaries, on some alleged departure from *the faith*, on the personality, mission, and office

* Will the Editor of the Chronicle please send Dr. Alexander, of Princeton, the paper that contains this article, and so well marked as to call his attention to it? And oblige, A. C.

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of the Holy Spirit. These awfully sublime themes, wrapped up in the mists of the theological and scholastic terminologies and technicalities of the mythological or genealogical speculations of certain ecclesiastic Fathers, are like Alpine and Appenine fastnesses and fortresses, whence the mountaineer bandits can hurl their avalanches of snow over the persons and paths of the weary pilgrim, slowly plodding his homeward way. But despite of all these verbal bulwarks, time-honored though they be, as are the errors of mystic Rome, the plain, simple, and truly sublime doctrine of the Divine illuminator, sanctifier and comforter—the holy Guest of the Christian temple—are being developed in the simple style of the Christian's guide-book, and made to cheer him on his homeward way to the Zion that he loves.

The true Holy Spirit that operates through the truth, through the light of life, and not through the mystic darkness and bewilderment of theological metaphysics, nor according to them, is, indeed, the Advocate of the claims of Messiah in the sinner's heart—convicting him of sin, and convincing him of righteousness and of judgment, through the facts of the Messiah's life, death, burial, resurrection, ascension, and glorification at the right hand of God.

His *modus operandi*—his method of working—has never been explained in any or in all of the theologies of the schools, ancient or modern. No *spirit* ever was defined by mortal man. No spirit's working ever was comprehended by any theologue since the world began. Rabbis and Reverends, presbyters and prelates, impersonated orthodoxies and heterodoxies, have not yet thrown one ray of light on spiritual influence, Divine or demoniacal, since John wrote the Apocalypse. Papists, and some Protestants, dogmatize most on what they understand least. We believe on testimony more than we doctrinally understand. We also realize influences in our hearts, and upon them, which we do not comprehend. Still, we do not believe that ignorance is the lawful mother of devotion; for as God created light before he created any living thing, he ever works *in* light, as he does *by* it, on the sinner's understanding, conscience, volitions, affections and actions.

It would seem that half the religious controversies of the age were about being legitimately begotten and born the second time. And yet some of our wise men have actually discovered, within the present century, *that no creature ever was born according to any theory previously known to it. No living man ever was either animally or spiritually born in pursuance of any theory entertained either in his head or in his heart.* Preaching regeneration to sinners, in order to convert them, is just as preposterous as the preaching of a resurrection in a grave yard to the ashes of the dead. Take this sentence out of its

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context, and how easily we may be slandered! Still, it must have been noticed by many of our contemporaries, that in all the Acts of the Apostles not one discourse upon it, nor allusion to it, can be found. It was preached to Nicodemus, and taught to him, because he was an officer in a nation, and a minister to execute justice in God's *worldly* or *fleshly kingdom*, of which every Jew was born a member and a citizen, so far as he had any political citizenship. And thus *analogically*, as his custom was in parables to teach, he taught him that his kingdom was not of this world, and that no one could enter it in virtue of a natural birth, as our Pedobaptist brethren somehow think of their infant regeneration, or infant baptism.

After Peter received the keys of the kingdom of Christ, or of Heaven, neither he nor any other apostle ever preached regeneration to any one—man, woman or child, as a means or instrument to his, or her, or its conversion or regeneration! What an odium theologicum we have had to endure for asserting this fact, now, by all enlightened men, a conceded fact. We will offer a premium in this liberal age—the Millennial Harbinger *gratis*, for life, to any one that can find, in all the *preachings* of the apostles to unconverted men, Jew or Gentile, one allusion to regeneration or the new birth!

Into Christ's kingdom, we cheerfully depose, that no man can enter who is not born again—"born of water and of the Holy Spirit." It is not born of water, *even* of the Holy Spirit; but of both. No man nor animal was ever born from one parent alone. And, in all the proprieties of analogy, every thing born has had two parents. Our Lord's metaphors, parables and allegories, were natural, and in no case outrage the proprieties of nature or of society. But the same figure may be used and accommodated in both numerous and also various positions and relations. Hence we have the washing of the new birth, as well as the new birth. But we must not confound the imagery of Paul with that of the Lord Jesus himself, and subject them to one and the same import. Jesus has in his eye, or premises, the fact then recognized, that water and air were the parents of all vegetable, and, consequently, of all animal life. In ancient Eastern Philosophy—"The earth was nature's womb, and *air* and *water* the parents of all animal and of all vegetable life." But on such premises we build nothing—analogies are not facts. The great Teacher loved imagery; and, therefore, often spake in parables. We, therefore, interpret parables analogically, but do not transubstantiate them into literal facts. Still, water is not spirit, nor spirit water. And what the Lord has joined together, let no man separate.

Paul, too, logical though he was, is inspired with the appositeness of this figure. He is bold in his Epistle to Titus—fears no criticism,

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and authoritatively asserts that—God our Saviour has *saved* us according to his mercy, by *the washing of the new birth*, or regeneration, and *by the renewing of the Holy Spirit.*

Water and Spirit are here again associated. And who dares to erase either? Still, the washing of regeneration is not regeneration itself. He is not furnishing a *parable*, but makes simply an allusion to a well known fact, that Christians were born of water and Spirit, according to Jesus; not of water and water, nor of Spirit and Spirit. A third person is but the union or offspring of two, in all cases, biblically and philosophically contemplated. No living man is the offspring of one parent. Therefore, "of his own will God *begets* us by the word of truth," and we are *born* into the kingdom of Jesus "by the Word and Spirit," symbolized in immersion. We comprehend nothing—we apprehend something. We believe not contrary to reason or evidence, but above reason and upon testimony, spiritual, supernatural, and Divine. And if we are constrained to admit mysteries or secrets in nature, mysteries in providence, mysteries in moral government, why repudiate mysteries in the regeneration, in the resurrection, and in the immortality of man! A. C.

PROPHECY—*No. III.*

The invasion of Greece by Xerxes, suggests the subjugation of Persia by Alexander. The former was at least made a pretext for the latter. The angel, therefore, next describes the conquests of the hero of Macedon.

It may, however, be well to pause a little, and consider some other things connected with the subsequent history of this second and best of the four universal monarchies. The reign of Artaxerxes Longimanus, the son and successor of Xerxes, is, in some respects, the most interesting period in the history of the empire. It commenced 464, and ended 425 B. C. The first two years were employed in avenging the death of his father, and vanquishing his competitors for the crown. Having completely cut off or subdued all his political opponents, and being firmly seated on the throne of one hundred and twenty-seven provinces, he seems to have assumed the title Ahasuerus, which signifies prince, chief, or sole head of the empire. And in honor of his victories, and the success of his arms, "In the third year of his reign, he made a feast unto all his princes and his servants: the power of Persia and Media, the nobles and princes of the provinces

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being before him; when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan, the palace, both unto great and small, seven days, in the court of the garden of the king's palace."

At this feast an incident occurred, which, though apparently trivial in itself, was nevertheless pregnant with the designs of Providence. "On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti, the queen, before him, with the crown royal, to show the people and the princes her beauty; for she was fair to look upon. But the queen Vashti refused to come by the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him." He immediately called together his seven counsellors, to determine what should be done. They came; and others came with them. Gabriel and Michael were probably there; and the Spirit of God was certainly there. It was a critical moment. On the decision of this cabinet depended, in some measure, the means by which God would fulfil many of his promises to Israel. The heavenly ambassadors were extremely courteous. They violated no rule of royal or celestial propriety. Charshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, debated, deliberated, and resolved with entire freedom of will and purpose. But Vashti was divorced, and the royal crown was finally placed on the head of a Jewish captive.

Some of the consequences of this election, are happily detailed in the book of Esther. And many of our most judicious commentators suppose that both Ezra and Nehemiah owe their commissions to the influence of their sister queen. But in the case of Ezra, this is extremely doubtful. For he left Babylon on the first day of the first month, in the seventh year of Artaxerxes. But Esther was not admitted into the king's presence till the tenth month of the same year. We are, therefore, rather inclined to give the honor of Ezra's commission to Gabriel or Michael, as God's messenger to the court of Persia, than to queen Esther. He who rules in heaven and does what is pleasing in his sight among the inhabitants of the earth, could easily procure this decree for Ezra, through the same instrumentalities by which he moved Cyrus to rebuild the temple, Darius to promote Daniel, and Ahasuerus to crown Hadassah.

Be this as it may, there never was a more liberal charter given to any man. "The king granted to him all his request, according to the

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hand of the Lord his God upon him." He permitted all the Israelites who were willing, to accompany him to Jerusalem; and gave him full power and authority to restore and settle the state, to reform the church, and to regulate and govern both according to the laws and institutions of Moses.

He arrived at Jerusalem the first day of the fifth month, 457 B. C., and found the Jews in a most deplorable condition. Fifty-eight years had elapsed since the dedication of the temple; and no doubt, Zerubbabel, Joshua, Haggai, Zechariah, and other reformers of the first return from captivity, had finished their work, and gone to rest in Abraham's bosom. But their children had very much degenerated. They had not separated themselves from the people of the land. They had done according to all the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. They had taken the daughters of the heathen for themselves and for their sons; and the princes and the rulers of the people were, in this respect, the chief transgressors.

Such was the social, political, and religious condition of Israel, when this great reformer and restorer of the Law came to Jerusalem. For a short time he was greatly embarrassed. But the prayer of faith gave him courage. He commenced the work of reformation. The illegal marriages were dissolved; the Law restored; and a correct edition of the Holy Scriptures prepared and given to the people.

But the walls of the city still remained in ruins. To repair these, was the work of Nehemiah. For this purpose, about twelve years after the coronation of Esther, this pious and wealthy cupbearer obtained from Artaxerxes ("the queen also sitting by him") a commission to go to Jerusalem. Preparations were made and the work commenced. And notwithstanding the great opposition of Sanballat the Horonite, Tobiah the freedman, Geshem the Arabian, and other enemies of the Jews, in the short space of fifty-two days the walls were finished and the gates set up.

This was the chief, but not the only work of Nehemiah. He enforced the laws respecting usury; corrected the tables of genealogy; restored the feast of tabernacles; induced many to build houses in Jerusalem; and persuaded the people to make a public confession of their sins, and to enter into a solemn covenant with God to observe and do all that Moses had commanded.

Thus for twelve years did Nehemiah labor in Jerusalem. He then returned to the court of Persia; remained there a short time; and again obtained permission to revisit the holy city. But during his absence, the people had greatly transgressed. As their fathers did, so had they

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done. They had not, indeed, made a golden calf and worshiped the idol; but they had received Tobiah the Ammonite, into a chamber of the temple; they had withheld the tithes and neglected the daily sacrifices; they had profaned the Sabbath, and again contracted alliances with the heathen; and in a word, they had given to the world another illustration of the weakness, the folly, and the depravity of human nature.

With all the zeal of Elijah, did Nehemiah devote himself to the correction of these evils. But the people were prone to transgress; and many of them seem to have persevered in their wickedness. For soon after this, Malachi charged them with the sin of ingratitude; with perverting and despising the ordinances of God; with violating the solemn covenant of marriage; and with robbing God of his rights and glory.

With Malachi the spirit of prophecy departed. His prediction concerning John the harbinger, was the last divine oracle heard by the nation, till that great reformer appeared in the wilderness of Judea, proclaiming the near approach of the reign of Heaven.

These facts are important in themselves, and in their relations to various other themes. They illustrate many portions of sacred history; the great weakness and sinfulness of human nature as it is; and the laws, means, and operations of that mysterious and wonderful providence that numbers the hairs of our heads, governs kingdoms, and controls worlds. They serve also to introduce, and in some measure to explain, several most interesting prophecies. To the consideration of one of these we shall devote the remainder of this article. It relates to the first advent of the Messiah, and reads as follows: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall the Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate,

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even until the consummation, and that determined shall be poured upon the desolate." Daniel ix. 24–27.

This is a most comprehensive prophecy. Its complete exegesis would require a minute consideration of the following particulars: the seventy weeks; their division into three distinct periods, and the proper historical and chronological characteristics of each; the destruction of the city and the sanctuary; and the final period of their desolation. Some of these items fall within our present prescribed limits; others will be considered hereafter.

In modern usage, the term week invariably denotes a period of seven days. But it was not always so used by the Jews and other nations of antiquity. The first time that it occurs in history, it marks a space, not of seven days, but of seven years. "Fulfil her week," said Laban to Jacob; the import of which was perfectly understood by both parties. In the Jewish calendar, this usage was very common. The regular occurrence of the sabbatical year and the year of jubilee, as they are described in the 25th chapter of Leviticus, made it necessary to speak often of this hebdomadal division of years as well as of days; and the holy and joyful associations of these institutions would render this the more frequent.

Other portions of sacred history show the same analogy between days and years, and prove that the former do sometimes represent the latter. The spies were *forty days* in searching the land of Canaan, and the people who rebelled on account of their evil report, were condemned to wander in the desert *forty years*. "After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years." Num. xiv. 34. So, also, in the symbolic siege of Ezekiel. "Lie thou, also, upon the left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on the right side; and thou shalt bear the iniquity of the house of Judah forty days; *I have appointed thee each day for a year*." Ezek. iv. 4–6.

From these premises we conclude, that in the sacred style of the Bible, days, weeks and months, may have a symbolical, as well as a literal meaning; and therefore, that whether these seventy weeks are weeks of days, or weeks of years,—whether they represent four hundred and ninety revolutions of the sun upon his axis, or the same number of revolutions in his orbit, must be determined by the general scope of the prophecy and its actual fulfilment. From the former,

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Daniel would infer with much probability, that these weeks are weeks of years. The scope of the prophecy refers particularly and exclusively to the Jews, in their national and ecclesiastical capacity; to the period during which they would fulfil their mission as God's peculiar people, in the enjoyment and under the administration of their own laws and institutions. "Seventy weeks are determined *upon thy people and upon thy holy city*, to restrain the transgression, and to make an end of sin-offering, and to make expiation for iniquity, and to bring in everlasting righteousness, and to seal vision and prophecy, and to anoint the Most Holy." The angel, therefore, limits the duration of this period from the publication of the decree to restore and to build Jerusalem to the time when the oblation should cease, and with it the Jews should cease to be God's peculiar and covenanted people. It is not, however, probable that the Jews would return to Jerusalem, rebuild the city, restore the constitution of Moses, and fulfil their mission as a people, in the short space of four hundred and ninety literal days. And therefore, it is probable from the internal evidence of the prophecy, that these seventy weeks are symbolic periods; that God has here, as in the case of Ezekiel, appointed a day for a year; and consequently, that they are equivalent to four hundred and ninety years.

This conclusion has been fully confirmed by the testimony of the most authentic history. Of this the sequel will furnish the proof. We shall, therefore, regard this as a settled question, and hereafter speak of these as weeks of years.

Their subsequent division into three distinct chronological epochs, next claims our attention. The first of these consists of seven weeks; the second of sixty-two weeks; and the third of one week. Or, according to the interpretation just given, the first is a period of forty-nine years; the second of four hundred and thirty-four years; and the third of seven years.

This is not a merely arbitrary division of time. These periods are defined by three of the most important events in sacred history. The restoration of the Jewish state marks the first; the coming of the Messiah, the second; and his crucifixion, the third. The first commences with the going forth or publication of the decree to restore and to build Jerusalem, and continues forty-nine years; the second begins with the close of the first, and ends with the first advent of Christ; the third immediately succeeds the second, and embraces the short period of our Lord's personal ministry on earth.

The whole prophecy, therefore, depends chronologically on the publication of the decree for the restoration of Jerusalem. When was this done? What is the date of this important historical and chrono-

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logical epoch? We have seen that four proclamations were made by different kings of Persia, respecting the Jews and their return to Palestine. The first was made by Cyrus, 536 B. C.; the second by Darius Hystaspes, 519 B. C.; the third by Artaxerxes Longimanus, 458 B. C.; and the fourth by the same monarch, 445. To which of these, then, does Gabriel refer? Not to the first; for this related, not to the restoration of Jerusalem, but to the rebuilding of the temple: nor to the second; for this was a mere confirmation of the first. But to restore Jerusalem, implies much more than to rebuild its temple, to rear its walls, to pave its streets, to ornament its walks, to multiply its houses, and to decorate its palaces. These things, indeed, constituted the body, but not the spirit, of the Holy City. Without the practical workings of the Mosaic constitution, Jerusalem, even in the days of Solomon, would have been as a lifeless carcass; as a marble statue without a vivifying spirit.

But to Ezra belongs the honor of restoring this constitution. To this day, by the common consent of Jew and gentile, he is called "The Restorer of the Law." He was, therefore, the architect of the Holy City; the rebuilder and the restorer of Jerusalem Proper.

It matters not, that in this work he was assisted by Nehemiah; that while the former was restoring the Law, the latter was rebuilding the walls. They were coadjutors in the work. The commission of Nehemiah was but an appendix to that previously obtained by Ezra the scribe. They may, therefore, be regarded as together forming one royal decree for restoring and rebuilding Jerusalem. It must not, however, be dated from the adjunct, but from the principal; not from the twentieth, but from the close of the sixth year of Artaxerxes Longimanus.

From this epoch, then, the prophecy must be chronologically reckoned. Let us now see how this terminus *a quo* will correspond with the historical event which marks the terminus *ad quem* of each period. Ezra must have obtained his commission near the last of the 458th year before the commencement of the Christian era. For on the first day of the next year, 457 B. C., and seventh year of Artaxerxes, he left Babylon for Jerusalem. Ezra vii. 8–9. About thirteen years after the publication of this decree, in the twentieth year of Artaxerxes, 445 B. C., Nehemiah obtained permission to go to Jerusalem to build her walls, set up her gates, and assist Ezra in the general work of reformation. Neh. ii. 1. He remained there twelve years, and then went back to Susa. Neh. xiii. 6. "At the end of days" he obtained permission to return to Jerusalem to complete its restoration. The precise date of this is unknown. It was, however, in the pontificate of Joiada. For the last recorded act of this great

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reformer, was the expulsion of Manasseh, one of the sons of Joiada the high priest, from Jerusalem. Neh. xiii. 28. But according to the best authorities, Joiada succeeded his father Eliashib, in the sacerdotal office, 413 B. C.; which was forty-five years after Ezra obtained his commission from Artaxerxes. Only four years, therefore, of the period decreed for the restoration of Jerusalem, remained after Joiada assumed the mitre: and it is reasonable to suppose that these were spent in effecting the reformations described in the 13th chapter of Nehemiah. The removal of Manasseh the son of Joiada, the high priest, and son-in-law of Sanballat, may, therefore, with much probability, be assumed, not only as the last work of Nehemiah, but also as the closing scene of Ezra's reformation, and the terminus of the first period.

It was, too, as we have seen, a time of great trouble; of enemies without, and enemies within. For the proof of this we again refer the reader to the testimony of Ezra, Nehemiah, and Josephus. We may, therefore, conclude, that the first part of the prophecy has been fulfilled; and proceed to the consideration of the second.

If from the close of the year 409 B. C., we reckon sixty-two prophetic weeks or four hundred and thirty-four years, it will bring us down to the end of the twenty-fifth year of the Christian era. But Christ did not appear as a public messenger, as the Messiah, the Anointed of God, till he was about thirty years of age. How, then, shall these accounts be reconciled? The error is not in Gabriel's prophecy, nor in Luke's testimony, but in the calculation of Dionysius Exiguus, a monk of the sixth century. In A. D. 525, he proposed the birth of Christ as the era from which all dates should be computed throughout Christendom. His suggestion was received with favor and soon generally adopted. But in his reckoning, he committed a mistake of about four years. This is now generally conceded. Hence, in most polyglot Bibles, is inserted as a marginal note, opposite the birth of Christ, "The fourth year before the common account called Anno Domini." If, then, to our last result, we add four years for the error of Dionysius, it will bring us to the close of the twenty-ninth year after the birth of Christ. And Luke says, "When all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him. And a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself *began to be about thirty years of age*." About the close, then, of the sixty-ninth week, or in the very beginning of the seventieth, Jesus was baptized by John, anointed by the Holy Spirit, and introduced to the Jews by God him-

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self, as his own beloved Son. This, therefore, forever settles and seals the chronological accuracy of the second period; and proves beyond all controversy, that Gabriel was sent to reveal to Daniel the decrees and purposes of Him who governs heaven and earth according to his own righteous will.

The third period is of all the shortest, the most authentic, and the most intensely interesting. But its chronology is uncertain. It is very remarkable, that the precise day of our Saviour's birth, the day of his death, and the exact duration of his ministry, are all unknown. From Isaiah lxi. 2, some of the Christian fathers supposed that Christ's public ministry lasted but one year. Others have inferred from the prophecy under consideration, that it must have continued through seven years; because it is said, that he would confirm the covenant with many for one week. But in neither of these cases do the premises justify the conclusion. The first has reference to the proclamation of the near approach of the reign of heaven, the world's great jubilee. And in the second, the angel evidently uses the term week according to a well known principle of Jewish chronology, by which the whole is put for a part; for he immediately adds, "in the *midst* of the week, he shall cause the sacrifice and oblation to cease;" of course, by the sacrifice of himself. If, then, the word *chatsoth*, which signifies *the middle*, be taken in its general sense, it limits the period of our Lord's ministry to three years and a half. And this certainly accords well with the testimony of the four evangelical witnesses. John records the personal presence of the Messiah at not less than three, nor more than four Jewish passovers. See John ii. 13, v. 1, vi. 4, and xi. 15. If the feast, in the second reference, was a passover, then Christ's public ministry must have continued through a period of between three and four years; which corresponds very accurately with the testimony of Gabriel. And this, upon the whole, is certainly the most probable account.

But be this as it may, all historians who pretend to give the chronology of these events, agree that Jesus of Nazareth was, by the order of Pontius Pilate, crucified between A. D. 27 and A. D. 34. This sufficiently harmonizes with the more indefinite rendering of our common English version; and is really all that is necessary to establish the truth of the prophecy. For as we have shown that the chronology and cardinal event of each period are sustained by the testimony of the most authentic historians, it follows that Gabriel spake as he was moved by the Spirit of inspiration; that his words are true in all their details and doctrines; that rebellion has been restrained; sin-offerings abolished; expiation for iniquity made; everlasting righteousness brought in; vision and prophecy sealed; and the Most Holy anointed.

R. M.

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NOTES ON A TOUR TO EASTERN VIRGINIA.

Accompanied by Mrs. Campbell, I set out on a tour through a portion of Eastern Virginia, leaving Bethany on Thursday morning, November 15th, at 8 o'clock, and taking the rail cars at Wheeling that same evening at 4 o'clock, we safely arrived at Richmond on Saturday morning at 5 o'clock, having spent a few hours at Washington City, in surveying the public buildings.

On our arrival in Richmond, we were met at the cars by Bro. Quarles and Bro. Pettigrew, and were conducted by these brethren to the residence of Bro. Charles Magruder, whose Christian hospitalities we enjoyed during the continuance of the annual co operation meeting of the brethren of Eastern Virginia, which had commenced its sessions one day before our arrival. Considerably fatigued with our journey, having lost two night's sleep on the way, and suffered somewhat from the cold night air in crossing the mountains, we very much enjoyed the comfort of a few hours' repose. After which, the same morning we attended the session of the brethren assembled; and among a large concourse, we found many of our old acquaintances from different sections of the State; amongst whom, we were pleased to find some of the old veterans in the cause of Reformation, such as brethren Shelburne, Coleman, Dr. Du Val, Walthal; brother Dr. Bullard, from the South-West District; old brother Whitaker, the Pendletons, the Henleys; brethren Ware, Dr. Fox, Major Dabney, the Woolfolks, of Caroline; Dr. Silas E. Shepard, from New York, with many others. We were sorry not to meet in the assembly our able and eloquent Bro. Goss, being unavoidably absent from the force of circumstances, as we learned from Bro. Pettigrew, of the city. We had hoped to have seen the beloved brother, J. T. Barclay, formerly of Jerusalem, now of Washington City, in the assembly, but learned that unpropitious circumstances prevented his attendance. His absence, and that of his family, were deeply regretted by the whole brotherhood. We were glad to learn from Bro. Robert G. Campbell, of Washington, that Bro. Barclay and family were in the enjoyment of good health.

We heard some very edifying discourses; amongst which was one from Dr. Du Val, Rom. i. 16–25, on the gospel as "the power of God to salvation to every one that believes it." At night, Dr. Shepard delivered a very edifying discourse from 1 Cor. i. 23–24—"Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness."

On Lord's day morning we addressed a very large and attentive

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assembly on Matthew's narrative of the transfiguration of the Lord Jesus. At 3 o'clock P. M., we had a joyful and solemn celebration of the Lord's supper. At night, at half-past 7 o'clock, Dr. Shepard addressed a crowded house on the regeneration, announced Matthew xix. 28. He ably developed the regeneration presented in that context. On Monday forenoon, we delivered a discourse on Education, and upon the claims of Bethany College on the Christian community; and in one point especially, in reference to the raising up men to plead the cause of Original Christianity, as delivered to us by the holy apostles. This discourse was followed by a subscription of some $1300.

The brethren assembled at the meeting, had previously resolved that Virginia should raise the sum of $15,000 or $16,000 to endow one Chair in this College.

On Monday afternoon, Mrs. Campbell accompanied sister Woolfolk and others to the African church, now presided over by Dr. Ryland, of the Baptist church of Richmond. This church is said to have a colored membership of some sixteen hundred persons. Bro. Bullard, by special invitation, addressed this large community on the conversion of Saul of Tarsus. It was a powerful discourse, and responded to by the congregation with ardent expressions of deep interest and much satisfaction.

On Monday evening, the 19th, Bro. Shepard again addressed a large and attentive audience in Sycamore street, from Philippians ii. 5–11, demonstrating the antecedent glory of the Messiah as THE WORD that was in the beginning with God, his humiliation even to the accursed death of the cross, and his subsequent exaltation to the right hand of God. From these sublime premises, he manifested the duty, the honor, and the felicity of all men addressed, in recognising his Divine majesty, and in yielding up cheerfully and unreservedly their persons, lives and substance, to him, as Lord of all, in the hope of participating with him in glory, honor and blessedness; on sitting down with him on his throne, as he, through his obedience unto death, even that of the cross, sat down, in his glorified humanity, with his Father on his throne.

On Tuesday evening we addressed a very large audience on the *Christian platform*, dwelling emphatically on the one Lord, the one faith, and the one immersion. The Divine and apostolic platform was distinguished from all the political, doctrinal, and philosophical platforms of sectarian Christendom. The pre-eminence given to the political elements in sectarian institutions, was developed at considerable length, in allusion to the startling fact, that the central idea of all church organizations was so pre-eminently aggrandized in denom-

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inating themselves, not according to their peculiar creeds, but according to their church polity. Hence the *Patriarchy* of the Greek church, the *Papacy* of the Roman church, the *Episcopacy* or the *Archiepiscopacy* of the English church, the *Presbyterianism* of the Scotch church, the *Methodism* of one class of dissenters, and the *Congregationalism* of another class of dissenters.

Time had been that human theories of Christian doctrines were the magnetic centres of attraction; indeed, occasionally the electro-magnetic centres of church communion and fellowship. Hence came Sabellianism of the 3d century, and of Egyptian growth; Arianism and Athanasianism of the 4th; Pelagianism of the 5th; Lutheranism, Calvinism, and Arminianism of the 16th; Wesleyanism, Whitfieldism, and Sandemanianism of the 18th century. These all were rather *doctrinal* or *philosophical* centres of church attraction and radiation. But so it was; their Christian union, communion, and fellowship, lived, and moved, and had their being in the dogmata of those men whose armorial they wore.

Instead of these, we preferred the platform propounded by the holy apostles, as concentrated in the summary given in our text—one Divine Lord, one faith in the testimony of the Holy Spirit, one holy immersion into (not in) the name of the Father, the Son, and the Holy Spirit. This was our platform long enough, broad enough, and strong enough, for the whole mystical body of Christ. If not in these identical words, such was the drift, the scope, and the aim of our address. And with it, closed our labors on the 20th November, in the city of Richmond, purposing, however, to visit it on our return from the lower part of the State.

We had the pleasure of learning that we had to this discourse a respectable and much interested audience, composed of different parties, and some of the city clergy; amongst whom were Dr. Burrows, pastor of the first Baptist church, and Dr. Ryland, pastor of the African church. Dr. Jeter was not present, but honored us with his attendance upon our lecture on Education.

From Richmond, having enjoyed the Christian hospitalities of Bro. Magruder, in company with Bro. Coleman and family—and a very pleasing sojourn we had, meantime having, also, enjoyed the hospitalities of other brethren in the city—on Thursday, the 22d, we left for Charlottesville, the seat of the University of Virginia, taking Louisa on our route.

At Cuckoo we had a very refreshing repose of two days amongst our friends and connections—the Pendletons, of Louisa. Mother Pendleton, now some 70 years old, yet lives, in good health of mind and body, at the old homestead, in company with her son, Dr.

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Philip B. Pendleton and family. There we had a very social meeting of the whole family of the Pendletons, which reminded me of the clans of good auld Scotland. We also spent a very pleasant day with Dr. Joseph Pendleton, in her immediate vicinity. On departing, we were accompanied by Dr. Philip B. Pendleton to Tolersville; at which junction we were hailed by Bro. Coleman, who had been called off from our company to attend the funeral of sister Jeter.

On our arrival at Charlottesville, we were met at the cars by Bro. Walthal, one of the Editors of the *Christian Intelligencer*, and his host, Bro. Dr. Norris, and were carried to his comfortable mansion, in which we enjoyed the most cordial Christian hospitality during our sojourn.

Next day, being Lord's day the 25th, we met with a crowded auditory in the Christian church, many students from the University being in attendance. We read from the 8th chapter of the Acts, Philip's address to the arch-treasurer of the Queen of Ethiopia, from the 26th verse to the conclusion of the narrative.

In this address, we first expatiated on the call and mission of the holy apostles, and their execution of the work assigned to them. We next analyzed the constituency of this address in harmony with the occasion and the condition of the auditory; for in this case, one person constituted the whole auditory. The point to which he had come in the reading of Isaiah, and the question propounded, furnished him with a suitable address. In answering one leading question, he opened to the discriminating hearer the history of Jesus the Christ. "He preached to him Jesus." The development of the name Jesus, was the development of the whole gospel. He did not treat his auditory with a commentary on words—with a theory of humanity, or a theory of sound Divinity. He did not preach to him a theory of total depravity, a theory of regeneration, nor a disquisition on human ability or disability. He found in the name *Jesus*, an ample topic to interest, to enlighten, and to convert his attentive inquirer. His glorious personality, office and mission, were topics pregnant with light and love, with joy and peace. The officer was intensely attentive, because he was intensely interested. But the glorious name Jesus—*the Divine Saviour*, so penetrated his conscience and his heart, that he anticipated the preacher the moment he saw himself approach a "certain water;" and overcome with the attractions of the Lord Jesus, he became intensely interested in him, and volunteered in his service. He asks what inhibits—what should prevent, my baptism!

Now suppose some of our assumed and assuming orthodox preachers, had occupied the place of Philip, what would they have said?—! Would they not have had him to tell his experience? Or would not

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some of them have invited him to come before a church and obtain a vote in favor of his action on the premises? Such a course would have been necessary on the present theories and customs. Philip could not have asked him for a Christian experience until he became a Christian. Nor could he bring him before a church. But, in his horizon, there were not such views or theories. Does he preach to him any thing about the antecedent workings of the Holy Spirit? Not one word on the subject. He knew that if he could say that he sincerely or cordially believed what he had preached to him concerning Jesus, he was a worthy subject of Christian baptism. In fact, his propounding the question was, to Philip, a sufficient demonstration of his fitness for Christian immersion. He had preached to him no doctrinal *theology*. He gave him to understand the *Christology* which the apostles had sanctioned from the beginning. He preached to him that Jesus was the *Christ*—the Messiah—the Plenipotentiary of heaven and earth; God's own ambassador to treat with a rebel world; that he had died for the sin of the world; that he had taken it away; that he had magnified the Divine law and made it honorable; that his blood cleansed from all sin. He only desires a confession of faith in Jesus as *the Christ*, promised, prophesied of, typified, and exhibited as "the Lamb slain from the foundation of the world" —"the Lamb of God that takes away the sin of the world." The officer confesses his faith, not in doctrines, propositions, commentaries, or creeds, but simply says, "I believe the Son of God to be the Jesus Christ"* literally, according to the received Greek text; but equivalent to, "I believe that the Jesus Christ is the Son of God." That is, the Jesus Christ whom you preach is the Son of God. This satisfied the Divinely commissioned preacher, and on this he immersed him according to the commission. Now as we have but one Lord, one faith, and one baptism, of Divine authority, the way of entering into Christ, body, soul and spirit, is thus laid open. This is the Divine platform—all others are human, uncanonical, and of doubtful interpretation. This has the seal of apostolic authority, and is worthy of universal acceptation. Now, there not being two faiths, two Lords, two baptisms, two different churches of Christ, why should we not accept this and repudiate every other?—!

But true faith and true obedience are commensurate with all the Divine testimony, promises, precepts, ordinances of the kingdom, or reign of heaven. And mark it well, the baptized Christian officer goes on his way rejoicing, and that, too, in the well grounded hope of the forgiveness of his sins, of his acceptance with God; rejoicing,

* Πιστευω τον υιον του θεου ειναι τον Ιησουν χριστον.

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too, in the hope of eternal life. Who, then, would not be a Christian on these premises—a Christian, not according to the latitude or longitude of this or that party, but an humble, faithful, living, and lively disciple of Jesus, the great Teacher sent from God?

The same evening we were again constrained to speak. We read the 11th chapter to the Hebrews, and from it gave, not merely a definition of faith, but a development of the power of faith, exhibited in the greatest moral heroes and heroines that ever lived. We also contrasted the inefficiency of every form of philosophy ever taught in schools, ancient or modern, compared with the powers, efficiency, and grandeur of faith in the testimony of God, and hope in his rich and merciful promises. We pressed upon the attention of all the influence of faith, and the necessity of it, even in our initiation into language and science. We study grammar, lexicography, and even the sciences, in virtue of faith in the oracles of literature, science and art. We act upon it in many particulars in all the relations of life—in pursuits, acquisitions, and enjoyments; and this faith reposes in the testimony of men, not so documented, commended, and authenticated, as the grand developments of a future and an eternal life are in the testimony of apostles, prophets and martyrs, who solemnized and sealed their oracles and testimonies by the voluntary sacrifice, not of their earthly fortunes only, but of life itself.

On Monday, (26th) at 11 o'clock, we again addressed a large audience in Charlottesville, on the Commission which Jesus Christ gave to the twelve apostles.

At night, Bro. Bullard spoke from 1 Cor. xv. He gave to an attentive audience a warm and moving address, on the elements of Christianity, as consummated in the crowning fact of Christianity—the resurrection of Jesus Christ—referring to the demonstrations of its power in the lives of the moral heroes which it created. He demonstrated the superlative motive power of the Christian gospel as transcendental, compared with every other instrumentality brought to bear upon a fallen world. He made it, indeed, appear as worthy of universal acceptation, and was listened to with evidences of much interest.

On Tuesday evening at 3 o'clock, we delivered, to a very attentive congregation, an elementary address on Education. We introduced the special subject of the discourse by a few remarks on the latitude of the subject. It was assumed, as a conceded fact, that in the broad import of the term, education had been extended, not only to the human mind, but to the animal and vegetable kingdoms of nature.

It was even applied to the training of vines, by pruning them, and to flowers, in the cultivation of them. The wild flowers of nature, by

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a skilful training, had become the rose of Sharon and the lily of the valley. The branches and the clusters of the vine have acknowledged its productive power. The skilful orchardist and the gardener demonstrate its potency, and, by its influence, the wilderness and the solitary deserts have become glad and blossomed as the rose.

The animals around us more fully attest its importance and utility. A well educated dog, or horse, or ox, demonstrates its importance by obtaining a value in the market that the uneducated classes can never command.

But most of all, and incomparably above all, man is the peculiar subject of education. He enters the arena of life without an idea, an emotion, or an aspiration beyond the instinctive impulses and cravings of appetite. Unlike all the other tenantry of earth, his instincts are feeble. He is proverbially the most impotent of all the animated tribes of earth, in his instincts, and necessarily commences his pilgrimage in life without an idea or an infallible impulse.

Instincts cannot be cultivated or improved. Wherever they exist, they are as perfect at first as at last. Thus man alone, of the whole tenantry of air, or earth, or sea, demands education. Having, too, a body, a soul, and a spirit, subject to a destiny lasting as the ages of eternity, the demands of his nature are paramount to those of any other creature on our earth.

The theory of education is, as yet, in a progressive state. Indeed, the professors of education are not yet fully agreed upon what may be called the constituents of a perfect and complete education. We, therefore, assume that the whole man—body, soul and spirit—is the proper subject of human education. We shall also assume that human education is the simple development, corroboration, and polish of man's whole personality—physical, intellectual, moral and religious—in reference to his whole being and destiny in the universe.

The three first named being very generally, if not universally conceded, we shall regard as questions fully settled, at least in the judgment of our present auditory.

There is not, however, the same unanimity on the most important element of human education. That man is a religious being, possessed of a moral sense or conscience, is, we must assume, fully conceded, at least by the whole constituency of our present audience. On these premises, then, we ask, why is it, that in most high schools, colleges and universities, this element of our nature is the only one neglected? We do not intend to say wholly neglected. We shall be told that natural theology and moral science are taught in all our colleges; as the Pantheon is more or less taught in all our classic

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schools, high and low!! But that is mere Polytheism, which not one man in a myriad believes or entertains!

But why is not Christianity taught? Are we not said to be a *Christian* people? Yes. But we do not belong to one sect; and so long as there are so many sects, it would be impossible, or impolitic, to introduce Christianity into schools of literature and science.

But is there not a catholic Christianity? I do not mean a Roman Catholic or a Greek Catholic, but simply a catholic Christianity. But this would lead to conflicts, and rivalries, and dissensions. If handled controversially and dogmatically, it might do so. But why cannot Christianity, in its facts, precepts and promises, be promulged, authenticated, declared, without any human philosophy being interlarded with them? We have, for years, experimented on these premises without objection or demur ever heard; and this, too, in the presence of sectaries of all the popular ecclesiastical communities in our country.

We have, indeed, founded a College upon the Bible—upon its facts, precepts, promises, and their evidences—and in the midst of sectarian communities, and have not yet heard an objection to our course. There is no real difficulty in the case. As for the philosophies of Christianity, we care not. The *belief* of its well attested *facts*, the *obedience* of its *precepts*, the cherished *hope* in its *promises*, and the necessary *fear* of its *threatenings*, may be taught and enforced without the leaven of any sect in Christendom. No system or procedure is more apposite to the genius of human nature, to the wants of society, and to the safety and perpetuity of our free institutions, than this.

Is not this better for church and state—for man, as a moral agent, under a Christocracy—than sheer sectarism, deism, theism, or atheism! And is it not more pregnant with the hope of the triumph of Christianity—the union, harmony, and ultimate co-operation of all good men in the cause of humanity, than the total abstinence from the Bible and its Divine light and love—its humanity—its philanthropy—than a cold neutrality or a heartless apathy!

Our experience and our success on these premises, furnish a strong corroboration of the soundness, the utility, and the practicability of such institutions. We, therefore, fondly hope that the time is not very remote when Bible history shall form an essential element of collegiate education; and that not the Pantheon only, but God's own book—its history, prophecy and poetry—in its Patriarchal, Jewish, and Christian institutions, shall have, not merely a place in the college library, but shall be a theme, if not *the* theme, of daily study and instruction during the entire collegiate course, as it is in the College over which we preside; and this, too, without reference to any human

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creed now extant in denominational Christianity. The Bible, in its original tongues, and in faithful versions, is its own expositor; and as "God is its Author, salvation its end, and truth, without any mixture of error, its matter," as I think philosopher Locke represents it, has it not a paramount claim, not only for a place on the shelves of the College library, but in the hand of every student, every day, from the day of his matriculation to the day of his graduation?

After this lecture, or the substance of it, a handsome subscription to the endowment of a Chair in Bethany College, was received from those in attendance.

While at Charlottesville, we enjoyed the pleasure of a call from Prof. Dr. M'Guffy, our old friend and fellow-laborer in the Ohio College of Teachers, now a Professor in the University of Virginia.

We also met in a social party, at Bro. Wertenbaker's, sister Himes, the relict of Bro. Himes, of Richmond, one of the oldest and most persecuted of our brethren from the Baptists, whom he left, many years ago, for conscience sake. She is patiently waiting to be called home.

We thought it expedient, also, that Mrs. Campbell should make a visit to Monticello, the former residence, and home, and tomb of the author of the annually celebrated "Declaration of American Independence"—the far famed Thomas Jefferson. But how shocked was she in seeing, in his antechamber, the hideous bust of Voltaire!—"the patron of irreligion, anarchy, and libertinism." Inconstant in every thing—"a Freethinker in London, a Cartesian at Versailles, a Christian at Nancy, and an Infidel at Berlin." Now a moralist, then a buffoon; now a free thinking philosopher, then an enthusiast; "every thing by fits and starts, but nothing long." Now a flatterer, then a satirist; now avaricious of wealth, then a luxuriant prodigal; now a modest philosopher, then an impious wit; now a Christian, then an atheist. Why should this Voltaire stand enshrined in the antechamber, and Paine in the bedchamber, of the sage of Monticello! Was this the taste of the founder, the proprietor, the lord of Monticello! But, perhaps, in one or two points only was he a *beau ideal* in the eyes of the celebrated patriot of Virginia. He founded the University of Virginia. He created Charlottesville, as well as wrote the Declaration of our National Independence! But alas for him and hundreds of his worshipers, he repudiated the Bible, and dreamed of making a free and a happy people without faith, a hope, or a desire for Christian immortality! It is now owned by a son of Abraham.

I do not wonder that our brother, Dr. Barclay, once its proprietor, sold it for a tythe of its intrinsic value. It is a place too much visited to be a private residence for any Christian man. It commands, in-

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deed, a fine scenery, seldom equalled, and very seldom surpassed. If not the grandest in the State of Virginia, it is truly grand in its mountain scenery, and beautiful in its greatly diversified landscapes, from various stand-points. It has the finest air and the most salubrious water; but not the most productive soil. It abounds in verdure. The stately pine, the verdant cedar, and the still more verdant broom, give it, even in autumn, a vernal appearance. But with all these claims, the painful associations, the unwelcome reminiscences of the godless life and the hopeless death of its gifted and politically honored proprietor, spread over the whole premises a melancholy pall, and leave a depressing sadness, which earth's grandeur, riches, honor, glory, cannot mitigate, much less annihilate.

But here we must lay down our pen for the present. A. C.

POPULAR PERIODICALS.

[SELECTED BY MRS. S. H. C.]

In the last No. of the Golden Rule were introduced several substantial witnesses, the "Pittsburgh Visitor," the "Journal and Messenger," and Dr. Judson, giving their decided and unequivocal testimony to the pernicious, ruinous, soul-destroying, soul-*damning* influences of the current literature, the light, popular, trashy readings which are sweeping the land like the withering, scorching Simoon, darkening the very heavens like the flies and locusts of Egypt. "Clouds without water, carried about of winds—trees whose fruit withereth, without fruit, twice dead, plucked up by the roots—raging waves of the sea, foaming out their own shame—wandering stars, to whom are reserved the blackness of darkness *forever*." "Cursed things!" Yes, "cursed things," eating out the vitals of Christianity, destroying the life-blood, the *essence* of truth and holiness, even the Bible, God's own book, the purchase of *blood*, even the blood of the Lamb, is cast into the shade.

Mrs. Swisshelm publicly and unhesitatingly declares that Godey, Graham, Peterson, yes, the whole *batch* of fashion-plate magazines, spread as much domestic misery and devastation over the human race, as all the rum-sellers in the nation; yes, instigate more murders than the tyrannical, blood-thirsty Nero!

The "Journal and Messenger," alluding to the same publications, says: "We confess, that to us, most of the staples of these magazines and weeklies, the tales, fashion-plates, &c., are *trash*, not only unproductive of good, but have a decided tendency to positive evil."

The holy, the ever-blessed Judson, now in glory, tuning his harp to notes seraphic, around the burning throne of God, while on his last visit to America, wept tears of anguish while witnessing this burning, scorching, desolating tide of damnation! His holy soul was

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pained, AGONIZED, passing from village to village, from city to city, beholding centre-tables loaded with fashionable weeklies and monthlies, to the exclusion of the solid and pure. Godey, Graham, the Columbian, the Couriers, the Saturday Posts, and other varieties of "yellow literature"—"full of over-wrought fiction, and flippant, though brilliant nonsense." His righteous soul was vexed from day to day, while witnessing the fearful ravages of this "light bread," the stepping stones to the ball room, the merry dance, the gay and fashionable resort, the nightly revel, the lewd exhibition, the theatre, yea, to the house of her "whose steps take hold on HELL!"

ANOTHER WITNESS.—We introduce Mrs. Vinton, the consecrated missionary to Burmah, whose praise is in all the churches, who, while on a recent visit to this country, witnessed, with tearful eyes, the low state of Zion, the seared consciences of children and youth, their impetuous *rush* to the gay, the foolish, and the fashionable. Why was this? Why produced the gospel so little effect? Even the melting strains of tender, pathetic, angelic love, the most searching arousing *appeals* of death, judgment, and eternity, of heaven and hell, fell powerless. What was it that seared the conscience, rendered the heart callous, harder than the nether *mill-stone?* Why was it that children and youth could sit from Sabbath to Sabbath, under the most solemn and affecting sermons, wholly unmoved? "At first," says she, "this appeared unaccountable, but when I entered their parlors and saw their centre-tables, my wonder ceased." Her burdened heart was overwhelmed, she burst out in the overflowings of soul—"O mothers, mothers! be careful what your children read—be *doubly* cautious also of their associates." These and many other facts, touching the evils of these fashionable monthlies, we had from her own lips, which she has since more fully published to the world.

These facts, with other testimony equally distinguished, shall be presented to our readers as time and space permit. We have testimony on testimony, even volumes—clouds of holy witnesses. Besides, we rejoice to say, men of the world who make no pretensions to piety, are beginning to see that novels are a curse, a bitter curse, to their families—that their influence on the minds and lives of their children are exceedingly pernicious, tending to foolish, trifling, dissipated thought and action; to immodesty, disobedience and impudence; retard their education, destroy a relish for high and noble intellectual endowments. Men wholly destitute of the fear of God, see clearly that light reading not only wastes the time necessary for the acquisition of useful knowledge; but they see also that the imagination soon becomes wild, foolish, visionary, extravagant, the judgment weakened, the reasoning power unhinged, and all the perceptive faculties destroyed or greatly vitiated, producing idle, indolent, and sluggish habits of thought.*

For these, and other considerations, many parents, from mere worldly policy and good common sense, without any special regard for the never-dying soul, the enormous, *overwhelming* moral evils,

* The "Boston Transcript," a secular paper, became so perfectly disgusted at the indiscriminate puffing of books and periodicals, the light, trashy literature, that after a certain new publication had been announced by many book-

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have closed their doors firmly and *forever*, against every species of romance and lewd infidelity—Godey, Graham, Sartain, Holden, Peterson, Harper, and the *host* of miscellaneous trash with which our world is cursed, while many professors of religion seem perfectly hoodwinked, blindfolded, indifferent and unconcerned, load down their centre-tables and store their libraries with books and periodicals which unduly excite the passions, feed the depraved appetite, pollute the heart, poison the soul, destroy the principles of purity and virtue, till "the whole head becomes sick, the whole heart faint." O, what strange inconsistency! Verily "the publicans and the harlots go into the kingdom of God before them."—*Golden Rule.*

THOUGHTS FOR THOSE WHO THINK.

[From the New York Chronicle]

PERVERTED LEARNING.—"Using the Lord's stream to turn one's own mill," is a quaint way for illustrating the practice, so common, of using learning to subserve a selfish and sectarian end. Truth is not sought for what it is in itself, nor is knowledge cultivated as the means to a good character and a successful career, but simply as the prop of a dogma, a creed, or a party. The consequence of seeking knowledge for such a purpose, is to pervert the understanding, distort the judgment, and defeat the end of education. Learning, to the mind of a Mohammedan or Papist, is not unfrequently (like the indurated muscles around a dislocated joint, which prevents its being set) the means of confirming it in error. "Ever learning, they are never able to come to the knowledge of the truth."

A LEARNED CASTE.—The priests of ancient Egypt, and the Brahmins of modern Hindostan, are examples of a learned monopoly. Of the former, Plutarch says, that "the kings must be either of the order of priests or soldiers, these two classes being distinguished, the one by their wisdom, the other by their valor. When they have chosen a warrior for king, he is instantly admitted into the order of priests, who instruct him in their mysterious philosophy. The priests may censure the prince, give him advice, and regulate his actions. By them is fixed the time when he may walk, bathe, or visit his wife." "Such privileges," says Larcher, "must have inspired them with contempt for the rest of the nation, and must have excited a spirit of disgust in a people not blinded by superstition." They filled the offices of the State, gave laws to the palace of the monarch and the cottage of the peasant, and claimed the exclusive possession of knowledge, and the right to dispense it to others in such form and degree

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sellers and editors, when it came before the editor of the "Transcript," he threw the volume into the coal-hole for fuel, saying, "We wish the same disposition could be made of three-fourths of the cheap, flashy, yellow-covered abominations, under the name of novels, that infest the shelves of our periodical dealers." Amen!

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as would suit their own purpose. The Brahminical caste enjoys a similar monopoly in India, and with like results; being supercilious and overbearing, and obstructing the flow of knowledge to the mass of the people. The Brahmin looks with contempt on the other castes, and will not eat food cooked at the same fire. The priests of Rome have striven for a like position in Europe; but the genius of the people not favoring their designs, they are compelled to share the privileges and prerogatives of knowledge with the rest of mankind.

Socialism and Individualism.—There is no healthy progress in civilization which does not carry with it the individual man as well as the social organization. No matter how well society may be organized, or how cultivated certain classes may be, if there is no general elevation of the individuals of which the nation is composed, it is still in a state of barbarism. The ignorant Helots of ancient Attica, and the ten thousand brutalized slaves in Rome, to one noble senator or patrician, were like the sands of Sahara to its oasis, the latter being too small and few to redeem the wide waste of desert from its general character of sterility and desolation. So, Athenian and Roman civilization was little more than green spots amid a general barbarism, as at present in Russia, where lords are numbered by units, and serfs by thousands. As Guizot says, "two elements, then, seem to be comprised in the great fact which we call civilization—two circumstances are necessary to its existence—it lives upon two conditions—it reveals itself by two symptoms: the progress of society, and the progress of individuals; the melioration of the social system, and the expansion of the mind and faculties of man. Whenever the exterior condition of man becomes enlarged, quickened, and improved; whenever the intellectual nature of man distinguishes itself by energy, brilliancy, and its grandeur; wherever these two signs concur, and they often do so, notwithstanding the greatest imperfections in the social system, there man proclaims and applauds civilization."—*History of Civilization, p.* 25.

Learning and Religion.—We have no example in the first age of the Christian church of its seeking enlargement by means of learning. Then, Christians were content with being the *holiest*, without aspiring to be the most *intellectual;* then, "Christ and him crucified," needed no superadded embellishment of the schools in order to become the power of God unto salvation. Schools were resorted to rather as the means of general knowledge, than of individual or party pre-eminence.

The Jesuits as Educators.—The Jesuits were the great agents in making education the prop of the church. They used it to protect Romanism against the fatal assaults of the Reformation. They saw, they felt, that the mischief that great movement had done to the papal cause, was owing to the revival of learning. Education the people had determined to have. The musty folios in Greek and Latin were dug up from the rubbish of centuries, and scattered all abroad. The giant had emerged from his cradle, and no power on earth could bind him. To read, and think, and investigate, were the universal rage. This excited state of the public mind generated Luther's thunder, and gave it point and power. A century earlier would have stifled the movement in a vacuum of ignorance and imbecility, and Luther would have followed Huss to the fires of the stake. All this the Jesuits well understood. Hence, they laid their plans with consummate skill, to

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turn this agency which had been so fatal to Rome, in her favor; to do which, they brought their full force to bear upon making themselves the most finished scholars, and to construct a system of education so complete as to give them a monopoly of the business. Nor did they fail; for, in a short time, it became the highest recommendation of a book to have the name of a Jesuit in its title-page. Their colleges were flooded with students, while those of the Protestants declined; and the consequence was, a counter-reformation that brought back to the bosom of Rome not a few of the seceding nations. Our modern college course, and general plan of university education, are modeled more by the Jesuits, probably, than any other class of educators.

Jesuitism of Learning.—The policy of making education a support of sect and creed, on which the Jesuits first acted, has been adopted in every denomination of Christendom. In England, the Established Church stands at the threshold of the Universities, saying—"You must subscribe my creed, or you cannot enter here." At the doors of Harvard stands Unitarianism; at those of Yale, Congregationalism; at those of Middletown, Methodism; at those of Brown, the Baptist; at those of Princeton, Presbyterianism; at those of Columbia, Episcopalianism; and thus, at all our Colleges and Universities, stands some sectarian form of belief, to say, not that you must subscribe my creed as a condition of entrance, but, to your ascendancy in the Faculty and the Board of Trustees. This is a generally acknowledged necessity of learning and education amongst us, or a condition of its success. The consequence is, such an extent of divisibility in our educational talents and resources, that no one gets enough, except in a few rare cases, to make a respectable College or University; and our country is overrun with *things* in this line, which have neither library, philosophical apparatus, nor corps of education, on a scale of sufficent expansion to entitle them to the name of a University. They may, in some cases, be the seedling, which time and favoring circumstances will mature into something worthy of that name, provided this process of divisibility, to give place to our constantly multiplying colleges, does not dwarf and kill them. There are two things which are considered indispensable to a party or sect; one is a newspaper, and the other is a college.

An Unsectarian People's College.*—Of this we have been in favor of for years. The friends of education ought to unite as such, and not as sectarists, in turning their influence, their learning, their funds, and their students into the same institution. Thus Universities, in deed as well as in name, will rise into being, and by the intercourse which they will promote between those of different denominations, the asperities of sect will gradually abate, and education and Christian union will go hand in hand. But in the present state of things, our very charitable foundations for learning, not only produce, but perpetuate, sectional divisions, and threaten to make schism as enduring as Christianity itself. We see no present hope of checking the evil, though we say now the same that we said years ago—that

* Such is Bethany College. The Bible, the whole Bible, and nothing but the Bible, is our motto. It is the religion of Protestants. We found our college, as our church, upon the Bible. A. C.

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the friends of education, from the different sects, ought to unite, on just and equal principles of reciprocity, to sustain the colleges of their several localities, instead of going off to a distance to sustain those of their own party.

GOVERNMENT AND EDUCATION.—Literature, having an independent life, ought not to become the drudge of the State. Truth is its element, the universe its theatre, and eternity its home. It is degraded by being coerced into a tool of politics. Prussian absolutism has given being to one of the most effective systems of public instruction, and the kind of pupils it turns out may be seen from the stolid and non-elastic sort of men it sends as emigrants to our country. They can read, write, and cipher, but know not how to think a thought, or reach a conclusion, out of the dogged routine in which they were trained. "Immobility is the character of their moral life," scarcely less so than that which the theocratic governments of India impose on the subject masses. They are educated tools of despotism. In England, if the same immobility has not restrained the advance of man, it is not so much owing to the universities, as to the free blood which pulsates in the heart of the nation. "Oxford and Cambridge," says Dr. Wayland, "form a part, and no unimportant part, of the social system of Great Britain. To those institutions the youth of the higher classes, from all parts of the realm, resort to spend the latter part of their pupilage. There the youthful aristocracy meet and become acquainted with each other. Thither are the eyes of parents, from every county in the kingdom, turned with fond anxiety. Thither do the bar, the pulpit, and the senate, look for the young men who have there made it known that nature has marked them out for distinction. And, besides all this, there was never so vast a people bound together by so many and so indissoluble social ties, as that of Great Britain. The British nation, or rather the elite of that nation, in a remarkable degree, form one great family. London, 'that mighty heart,' sends out its pulsations to every extremety of the empire, and is, in return, receiving, from every extremity, the life-blood which it vitalizes, and sends back again. Every man of distinction is expected to report himself there during some part of the 'season,' and he must do it, in order, as Sir Walter Scott says, 'to keep himself abreast of society.' Hence, men of eminence are much more generally known to each other than in any other country that ever existed. And hence, the stimulating effect of social opinion is stronger than in any other country upon earth. Now, the universities live and move, and have their being, in the very blaze of this social effulgence. Every distinguished man holds, and is proud to hold, through life, his connection with his college and his university. To take rank there, is to place one's self immediately in a position in society; it shows all who, in their several departments, need the aid of talent, that a man is worth taking up. He becomes a marked man. Something is expected of him. He feels that, if he only justifies his expectations, his fortune is made."

THE study of literature nourishes youth, entertains old age, adorns prosperity, solaces adversity, is delightful at home, unobtrusive abroad.

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THE MILLENNIUM—*No. I.*

INTRODUCTION.

About to investigate "the millennium," as an exordium we think it expedient that our readers shall be posted up to this date with the more popular and current views upon the subject. We, therefore, present as a preface, or introduction to this subject, the more popular views which have been, and still are, maintained by many learned and devoted Christians. We copy the whole article on the premises found in the *Encyclopedia of Religious Knowledge*, edited by John Newton Brown, 1835; frequently called Fessenden & Co.'s Encyclopedia of Religious Knowledge, Brattleboro', 1835. A. C.

Millennium, "a thousand years;" generally employed to denote the thousand years during which, according to an ancient tradition in the church, grounded on some doubtful texts in the Apocalypse and other Scriptures, our blessed Saviour shall reign with the faithful upon earth after the first resurrection, before the final completion of beatitude.

Though there has been no age of the church in which such views of the millennium were not admitted by individual divines, it is yet evident, from the writings of Eusebius, Irenæus, Origen, and others, among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that they were never adopted by the whole church, or made an article in the established creed in any nation.

About the middle of the fourth century, the millenarians held the following tenets: 1. That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on the earth a thousand years. 2. That the first resurrection was not to be confined to the martyrs, but that, after the fall of Antichrist, all the just were to rise, and all that were on the earth were to continue for that space of time. 3. That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. 4. That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were derived from several passages in Scripture, which the millenarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid, we believe to be the following: "And I saw an angel come down from heaven, having

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the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and, after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." Rev. xx. 1–6. This passage the ancient millenarians took in a sense grossly literal, and taught that, during the millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however, a mistake, as the very next verse but one assures us; for we are there told, that, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;" and we have no reason to believe that he will have such power or such liberty in "the new heavens and the new earth, wherein dwelleth righteousness."

These views have recently been revived in England, by the Rev. Edward Irving, and a party who arrogate to themselves the exclusive epithet of "The Students of Prophecy;" and partly in consequence of the fanatical manner in which they have been propounded, partly owing to the absurd notions and practices, such as the pretended gift of tongues, working of miracles, &c., which have been connected with them, have produced a considerable impression, principally on clergymen and laymen of the church of England. The few Dissenters that have been led away by them, are such as originally attended Mr. Irving's ministry.

Respecting the real millennium, we may observe the following things—1. That the Scriptures afford us ground to believe that the church will arrive at a state of prosperity which it never has yet enjoyed. Rev. xx. 4, 7, Ps. lxxii. 11, Is. ii. 2, 4, xi. 9, xlix. 23, 60, Dan. vii. 27.

2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which

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the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world, there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused throughout all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men; tyranny, oppression, persecution, bigotry, and cruelty shall cease. Business will be attended to without contention, dishonesty, and covetousness. Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests as now. Merchandize between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., "the tempest will lose half its force, the lightning lose half its terrors," and the human frame not be nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, *the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.*

4. The time when the millennium will commence, cannot be fully

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ascertained; but the common idea is, that it will be in the seven thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but the present convulsions among different nations, the overthrow which popery has had in places where it has been so dominant for hundreds of years, the fulfilment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant; who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the world shall be filled with his glory, and all the ends of the earth see the salvation of our God?

How delightful, then, the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast, virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness is blended with the glories on high. The mysteries of God on earth are finished, "the times of restitution of all things" are fulfilled. The Son of God descends. The scene closes with divine grandeur; "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." "The kingdoms of this world are become the kingdoms of our Lord and his Christ." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xix. 6, xi. 15, xxi. 1–4.

It is one of the most awful points of view in which we can consider God, that, as a righteous governor of the world, concerned to vindicate his own glory, he has laid himself under a kind of holy necessity to purify the unclean, or to sink him to perdition.—*Cecil.*

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CHRISTIAN EQUALITY—*No. II.*

In our previous remarks under the above heading, touching the points of equality that obtains amongst the members of the household of faith, we wished to make that which underlies the whole subject a cardinal point, viz: That they are all, by adoption, equally the children of God; that, as such, they are equally entitled to certain spiritual privileges and honors, as previously indicated, and that they have also equal claims upon the love of one another, as the members of the Christian family.

Such are the principal, if not the only essential points, of what we have been pleased to call Christian equality. They constitute that Christian platform upon which every member of the church has guaranteed to him certain rights and privileges, which cannot be alienated during life or good behavior. But as the Christian scheme, in its all-wise and gracious provisions, aims not at an entire eradication of an evil nature, but rather at an amelioration of the former character, we find, consequently, Christians conforming more or less, in their behavior, to the holy precepts of the Truth. This being true, we can readily account for that disparity which we see in Christian character. We see in some a much stronger proclivity to certain evils, which often retard their growth in the Christian graces. While in others there seems to be a more happy moral constitution—a soil, as it were, much more congenial to the growth of these graces, and which make it comparatively easy to cultivate the sentiments of purity, piety and love. While the former make but small advances in that reformation of heart and life which the gospel contemplates, the latter adorn the character with a holy behavior, exemplifying that meekness, humility, gentleness, temperance and love, which bespeak the renewed character, and which never fail to secure the love and admiration of those who are in quest of such accomplishments. These two classes, unequal in their attainments, as well as of character, do not, cannot claim, an equal share of love or esteem.—The Christian's code of ethics, is the standard which should mete to every member of the Christian community the love or the esteem that is due. If his moral stature be low, then will the meed of love be in due proportion therewith. Or if he be one whose moral character is richly adorned with the graces of the Spirit, and eminent for his labors of love, a large share of love and esteem will be most cordially awarded him. Moral excellence, according to the Christian code, is the rule of advancement here. Disparity of knowledge there may be, and yet the person of less knowledge may have attained a moral stature much higher than his brother of greater intellectual power and learning, and may have, consequently, just claims to a larger share of love and esteem. There are assuredly degrees of love and esteem felt by all, founded upon what is amiable and useful. We love what is amiable, we esteem what is useful.

But some possess these qualities in a higher degree than others. Hence the disparities of love and esteem that obtain in every virtuous community. Nor are such distinctions confined to the communities of earth; they enter the blest abodes. Or rather, we have been taught them of Heaven. It gives to Gabriel, Uriel and Michael, their pre-eminence. And to the saints shall be given, at the resurrection, different degrees of glory.

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There are, however, natural qualities and endowments of mind and body, which, though often lovely in themselves and much admired, can never entitle the possessor of them to just praise, because they have no merit in them. An amiable disposition and a beautiful face, are oftentimes alike natural gifts, for which, nor for want of which, neither praise nor blame is due. But not so of the mind, the heart, and the behavior. The mind we must fill with knowledge, and the heart, when purified and filled with the fruits of the Spirit, we must keep with all diligence, and in behavior we must exhibit the lovely works which are the fruits of "a mind enlightened, and of a heart purified and sanctified by the word and Spirit of Christ.

These are the things that are praiseworthy, and that are honorable and profitable to men, and entitle to love and esteem. Upon this foundation alone can we justly graduate our love and esteem for one another as the members of Christ's body. If all do not, or cannot make equal progress in the cultivation of the Christian graces, the greater the disparity in progress the better for the church and the world. Equality in this respect cannot be looked for, nor desired. Indeed, points of equality, as to actual spiritual or political rights and immunities, have but little share of merit in them. In the natural and political world, they are mostly as accidental as the place and time of one's birth. In the church, though never accidental, but always of choice, the rights, privileges and blessings, are all freely, most graciously bestowed, alike upon every member. No praise is, therefore, due the recipient. But not so with reference to the use made of such privileges. Every Christian commences a career of glory as soon as he enters the church, if he understand his calling. He has before him a high standard of moral excellence. He knows that he must henceforth please Him who has called him to glory, or neglect the prize and incur His displeasure. Christian equality is among the things that are behind. It is enough to know that he has started from the right point, and from that he runs that he may win. Nor does he stop to measure his advancement by the attainments of his brother. He has a higher standard. Whether, in progress, he is equal or unequal to his brother, is to him a matter of no concern, much less a matter of self-gratulation or of discouragement. If strong, yesterday, to overcome evil, he would feel himself stronger to-day for greater evils. He desires to go on from strength to strength, till the last enemy be conquered and the prize obtained. There is no praiseworthy ambition that has not for its aim moral excellence. Of such ambition, the truly wise and good of every age have been possessed.

We have said that the rights of citizenship are freely granted to all who intelligently desire them. They are conferred, not on the ground of merit, but of grace. The individual performs the required homage, and is constituted a citizen of Christ's kingdom. It is to be regretted, however, that there are those in the church that are ever more anxious and troubled about their relative standing in the church, than they are about their standing still and making no progress in knowledge, nor advancement in the Christian graces that adorn character, and that secure the love and respect of the brethren.

The man of true moral heroism will never ask for respect or love, when his deportment does not inspire it. Nor will he ever bestow either on account of wealth, where character is wanting. Every Christian should be a moral hero,

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and never praise or flatter when he should contemn. By his code of ethics, he is bound to rebuke vice on every proper occasion, and that, too, with meekness and all longsuffering. He cannot be honest to himself, to his Redeemer, and to his fellow-man, and do otherwise.

Disparity of worldly condition or of place in the church, argues no exemption from duty in this particular, or, indeed, any thing essential to the development of Christian character.

There is undoubtedly a great lack of moral stamina in the Christian church at the present day. And there is, of course, an equal lack of courage. Christianity has its morality; and next to its doctrine, must we depend upon it for its progress and success in any community. To the common mind it gives it all its validity and vitality. There is perfection in moral character, which, though never attained, is ever aimed at by the best Christians. There is, however, in some Christians a great and manifest advance towards it; in others their greatest attainments are seen in holding in abeyance some of these sinful tempers and habits that had formerly, like a whirlwind, carried them far in the commission of gross sins. In both these, there is seen the moral power of the Truth. Under its influence the churl becomes liberal, and the covetous man honest. The passionate man, too, becomes longsuffering, and the proud and revengeful, humble and forgiving. But these are the weak points, the besetting sins of a frail nature. The truth, as a hammer, has broken their power, but like the wounded serpent, that stroke has not proved altogether mortal; and the emotions of life, though feeble, are still seen, and the Christian yet feels that the hydra-headed monster still lives. The Christian is thus made to feel, that in his moral constitution the poison of sin is not entirely extracted and purged away: and at times he is made to cry out, "O wretched man that I am; who shall deliver me from this body of death! But he has the guarantee, "That sin shall not have dominion over him." That it may not, he hungers and thirst for righteousness, with the promise that he shall be satisfied.

But it may be said that we have changed the drift of our remarks, and have turned them upon Christian Perfection, rather than Christian Equality. If we have done so, it is because the latter has been, in all its points, fully surveyed and shown to be but the inducements to Christians to enter upon a new life—a career for glory and immortality. That they all may equally feel the importance of devoting themselves to the service of Him whom they style their Prophet, Priest and King, whose aid in all these official relations they equally need to fit them for acceptable service, and the enjoyment of a present salvation and a future life of perfect felicity. For the attainment of these most desirable blessings, they all are equally furnished with the means of accomplishing these as the great aim of their lives. And that although such progress may be unequal in making headway against the opposing powers of darkness, they have all alike the same gracious and almighty power pledged to aid and encourage them, in the face of such opposition, and the gracious and faithful promise of ultimate and complete success in their glorious enterprise.

A. W. C.

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"CAMPBELLISM:"

"Its Rise, Progress, Character and Influence, by the Reverend N. L. Rice, D. D. Philadelphia: Presbyterian Board of Publication, No. 265 Chesnut st."

SUCH is the title of a tract of 40 pages, issued by a Presbyterian Board of Publication.

> "Some books are lies from end to end,
> And some great lies were never penn'd,
> Ev'n ministers they hae been kenn'd
> In holy rapture,
> A rousing whid at times to vend,
> And nail't wi' Scripture." *Burns.*

Mr. Rice does better in a tract, without a respondent or a moderator, than in debate. He can do, in *forty* leaded duodecimo pages, what he failed to do in hundreds of pages, before the people and myself. The three first periods contain three palpable mistakes, of which we shall now take no notice beyond this statement. On page 2d he says. "Christ and his apostles effected a radical reformation in the church, but it was when *tradition* had been substituted for the Bible." In what *church* did Christ and his apostles effect a radical reformation! His own church had no being during his life. The kingdom, or *reign* of heaven, was only *nigh at hand*, or coming, during his personal ministry. It was not till the year thirty of his life, that the foundation on which he would build his church was announced, and then at Cesarea Philippi! Israel was a nation of this world—a congregation or assembly of unconverted men. Every one born of the flesh, was born a member of the Jewish nation. The word *church*, is not once found in our English Bible, from Genesis to the last word in Malachi. And if it had, it could not apply to the Jewish nation or people, in any other sense than to a political and carnal people. Indeed, the *building of a church* is first named by Jesus Christ at Cesarea Philippi, in the 32d year of his life. The foundation of a church was not laid until after his coronation in heaven, A. D. 34. See Matthew xvi. 18. Mr. Rice's private interpretation of the word *church*, is a libel on the literature of the age. And so, according to Dr. N. L. Rice, Jesus Christ appears a reformer of the Jewish church; that after he had reformed it, murdered him as a Roman slave!! Learned nonsense is, of every form of nonsense, the most incurable, the most tormenting, and, indeed, the most disgusting. The most learned church in Christendom vomited out the great reformer, Luther, and Mr. Rice's beloved patron saint, John Calvin. "Of all the cants of this canting world, though the cant of hypocrisy be the worst, the cant of criticism is the most tormenting." But learned men and profound

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Rabbis have, in all ages, been more or less distinguished for their hatred of reformers, and their critical acumen of "making the worse appear the better reason." So it is announced at the meridians of St. Louis and Philadelphia, by Dr. N. L. Rice, that Jesus Christ was "*a reformer*" of the Jews' religion, or the church of the twelve tribes!!!

What an acknowledgment of his failure, at Lexington, to sustain his cause and party, when he has to resort to tracts, and lay his debate with me at Lexington on the shelf!! Are they afraid of the circulation of his debate, or is he so afraid of it, or ashamed of it, that he has had to resort to a nostrum of forty pages, save one!

And be it noted, that in the opinion of Mr. Rice and his Presbyterian friends, "Jesus Christ and his apostles effected a radical reformation in the church. But it was when tradition had been substituted for the Bible"!! So then, at those latitudes, the Christian church was merely reformed Judaism! Jesus Christ and his apostles *reformed* the Jewish church, and Luther and Calvin reformed the Roman church; the former, he says, effected "a radical reformation," and the latter effected "a glorious reformation." Jesus Christ and his apostles, and Luther and Calvin, then, were alike *reformers*. So stands the endorsed judgment of the "Board of Publication, No. 265 Chesnut street, Philadelphia;" and so our debate is laid upon the shelf, being reduced to nine and thirty pages!! What an age of labor-saving machinery!!!

But we proposed, he says, "an easy way of becoming Christians." Why not! since Christ says, "my yoke is easy and my burthen light." But in assaulting our positions, he frequently misrepresents both our position and our language. He adds, we "laughed at *experimental* religion." This is not true. We only "*laughed*" (to use his own word) at his defining any form of religion as *experimental*; all forms of religion are *experimental*. Roman and Greek, English and Scotch, by law established religions, are equally *experimental*. He laughs, without knowing it; at his own *private* interpretation! No man ever read of any one form of "*experimental* religion" within the lids of the Holy Bible. Such definitions we simply place under the head of learned nonsense. And Mr. Rice may grin himself into good humor by grinning at his own wit or dulness, just as he conceives of himself.

Of "the one fact" and "the one baptism," at which he shakes his sides and would provoke a smile, we have only to say, that there is one Judge who will decide whether we honor Jesus Christ and his apostles more or less than Dr. Rice, by affirming with Paul—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy

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heart that God raised him from the dead, thou shalt be saved." Rom. x. 9. So, then, Dr. Rice grins at the Apostle Paul! and not at his humble servant. He had better study and preach a sermon on Psalm 120, 3d verse—"What shall be given unto thee, or what shall be done unto thee, thou false tongue." More specimens than pages in this little book, can be given of this unsanctified and unguarded tongue. Is not Rom. x. 9, "a very *cheap* religion," and "a very easy religion"? How blamable, then, in Mr. Rice, in not receiving it, "without money and without price"!

In the same obliquity of head or heart, or both, he quotes objections to our views, presented by myself in the Christian Baptist, but very Jesuitically withholds my answers to them! This is all right, however, according to his moral code!

What he says of "the great attractions to persons wise in their own conceits," offered amongst "the Reformers," is, on the admission of it, (which we deny as any part of our theory or design.) no greater calamity than proud aristocratic parsons, who demand their hundreds and thousands a year, for doling out stale and learned theologies, purloined from orthodox doctors, who happen to be now beyond the Jordan; living only as stall-fed retailers of their labors. We would commend Mr. Rice to a few of these volumes, were we not persuaded that he has long since had them on his shelves; and they are not, perhaps, the least *profitable* garniture in his study.

He gives his Presbyterian brethren seven pages of his forty, on the main principles of Campbellism, "as affording encouragement to the worst heresies." He affirms that the Campbellite sect was organized upon the two following principles:

1. "The rejection of creeds, and union upon the Bible alone."

2. "Asking but one question of candidates for baptism—whether they believe Jesus Christ to be the Messiah?" p. 7.

We simply say, that this is a palpable falsehood. He does not quote one page or one line to sustain it; nor can he! This is wholly an assumption of his own. It is as barefaced and as bald an assertion as any we have ever met with. It is Mr. Rice's own fabrication. I have never met with any one so ignorant as to ask a candidate for baptism either of these questions. Never! I never found any one so ignorant as to ask a candidate for baptism, or for church communion, "whether he believed Jesus Christ to be the Messiah?" Such a question amounts to, *Do you believe Christ to be Christ?* or, Do you believe the Messiah to be the Messiah? Is not Christ and Messiah the same *office!!* Mr. Rice has showed more ignorance in this case than any candidate for baptism ever exhibited to me. *Is it possible that Rev. Doctor Nathan L. Rice does not know that* CHRIST *and* MES-

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SIAH *are tantamount predicates of one subject, or of one person!!!* This must go into the category of sprinkling a screaming babe *in* the name of the Trinity—*into* nothing! I am truly mortified with such a display of ignorance in the person of any one with whom I ever exchanged an argument in debate! Is it not a misprint? If it be not, it does not cap the climax ascending, but foots the climax descending, to a point I blush to name!

But in any conceivable intentional sense in it, it is as gross a misrepresentation as I have ever met with, so far back as my recollections reach. The quotation following it, from the Christian System, p. 90, I fully endorse. Mr. Rice ought, indeed, to have been ashamed to quote it, unless he supposes our debate to have passed into oblivion.

He next, spider like, hangs to a thread spun out of his own body, in his climax descending, till he reaches the floor, and then sets out on new adventures. When grounded, standing on his own floor, he says: "*The body possesses no unity of faith, but errors of every shade find a home in it.*" While this may be true of Presbyterianism, which on many occasions spues out, and has spued out, whole masses of heretical dissidents, fostered and nurtured to manhood in her bosom, it would be no strange thing if we should have had to non-fellowship certain errorists, that crept in unawares, as Presbyterians have occasionally done in every age of Christianity, until they now number six or seven sects, agreeing in church polity, but non-fellowshiping each other for heretical opinions of every hue in apostate Christendom.

Mr. Rice gives us a detailed account of B. W. Stone, and certain other Presbyterian and other dissidents, that have appeared in our days. But he forgot to tell us that these, and many like them, were conceived and born under his orthodox creed system. Nor does he notice some half dozen of Presbyterian parties, now existing in our own country and abroad, holding, at one time, uncompromisingly to the dogmata of his super-oxygenated orthodoxy, who now treat one another as "heathen men and publicans," because they distinguish metaphysically between the north and north-west side of a grey hair; and, therefore, treat one another as heathen men and publicans! Undoubtedly the Christian Scriptures, as our platform, have worked so far well, notwithstanding all the frailties of human nature, and much better than Presbyterian tactics have worked, in their motherland or out of it, even within the memory of living men.

I have fully shown, in our Lexington Debate with Mr. Rice, how impotent Presbyterianism has been to maintain union, communion, and co-operation within its own bulwarks of creeds and catechisms. And considering the materials which now enter into our widely extended and extending population, as a community, even in our incipi-

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ency, we have a more cordial union, communion, and co-operation amongst our brotherhood, than has Presbyterian polity, even in these United States. I do not believe that there is, at this time, on this continent, a population so large, and so widely dispersed over its surface, more thoroughly united and co-operative than our own.

But of all communities in our nation, that of the Romanists is the most compacted and co operative. They assail the elements of Protestantism just in the style which Mr. Rice assails us. His answers to them, will be our answers to him. They anathematize every element of Protestantism with some consistency and variety of argument, much more plausibly and convincingly than Mr. Rice can assail our positions. We, indeed, carry the Protestant principle out, while Mr. Rice does not and dare not. If he did, he has that much sagacity as to anticipate that he would be compelled to take our ground. He is only a mongrel Protestant. He dares not to stand out upon the true theoretic ground of Protestantism.

He knows, as he knows his name, that he has no other than a Papal warrant for infant affusion. He has to go, hand in hand, with the Romanists up to Moses and Aaron, for his notions of sacerdotal functions. He has to march up to Abraham and his circumcision, for his infant church membership. He has to go even to the fourth commandment for his sabbatistic perversion of the resurrection day. And although repudiating transubstantiation and consubstantiation, he has the papistical notion that only a priest, or ordained presbyter, can consecrate the sacramental loaf and cup.

It would seem that he has even become lukewarm in circulating, amongst Presbyterians, our discussion; and if our book-seller's testimonials are of any authority, it has been very partially sold to Presbyterians; and I am far from being assured that this little tract of abuse has not been got up to stay the reading of the debate, and to administer a lullaby to awakened consciences; to intricate their minds, or to give a quietus to their doubts on the propriety of initiating infants into church membership, without the trouble of hearing arguments, *pro* or *con*, on these delicate premises, as he well knows them to be.

But the worst feature in this lullaby, is the attempt to mystify the subject of spiritual influence, and to create an adverse opinion or feelings on the subject of the mission and work of the Holy Spirit. I perceive peering through that part of his tract an attempt to present our views on the personality and work of the Holy Spirit, in some forbidding attitude before the tame and unsuspicious readers of his own church. For these reasons we propose to pay a special attention to this item, which I presume to be the main intent and object of his labors.

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As to his allusions to baptism for the remission of sins, we shall defer them until we shall have succinctly defined and sustained, for Presbyterian ears, the person, office, and work of the Holy Spirit. These we could very summarily express in a few words; but we shall give more expanded views of them, and with some formality, adapted to Presbyterian ears.

Before, then, we address ourself to Presbyterian ears, we shall give a summary of our positions on the Holy Spirit's person, office, and work, in the great drama of Christianity. These we shall attempt with as much precision, perspicacity and point, as we can, in a short compass, bring to bear upon it.

THE PERSONALITY OF THE HOLY SPIRIT.

1. We believe and teach that there are in Jehovah three distinct official personalities, equally, eternally, and immutably Divine. They co-operate in creation, in providence, in moral government, and in redemption.

2. Jesus the Messiah, or the Christ, was, and is, and evermore shall be, known and adored as the WORD that was in the beginning with God; that was God manifest in the flesh; by whom, and for whom, all things were created and made.

3. In the proprieties, or the fulness of time, he became incarnate, assumed our entire humanity—body, soul and spirit, into a personal union, communion, and fellowship with his perfect and complete Divinity. Thus he was constituted *Emmanuel*—God in us, and God with us; a perfect *man*, and perfectly *divine* as the Father that sent him.

4. In the capacity and personality of the Incarnate Word, or "God manifest in the flesh," he received from the Father the Holy Spirit, to maintain and exhibit the honor and dignity of his Ambassadorship.

5. It was vouchsafed to him *without measure*, and not in mere gifts and graces, as to Moses and the Prophets.

6. He not merely possessed the Holy Spirit, personally vouchsafed and given to him without measure or limit, but also as *the Son of Man*, the power of *dispensing* it to others, in such measures and degrees as the exigencies of their own mission and the wants of his church might demand.

7. Hence, after his resurrection, and before his ascension, when meeting with his disciples on the first evening of the week, he commissioned them, saying, "As my Father has sent me, so I send you." Having said this, he *breathed* on them, saying, "*Receive you the Holy Spirit. Whose sins you remit, they are remitted to them; and whose*

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sins you retain, they are retained." John xx. 21–23. This is, indeed, John's summary report of the apostolic commission.

Here, then, are vouchsafed by the risen Lord to his apostles, two transcendent gifts—1st. The Holy Spirit; 2d. The power officially of remitting sins. This, indeed, was rather the power of officially declaring the remission of sins, than of actually, on their part, forgiving them; for none but He against whom sins are committed, can forgive them. They, therefore, merely officially represented him.

We have now reached a stand-point in the Christian observatory, from which we may take a full orbed view of the Christian dispensation. It must, however, at present, be a miniature view.

The God of Abraham, Isaac and Jacob, who was known to the Patriarchs as ONE JEHOVAH, now appears on the theatre of man's redemption, in three distinct personalities, required by the contingencies of the universe. They are fully exhibited in the commission given to the twelve apostles. They stand before us in the adorable relations of THE FATHER, THE SON, and THE HOLY SPIRIT. Each of the Adorable Three is fully possessed of the whole Θειοτης,* or Godhead, and each of these three Divine Personalities officiates in the drama or work of redemption, never departing from his distinct attitude or position in that most mysterious and sublime of all the manifestations of Jehovah ever witnessed or contemplated in the developments of the universe. No wonder, then, that angels desire to look into it; and that the heavens were filled with ecstacies and raptures ineffable, at the denouement of the manifold wisdom and prudence of Jehovah, in the transcendent scenes of a world's redemption and recuperation.

Hence, in this sublime economy the Father originates, the Son executes, and the Holy Spirit consummates the salvation, the rescue, the beatification, and the glorification of man. "My Father," said the Messiah, "works and I work," in this new creation, and the Holy Spirit animates, beautifies, sanctifies, and beatifies the participants of this common salvation.

Now for the details and progressive developments of this systematic procedure on the part of the Divinity and the humanity of the universe. God sends his Son—the Incarnate Word. He is born of a woman, having been conceived by the Holy Spirit. He receives the Holy Spirit without limit, and he sends him, as his Divine Missionary, to illuminate, to sanctify, to console, to perfect man; to secure the Divine purposes in the redemption, sanctification, salvation, and glorification of a fallen and ruined world.

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* Θειοτης, is one of the *apax legomena*. It is found but once in all the Oracles of God. Common version exhibits it under the term "*Godhead.*" It is absolute divinity.

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There is neither collision nor confusion, neither interference nor interruption of Divine agencies, in the progress and consummation of this manifold wisdom, goodness and grace, of our Father and our God.

But each of the Divine Personalities of the Godhead has his own peculiar office and work. They work in concert. "My Father worketh in this and I work," said the Incarnate Word.

Now the Christian ministry, ordained and commissioned by the Lord Jesus in person, were commanded by him to proclaim these glad tidings of great joy to all people. They were commanded *to preach the gospel* to the whole creation. They were commissioned to immerse the converts *in* water, *into* the name of the Father, and of the Son, and of the Holy Spirit, and then to teach them to observe each and every one of his institutions; with his promise, that he would never leave nor forsake them in this their work of faith, their labor of love, and their patience in hope of seeing the glory of the eternal kingdom.

But they preached Christ, and neither the Father nor the Spirit, in order to convert men. They declared that the Father so loved the whole world, Jew and Gentile, as to send his Son to be his Prophet, High Priest and King, and the Holy Spirit to be his Advocate, their sanctifier, and their comforter. But in no case, *in speaking to the world*, did they descant in any way, theoretically or systematically, on the office, assistance, or co-operation of the Spirit. Indeed, they on no occasion on record, delivered any theory of divinity or humanity to any unconverted auditory. They were not sent to preach the Father; they were not sent to preach the Spirit; but they were sent to preach Christ crucified; to prove that Jesus was the Christ, the Son of God, the Saviour of the world; the Author of an eternal salvation to all that believe on him and obey him. Never once, in all the reported speeches found in the Acts of the Apostles, did they preach the person or the mission of the Holy Spirit. This, to an enlightened mind, would have been out of order, out of the premises of the *preacher's* work. The apostles did *teach* the churches the work of the Sanctifier, or the Holy Spirit, and did descant upon spiritual gifts; but in no case did they deliver to an unconverted auditory a discourse on *the work of the Holy Spirit.* They taught to the world no *theory* of redemption, no *theory* of spiritual influence; but they preached a crucified Christ, sustained by the demonstrations of the Holy Spirit, and they did promise the Holy Spirit, as a *Holy Guest* to them that believe in, and submit to the Lord Jesus.

In all the apostolic *preaching* there never was one *theoretical* discourse upon spiritual influence. The Holy Spirit is frequently spoken of as sustaining the apostolic testimony, and he is promised to them

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that obey him; but not one word upon his special operations in the heart, or conscience, or spirit of man, in order to his conversion. In his marvelous gifts he is often named and alluded to, but very differently from the style of our modern revivalists. Indeed, *regeneration*, or the *new birth*, is not once named in the whole details of the apostolic ministry, as reported in the book of apostolic sermons and proceedings. And yet, his marvelous attestations in sustaining the apostle's discourses, are frequently noted. He is used, because he appears there *as a witness* of the testimony given by them. But as *accompanying the word* spoken into the ears or hearts of the people, there is not one word spoken in the book of apostolic pleadings and preachings. We again repeat, the apostles preached a crucified Christ, and the Holy Spirit bore testimony to the words which they uttered, inspiring them with wisdom and eloquence. So that the word spoken to the people came to them with unequivocal demonstrations of the Spirit and with power.

By these demonstrations the Lord opened their ears and their hearts; so that, Lydia like, they believed in the testimony, and received, with all gladness and readiness of mind, the testimony of God's grace and sin pardoning mercy, through the sacrifice of his beloved Son.

It is a law of universal application, that *the proposition and the proof must be homogeneous*, or correspondent. A mathematical proposition could not be proved by the oath of the twelve apostles; nor a moral problem by all the mathematics of Euclid. A supernatural proposition requires supernatural evidence; and nothing but the *hand* of God can prove *the work* of God. Hence, sensible miracles and prophecy, are the two Divine witnesses, in attestation of every Divine communication.

But the notion of Spirit operating on spirit, by mere *impact*, as the potter upon his clay, is neither found in the archives of reason nor of revelation. Hence in creation, God spoke his will. He said, and it was done; he commanded, and the universe was. Still, however vehicled, it is the *will* of God *acting;* it is the *grace* of God *operating* upon the understanding, the conscience, the will, and the affections of every sinner, that brings him to Jesus Christ. Whatever "*special grace*" there may be in any case—and special grace there is, if there be common grace—it manifests itself, not by physical law, nor mere moral suasion, but by spiritual demonstration to the spiritual eyes of the inner man. Hence a man must be born again—born of water and of the Spirit—after he is begotten. before he can enter into the kingdom of God, as now dispensed by the Lord Jesus Christ. And farther than this, an enlightened deponent saith not.

To this effect we have written and spoken at sundry times, and in divers manners, but we have not silenced, and do not expect to silence, the tongue of pride, envy, or selfishness. Christ himself could not, in some cases, work certain miracles, because of the unbelief of those who encountered him. A. C.

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REPORTED TROUBLES IN BETHANY COLLEGE.

It was facetiously said by a distinguished epigrammatist, that "a lie will travel over half the world before truth gets on its boots." Nevertheless, it has been well said of more ancient date, and by a greater Philosopher, "Great is the truth, and mighty above all things, and shall finally prevail." The former has been literally verified in the case before us; for there have been placed upon my table, this 30th day of January, two newspapers from Glasgow, in Scotland, giving us a most fabulous account of "Campbellite Proslaveryism," for so is the article headed in the *Christian News*, Glasgow, January 5th; and "Slavery Intolerance," in the *Glasgow News*, of the same date.

In the *Indiana State Journal*, of Indianapolis, of January 15th, edited by a Mr. B. R. Sulgrove, it is noticed under the heading of "The Bethany Riot;" and in the *Daily Journal*, of January 14th, of the same city, under the title of "The Bethany Difficulty." Also in the *State Sentinel*, of January 10th and 11th, under the title of "A Difficulty at Bethany College." The *New York Tribune* also noticed it, with a dissertation of his own peculiar type, and was unanswerably responded to by the *Louisville Journal*. A notice of it also appeared in Elder Boggs' Anti-Slavery Magazine, Cincinnati, without comment.

Such has been the notoriety given to *the dismissal of five students* from Bethany College, for disorderly behavior, based on their own testimony, and more or less circulated by five other students, who, from prior arrangements, accompanied them. We have since learned that some of these five were very reluctantly constrained to depart with the leaders.

It was, by a *Pagan* Roman poet very wisely and justly said, *Audi alteram—Hear the other side.* Even in *criminal*, as well as in *civil* and *religious* cases of difficulty, it is due to truth, justice and candor, to hear both sides before an award be given or a judgment entered. But in this case, judgment was given on *ex parte* testimony, and that, too, from those under sentence of dismissal by the Faculty of an institution who were generously, and without remuneration, bestowing education, with perhaps three exceptions, upon every one of them; and some of them, too, being boarded gratuitously by some of the Faculty, are not exactly in harmony with Christian honor or common justice, at our meridian of observation. If every newspaper in our country should publish the statements and representations of every one on whom the penalty of transgressing constitutional law was inflicted, how much truth and valuable information would be, or could be, acquired from such journalists! We should sin against humanity by patronizing such contaminators of society.

But, worse still, should Colleges or other high schools, receive into their arms, with "well done good and faithful servants," those who, by respectable teachers and Faculties of Colleges, have been dismissed or excommunicated for riotous or any other insubordinate behavior, how shall healthful discipline, or any form of discipline, be sustained in seminaries of learning!!

And what are the facts in this case? We learn from the *Indiana State Journal* the history given of this occurrence by the dismissed

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students themselves; and on this *ex parte* testimony they have, so many of them as applied for it, been received into all the rights, titles, and honors of students in the North-Western Christian University; and this, too, without ever inquiring of us, or any of our Faculty, for what reason, or reasons, they left Bethany College!! Is this the law, the rule, the constitution of the North-Western Christian University? Suppose the church at Bethany had dismissed five disorderly members, and they had plucked up their stakes and moved to Indianapolis, and when there, applied for admission into the Christian church, telling their own story of their leaving Bethany, and the reason why they had no commendation except their own good report of one another. Would the church of Indianapolis have received them! And if she did, would it not be judged a breach of fellowship with the church at Bethany, and every other church in communion with that church! And is not the parallelism perfect and complete? For if the *great* Teacher taught and developed spiritual things in parables, taken from earthly things, why not illustrate literary and moral institutions by other social and moral institutions, whether in church or state? *These* regulations are canonized all over Christendom—Greek, Roman and Protestant. It is an oracle and an institution of the common reason, the common sense, and common conscience of civilized man all the world over.*

We say nothing of the story these dismissed students have told. I see what they have published, and I am authorized to say, *It is not true.* But it is rumored here, and affirmed to be true, that some of them came from Ohio resolved and agreed to introduce their Abolitionism into the college, into its literary societies, and into the church. They did so, according to their covenant engagements. They attempted to do so both in the church and the college. Indeed, it is boasted of and proclaimed to their praise, in Indianapolis, as I learn from the *State Journal*, of January 15th. We shall take an extract from it, given by the dismissed students themselves:

"On the evening of October 12th, the 'Right of Christians to Engage in War,' was discussed in the A. L. Institute. After the regular discussion, Mr. Everest, of Ohio, was invited to speak on the question. He did so; and, in referring to a speech in which there was an attempt made to sustain war by the Bible, remarked that 'the arguments from the Bible to sustain *war, polygamy* and *slavery*, belong to the same category.' This remark elicited no expressions of disapprobation at the time, but is now referred to as an insult to the South.

"On the following Lord's day evening, Mr. Way, of Ohio, by request, delivered a discourse in the Chapel, in which—when speaking of Satan's misquoting and misapplying the Scriptures when he tempted our Saviour (see Matthew 4th chap.)—he remarked that 'Satan's emissaries often misquote and misapply Scripture to sustain *intemperance, spiritualism* and *slavery*.' This expression called forth many threats and expressions of indignation from the Southern students."

Is it not, then, indisputably evident from their own showing, that Mr. Everest, of Ohio, introduced the subject into the literary society in which, by courtesy, he was invited to speak? And that, on the following Lord's day evening, Mr. Way, of Ohio, by request of his

* Since this article was written, it is rumored here that the church at Indianapolis has also actually received them into church fellowship, without commendation from the church at Bethany!! Can this be so?—!

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confederates, introduced it into the church? thus desecrating the church and the Lord's day, by special pleading in reference to a question introduced into a literary society. And was not such a transferrence of the question from the literary society, alike desecrating the church and cowardly in the highest degree, knowing that his arguments or gasconade could not be responded to in the same place and before the same auditory! This was, indeed, on their own showing, the origin of the whole difficulty. I desire no other documents than their own statement to convict them of all the bad taste, bad manners, and impiety exhibited in the disgraceful results in which their conduct terminated.

I hope, in all Christian charity, that the N. W. Christian University will not make issue with us here on such false grounds and pretences, and that she will not set such an example to other schools as that of receiving into her bosom, and cherishing in her affection, those dismissed for *immoral* and *unchristian* conduct here. We wish her prosperity and ample patronage, on fair and honorable principles; and we only ask from her what we extend to all—the right to choose our own course. If she open her doors to dismissed or expelled students from other colleges, and that, too, on their own showing, without farther inquiry, the public should know it in advance of the act. She will, in that case, be a college for all refugees from college discipline; but will it, in such a position, be a place of rendezvous for honorable young men—the friends of good manners and of honorable deportment!! This is a question of great importance to the destiny of any literary, moral, or religious institution. If an institution is designed to be a school of refuge for self-willed and self-conceited young adventurers, insubordinate to rational and moral discipline, and whose certificate for admission is to be found in a public or private certificate of dismission or expulsion from a college of fair and honorable standing, East, West, North or South, then it should be, by its Trustees and Faculty, published for the accommodation of such young GENTLEMEN.

There is as much propriety in such annunciations, for the comfort of such unfortunates, as there is in knowingly and wittingly practising upon it. And, therefore, it might be a very philanthropic intimation to the youth of the great West, that there is a college asylum for this class of unfortunates.

We hear, from what we esteem good authority, that these chivalrous young gentlemen had covenanted, before their coming to Bethany College, to immortalize themselves by a magnanimous effort to introduce into Bethany College and church, the discussion of American slavery in all its attitudes, characteristics and relations, by any and all means, direct or indirect They had a special call, mission and commission, to agitate, to agitate, and to agitate, until they had regenerated Bethany College into a purely Abolition college. Such was their *beau ideal* of a glorious aspiration. Hence, the session had scarcely got out of the harbor into the open sea, until the scheme intended began to manifest itself. They were so precocious and sanguine, that they soon found an opportunity of getting the matter before the Faculty, in order to dictate to it the terms and conditions on which they would honor the college with their presence, on a gratuitous basis. When fully developed, they demanded neither more nor

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less than this—"That there be secured to us by the Faculty," &c.; "and that we *demand* the right to discuss the merits of American slavery in public debate, and also in the pulpit, amenable to the rules of true morality and the laws of the land."

Though the Faculty, *as such*, had no more control over the pulpit than they had over the English House of Lords, still, if they did not surrender into their hands both college and pulpit license to enlighten us all, in the church and out of it, by their gifts and ministrations extraordinary, they would seek a theatre elsewhere, on which they would deliver themselves fully on all the premises, and relieve their consciences from the fearful state of self-reprobation.

As for our sense of propriety, or judgment, or conscience, there was not one stipulation or allowance. To retain their presence with us, and to have the honor of gratuitously instructing them in Latin, Greek, Mathematics, Intellectual and Moral Science, we must concede to them their assumed and conceived pre eminence and merit to be our instructors or directors in the discharge of our duties as teachers in our several departments; and, indeed, there was no choice left but to submit to their terms and conditions.

The merits or demerits of the Faculty, in this whole case, may be summed up in a few words:

1. Should they, or should they not, act in conformity with the constitution and laws of Bethany College, enforcing obedience to them, as professed and promised by every student in his matriculation and covenanted allegiance to these laws?

2. Should they, or should they not, concede to any or to every student the right, *on his demand*, to introduce into the college any *political* or *partizan* question, *agitating* society, such as proslavery or anti-slavery, in their popular currency and acceptation?

3. Should a body or conspiracy of students offer to the Faculty, *as a term or condition of their continuance in the college*, that they shall have a special right to introduce, any where or every where, on college premises, the questions and attitudes of proslavery or anti-slavery, should the Faculty entertain such a proposition, and countenance, or grant such a license?

4. There being three chartered literary societies in Bethany College, having all the rights, immunities, and honors of corporate bodies, ought the Faculty of Bethany College to interfere with, or veto, their acts and proceedings under such charters, in any matters tolerated in church or state, not conflicting with college duties?

5. In the individual and social respect that colleges should entertain for the good of society, and for their own honor and respectability, should they, or should they not, honor each others acts, thereby sustaining college discipline and the proper reformation of insubordinate youths?

6. Ought a student, dismissed or expelled from an incorporated institution, for insubordination or immoral conduct, be received into another college, recognizing him as under censure, as he must be by the sentence of the institution which has dismissed him for improper conduct?

7. And if one college, knowingly and wittingly, receive, with open arms, dismissed students, then is not college government and the good morals of civilized society imperiled?

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6. But as connected with the honor of the Christian church, and her religious and moral influence, when students, as members of the church, in such cases, in self defense, or in concealment of their moral and religious obligations, seek admission, by maligning or blasphemingly reproaching a Christian community, are not those receiving them, on *ex parte* evidence, condemning said church, and, as far as they can, sustaining the character of transgressors? Of this fact, on their part, we have, unfortunately, superabundant evidence in the Ohio and Indiana weekly newspapers sent us. The whole Christian character of the church here, and of the cause of Reformation, has been copiously slandered in the inflamable details given by those inflated and super-excited young men, misrepresenting and slandering the church here, and, indeed, the whole community, in very harsh and opprobrious terms; while hundreds of young men have gone abroad from this place the admiration of multitudes of our fellow-citizens. Many who came here of no faith, have been converted, and many of little faith, greatly strengthened. Our pulpits, over large districts of country, are filled with many of the finest specimens of most exemplary and devoted Christian preachers. Professors and presidents of colleges and high schools, are amongst the first fruits of Bethany College, and the far West has been penetrated with the light and the moral excellencies of the graduates of Bethany College. Yet some ten young men, eight of whom were here but some five or six weeks, and one only who had been here two or three years, without extraordinary reputation for head or heart, for gravity or sincerity, have presumed to desecrate and malign every thing here.

We have, however, the cream of the Northern students still here, reaching from Boston to Oregon, from Canada to Northern Pennsylvania, to Illinois, to Ohio and Indiana. And between these and students from Georgia, Texas, Louisiana, South Carolina, Tenneesee, Missouri, Kentucky, and Eastern and Western Virginia, there is as much amity, cordiality, good and generous magnanimity and kindly feeling, as if they had all come from one and the same county, city, village, or hamlet.

The occasion of disturbance in the church was a sermon on "*Liberty*," delivered by Mr. Burns, of Canada, on the evening of the Lord's day. It was, in its spirit and aim, understood to be a perversion or accommodation of the text to political liberty, in contrast with the institution of American slavery. Its indirect allusions were construed into a masked attack on Southern institutions. Some boys walked out; whereupon Mr. Encel, of Ohio, in stentorian tones, called out, "Go on, sir—go on." The boys who left the house attempted to raise a window not far from the pulpit, which suddenly falling, shattered some panes of glass. This has been exaggerated into throwing stones against the windows and the walls of the house. In all of which there is not one word of truth, as affirmed by all that we heard speak on the subject.

As to any *purpose* or *attempt* to "mob" or "duck him in the creek," as gone abroad, there is no foundation whatever. After as diligent an inquiry as could have been instituted, it was ascertained, that as Mr. Burns came out of the door of the meeting-house, some boys around the gate mischievously said, "There he comes—duck him;" "Duck him in the creek." The most reliable spectators and auditors present

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so depose. There are foolish, and rash, and unthinking boys everywhere. There are some in Bethany, but as few, I presume, as can be found in any other village of the same population. But that any such intention was cherished, or formed, or expressed, by the students of Bethany College, we have not an inkling of evidence. We do not believe one word of it.

But this is not the only poetic invention cherished and published by these imaginative youths. There are tales of chains, and files of men eight deep, and magazines of eggs, in all the poetic luxuriance of frantic romance, floating in their visions, like the brilliant adventures of Spanish Knights, with tilt and tournament, and joust and justle, *a la mode* the romantic Errantry of the Feudal age, in quest of brilliant adventures in the glorious imaginations of being enrolled in the brilliant shrines of bloodless Abolition heroes! We have searched into these matters reported by them, and, on diligent inquiry, have found them all pure romance. The stories of chains, and eggs, and files of students, are original creations of their own superexcited imaginations, and can be proved to be such in any court, civil or ecclesiastic, in our community.

To Mr. Burns—whom, on a former occasion, we noted as having introduced the subject into one of the societies in college, which we have since learned was not the fact—we must now assign the disturbance recently created in the church and in the college. Of a morbid sensibility so excessive as to affirm that he will never become an American citizen, because the United States will not abolish the relation of master and servant, in the Southern acceptation of these words, he regards it a paramount duty, on his part, to agitate and re-agitate the discussion of the subject. He seems not to have regarded as *canonical* what Paul said to the church at Ephesus, chap. vi. 5–9; or he cannot imagine that Paul was orthodox when he says, whether the servants "be bond or free." Col. iii. 22, Ti. ii. 9–10, Phil. 10–14. Or what Peter said on the same subject, 1 Ep. ii. 18. He does not think with Paul or Peter on these premises. In the Christian Scriptures these relations do exist, and both masters and servants, "bond and free," are taught their relative duties and accountabilities.

The Christian teacher, as such, must teach masters and servants their relative duties. And to the servant he may say with Paul—"If thou mayest be made free, use it rather;" but if not, what then—"run away?" No! But remember that what good soever any man does, the same shall he receive of the Lord, "whether *he be bond or free.*" So far may every Christian man teach, but no farther. He may teach masters to "render to their servants *what is just and equal,*" and "servants to obey their masters with singleness of heart." Eph. vi. 5, Col. iii. 22. If then he errs, he errs under apostolic authority. Beyond these injunctions we add not one word.

Preferring, as we do, a straight forward and open course in defending truth and in opposing error, we cannot but reprobate the unmanly and unchristian course in which these young men have acted in this whole affair; and we must equally regret the extraordinary sympathy indicated at certain seminaries, in taking into their special favor those legally, and in harmony with the proceedings of all College Faculties, dismissed, as recreant to the pledges given in their own act of matriculation.

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As to the representations given of the moral character of the population of the village of Bethany and its vicinity in the aggregate, it is as false a picture as I have ever seen given of any place known to me in all my experience. The county of Brooke, and the vicinity of Bethany College, to say no more, are as moral and as virtuous as any community known to me in the wide horizon of my personal experience and acquaintance. Strange that in five or six weeks' residence, these young men should have acquired so much more knowledge of this community than those who have lived here more than forty years, and more than the graduates of this College, now scattered over the Western and Southern States; amongst all of which, we hazard nothing in affirming, that they cannot produce one corroborative voice out of Indiana.

Will those newspapers in Indiana, Ohio, New York, Pennsylvania, and in Great Britain, &c., &c., do us the justice of laying these statements before their readers, as they have already impugned the Faculty of this College by giving to them the statements of its excluded students? We have always, in an editorship of thirty-four years, when desired, given both sides, and very generally of our own accord, whether requested or not.

We have on file a valuable article from the *New York Observer*, in reference to this affair. It is ably written, and goes to show that had Mr. Burns preached on the occasion as he ought to have done, nothing unpleasant could have happened. It shall appear next month.

A. C.

PREMIUMS.—BACK VOLUMES.

As our friends are still sending in names, we have concluded not to mail the premiums for some time. This will give all an equal chance to swell their lists and to compete for the extra premiums.

In reply to many inquiries, we have to state, that we cannot furnish complete volumes of the Millennial Harbinger, but can supply about 18 volumes out of the 26. Price, $1 50 bound; $1 folded. Postage on the bound volumes, 25 cents; unbound, 12 cents. A. C.

CLUBS.

Some of our friends send us clubs without the money. We respectfully call their attention to the terms, which require the cash. This rule is necessary. Friends who have incomplete lists on hand, can send the names they have, with the money. Additional names can be forwarded as procured. It is never too late to make up a club on this method. A. C.

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AN APPEAL TO THE AMERICAN BROTHERHOOD.

MOST DEAR BRO. CAMPBELL—At the annual meeting of brethren from the churches of the Reformation in Great Britain and Ireland, held in August last, in the city of Manchester, an extract from a communication from America (published in the British Millennial Harbinger for August, p. 409) having been read to them—such communication giving encouragement to the idea, now that the Jerusalem mission is discontinued, of two evangelists being sent as missionaries from the United States to this country—a general feeling was expressed by the meeting as to the desirableness of such assistance being obtained, to extend more widely, and plant more deeply, the best of causes in this old land; the friends here rendering all the help and support in their power. After consultation, the following resolution was passed:

"That the brethren in the United States of America be affectionately requested to send and sustain one or two evangelists, to labor in the United Kingdom of Great Britain and Ireland, being fully convinced that the cause of truth in the whole world would be thereby advanced."

And it was requested that we should draw up and forward this address to you, as President of the American Christian Missionary Society.

We remain, most dear brother, yours in the blessed hope,

JNO. K. TENER, Chairman.
DAVID KING,
JAMES WALLIS,
JOHN DAVIES.

To Elder Alexander Campbell, Pres't Am. Christian Missionary Society.

What say you, brethren, to this appeal to your Christian magnanimity and benevolence? Has not our mother land—call it England, Scotland, Ireland, as we may happen to have been born, or if not ourselves, our ancestry—claims upon our evangelizing or missionary spirit, not merely tantamount, but paramount, to the claims of every country beyond our beloved America? If our most excellent brother, Dr. Barclay, cannot be induced to go, or if he can, we ought to send at least two efficient men, of much experience, and of power to command attention from British ears and hearts.

Shall we send Bro. Walter Scott, of Kentucky; Bro. R. L. Coleman, of Virginia; Bro. Isaac Errett, of Ohio, or Bro. John T. Johnson of Kentucky? All experienced and well disciplined evangelists; none of them now engaged, as Bro. Burnet is, by any particular church. Having not been present at the last meeting of the Missionary Board at Cincinnati, I am not posted as to its financial condition. But can we not raise a special fund, by special subscription, for such a grand enterprise? And should we fail in obtaining those named, I think I could find one or two graduates of Bethany College, men of families when students, now acting for some years as evangelists, into whose hands I could fearlessly confide the good cause. What are a few thousand dollars to our population, even extra of what we are now doing by public contributions! If we are by law compelled to render to Cesar what are Cesar's rights, are we not constrained by grace to render unto the Lord what are the Lord's rights, who has given to us all good things, spiritual and temporal, which we enjoy? Will not our brethren freely and *immediately* communicate with us what they will do in answer to this special call upon our Christian sympathy and magnanimity? We all believe "that whatsoever any one soweth, that he shall reap;" and that he that soweth liberally shall reap liberally, while he that soweth sparingly shall reap sparingly.

The progress of Christianity is more or less made dependent on Christian agency and Christian liberality; and thus God honors man in making him an instrument of salvation to his fellow-man. But we need not argue this as a doubtful question. The extension of the empire of truth abroad, or at home, is equally acceptable to God, and equally gratifying and honorable to a Christian

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man. There is no East nor West, no North nor South, no Europe nor America, in the Kingdom of Christ. There is, however, action and re-action everywhere, and, therefore, he that watereth shall be watered again, and they that bless others shall be blessed themselves. A. C.

AN APPEAL TO THE SISTERHOOD.

To my Christian Sisters in the Common Faith to whom this may come—Greeting: My object in addressing you, my dear sisters, through the medium of the Millennial Harbinger, is to appeal to your sympathies and warm benevolence in behalf of our only missionary at present in a foreign field—sister Mary Rebecca Williams, now at Jaffa, in great need. She has been laboring and suffering in that country, and in that good cause, since the year 1850.

In her ardent zeal to do good, she left Philadelphia, taking with her all her means, and which, I have learned, are now nearly all expended. She has lived in the most humble, self-denying manner; often for weeks subsisting on bread and fruit, without any of the luxuries which we enjoy. She has labored daily, when health would permit, in teaching numbers of the children of ancient Israel. Being enthusiastically impressed with the importance of doing good in that way—believing that in so doing she is pleasing her heavenly Father and honoring her Saviour—she has continued, amidst great opposition and distress, to persevere in the good work that she begun some five or six years since, at times having as many as sixty Jewish children under her care and instruction. Such a manifestation of zeal and perseverance, under such disadvantageous circumstances, most certainly calls upon us, as Christians, in this highly favored land, to co-operate in manifesting our sympathies and benevolence.

Perhaps I ought to make a few remarks relative to our sister Williams becoming a missionary. She is a self-constituted missionary. She went of her own free will, and, therefore, does not come under the care of the Missionary Board, the funds of which, at this time, are very low. I have made special inquiry in reference to the case before me, and can obtain no assistance from that source. She has been assisted, for sometime past, by some of the sisters in Philadelphia, Cincinnati and Bethany. But the aid thus received has not been sufficient. On my return from a recent visit, made in company with Mr. Campbell, to Eastern Virginia, I made, in Baltimore, a special appeal in behalf of sister W., and it was responded to liberally by many of the sisters. Also, in one or two instances in Eastern Virginia where I spoke of it. May I indulge the hope, that our good sisters will take it into their most serious consideration, and out of the abundance with which they are blessed, and in the fulness of their benevolent hearts, respond to this call as early as possible? Please send it to me, and I will have it forwarded immediately. S. H. CAMPBELL.

EDITORIAL NOTICES.

THE CONSTITUTIONAL TEXT-BOOK: A Practical and Familiar Exposition of the Constitution of the United States, and of portions of the Public and Administrative Law of the Federal Government, designed chiefly for the use of Schools, Academies and Colleges. By Furman Sheppard. Philadelphia: Childs & Peterson, 124 Arch st. 1855.

"It is of infinite moment that you should properly estimate the immense value of your national Union, to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as the palladium of your political

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safety and prosperity." [Washington's Farewell Address to the people of the United States.

SUCH is the title of Sheppard's Constitutional Text-Book. It is, indeed, a very neat and valuable Text-Book of the subjects which it develops, and to which it is devoted. There is no class of American citizens to which it cannot but be a desideratum. It is well adapted to schools and families; admirably arranged, and full of valuable information necessary and useful to all classes.

THE CHRISTIAN UNION: Edited by J. S. Lamar and A. G. Thomas; D. Hook and P. F. Lamar, Associate Editors. Terms, $1 in advance. Augusta, Ga.

WE cannot but congratulate our brethren in the South on having so valuable and so interesting a monthly visitant. The first number of it is a sufficient commendation to any one of good taste and spiritual discernment.

THE AMERICAN CHRISTIAN REVIEW: A Monthly Periodical, devoted to the Defense and Maintenance of the Christian Religion; containing Sermons, Essays, Reviews, Queries and Answers, Progress of the Gospel, and important items of news. Edited by Benjamin Franklin. Terms, $1 a year, invariably in advance. Cincinnati, Ohio.

THIS is another monthly worthy of the Reformation in progress. Bro. Franklin is so well known to the brotherhood, and his labors so deservedly appreciated, that no other passport than his name is needed, to secure for this work a liberal subscription and a circulation over the whole area of our community.

THE REVISER, a Monthly Periodical by Bro. S. E. Shepard, of New York, in behalf of a new version and the Bible Union, is worthy of the patronage of every one interested in having a critical knowledge of the Greek and English Scriptures. Terms, $1 per annum.

THE CHRISTIAN AGE, now conducted by brethren Eaton, Loos, and Bosworth, is much improved, and as a weekly visitant, is worthy of wide circulation and a large subscription. Terms, $1 50. Cincinnati, O.

A NOTICE of the Bloomington (Ill.) Female Academy, and the efforts of Bro. Major, is, with many other notices and communications, reluctantly laid over till next month.

☞ IN consequence of the very cold weather for some weeks past, we are considerably behind our regular publication day. Our friends must bear with us. We will do the best we can, but cannot control such matters. A. C.

OBITUARY NOTICE.

Died, in the county of Amelia, Va., November 21st, 1855, Mrs. ANN E. JETER, consort of Dr. John W. Jeter, in the 27th year of her age. The deceased had been a consistent member of the church of Disciples for many years previous to her death, and evinced a very remarkable Christian resignation in her many sufferings, borne through a tedious and protracted illness of several years.

Her disease, chronic bronchitis, for a long time continued, with her naturally strong and vigorous constitution. At times she would appear almost well, then again prostrated, apparently to the brink of the grave. But amidst these frequent and shifting changes, she was to all appearances neither flattered or frightened, but with calmness and fortitude spoke of her approaching dissolution as being certain, and not very far off. When the solemn hour came, conscious of her condition, she spoke of death as the exchanging of the realities of this world for the brighter and more blissful realms of faith and hope; she bid an affectionate adieu to her friends and relatives, and to the companion of her joys and woes—him who had watched over her faithfully through the stillness of the night and the busy scenes of day—and died exclaiming, "I commend myself to thee, Lord Jesus, into whose hands is committed all power in both heaven and earth."

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *MARCH*, 1856. [No. III.

BIBLE TERMINOLOGY—*No. I.*

"IT is said, that if the English language be divided into *one hundred parts*, *sixty* parts would be Saxon; *thirty* would be Latin, including French; *five* would be Greek, and the remaining *five* from the other languages of the world."

We presume to think and to say, that if the *ecclesiastico-heretical terminology*, or *nomenclature*, of modern Christendom, were evangelically analyzed, or repudiated in wholesale, and the apostolic diction, suggested by the Holy Spirit and consecrated by the prime ministers, or apostles of Jesus Christ, were substituted for it, more would be achieved to the cause of Christianity; to the union, harmony, and co-operation of Christians, and to the progress of the Reign of the Lord Messiah throughout the earth, than has been effected since the Lutheran Reformation, by all the schisms and schismatical leaders that have figured on the pages of ecclesiastical history during the last three centuries.

In our feeble attempts to achieve something in this direction, we have been harassed on every side, by all the inflated partizans of every school in modern Christendom. Still, we have not labored in vain. Much has been achieved, despite of all opposition, and despite of the failures and frailties of those who have espoused and advocated the principles underlying such an enterprise. The influence of our views and pleadings has not been confined to our own brotherhood that have come out of existing sects, but is more or less felt, manifested, and

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practically approbated, in some of the Protestant denominations around us, as has been acknowledged by not a few of those occupying public and responsible positions on the walls of their respective Zions. Indeed, the prayers of myriads daily arise to heaven in behalf of union, harmony, and co-operation amongst all the citizens of Christ's kingdom, and they are being, and will be, fully answered. Despite of-partizan pride and self-ycleped orthodoxy, the very terminology of the cause we plead is occasionally heard and approved, even amongst those who are too vain, or too proud, to acknowledge any progress.

We are, on all the premises, greatly encouraged to hold on our way, assured that a good harvest will be gathered in at last, as the first-fruits fully warrant. We would say nothing boastfully on these premises, but humbly and gratefully acknowledge the Divine favor and mercy displayed to us; for of ourselves we have nothing to boast —our sufficiency and our success are alike from God, to whom be all the glory!

We conclude, on all our premises, that much good might accrue, and much controversy and ill-feeling be suppressed or prevented, by a few definitions of terms and phrases, that have occasioned much debate and aberration in the greenest fields of modern partyism. We shall, therefore, attempt something in this way, not in the best order, but with the best intentions. We hope, in this effort, to correct and neutralize much slander and defamation, and to afford to candid and inquiring minds the means of appreciating and understanding our views, our aims, and our terminology. We shall follow up this subject in a series of papers, on all the great elements, facts and documents in the true Christology, and under the true Christocracy of the Messianic dispensation.

The doctrine of the "*Trinity*," as it is called, though really of Grecian or Roman origin, is regarded as number one of the true orthodoxy of polemic theology. On this account alone we give it precedence. It is neither historically nor philosophically, neither phologically nor Christologically, the first in order. But polemically and ecclesiastically it is of primordal conspicuity, and has been so for ages.

The Hebrew *Cabalists*, or *Traditionists* of the Jews, with their *cabala*, or traditions, of which they were veritable doctors or teachers, laid the foundation for the most ancient heresies. The Essenes allegorized the Mosaic law and institutions into a species of spiritualism, resembling not a little the Shaking Quakers of modern date. They were still more harmless than the more orthodox Pharisees, or the more latitudinarian Sadducees.

By reprobating this speculative theology, we save the labor of many

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volumes, and, in the meantime, the careful reading of the Holy and Divine Oracles furnishes us with a full and satisfactory statement of JEHOVAH—a compound, according to Rabbinical literature, of JAH, the *essence*, and HAVAH, *existing*—"THE ALWAYS EXISTING." This name is older than all human literature. Josephus calls it the *Tetragrammaton*—the *four lettered name*. Sanchoniathon, the oldest Pagan writer known to the literary world, names it, or writes it, JEHO, or JEVO.

Diodorus, of Sicily, Jerome, Origen, of the 2d century, and Clemens Alexandrinus, exhibit it in three letters, JAO. Hence, the Jupater of the Greeks, in the genitive, is *Jovis*, JOVE, an abreviation of JEHOVAH. It antedates all written language. It is the one only *incommunicable* name in all the dialects of earth. Hence *Joshua*, the hero man, son of Nun, is *Hosea*, or *Oshea*, and with the prefix JE, indicates a *Divine Saviour*. Joshua preceded his antitype, Jesus, the son of David, 1451 years. Salvation temporal, spiritual and eternal, is all of God, or of Jehovah.

We have five adjuncts or epithets added to Jehovah in the Law and the Prophets. Each of these enhance his glory. *Jehovah Jireh—the Lord will appear*, or *the Lord will provide*. Gen. xxii. 8. *Jehovah Nissi*—Jehovah *my banner*. Exod. xvii. 15. *Jehovah Shallom*, or *Jehovah of Peace*. Judges vi. 4. *Jehovah Shammah*—"Jehovah is there," he resides there. Ezekiel xlviii. 35. *Jehovah Tzidekenu—Jehovah our righteousness*. Jer. xxiii. 16, and xxxiii. 16. These are approbated and recognized by Calmet.

Now, in the Christian development of the long promised, foretold, and typified salvation, Jehovah is manifested in *three distinct personalities* in reference to human redemption. In creation, providence, or moral government, there was no need for any other development of God than those given in these declarations or manifestations.

But in the emergency of man's redemption, there was a necessity for a new revelation of Jehovah, Elohim, as our Jehovah in distinct personalities. Of these, there are three now named—The Father, the Word, the Spirit. The Word became flesh, and dwelt in our humanity. The Spirit became the Holy Guest, or Ghost, and ever dwells in the true church—the mystical body of the Lord Jesus Christ.

"God so loved the world as to send his Son," possessing the Holy Spirit without measure or limit. He became incarnate, and dwelt on earth. He formed and educated a school of apostles. On the eve of his ascension, he promised, on his return to his native heaven, to send to them his Holy Spirit, to be their GUEST, their teacher, and their help, in erecting his kingdom or church.

During his personal ministry, he occasionally gave them the Spirit in some of his gifts. But he reserved his full dispensation till after

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he had vanquished death and the grave, and ascended to his native heaven. He went to receive a kingdom, and to be constituted, in our humanity, both Lord and Sovereign of the entire realms of the universe. He was formally inaugurated as Lord of all, in the capacity of the Son of man and the Son of God. He received the empire of creation. He then sent, as his ambassador, the Holy Spirit, and commenced his kingdom in the city in which he, fifty days before, had been crucified.

These were the facts to be announced by the apostles; and that all who died to sin, on confession of their guilt, were to be "born of water and of the Spirit," and thus become citizens of his kingdom, as now dispensed.

Such was the Divine and Christian economy, or dispensation of Divine grace, under the immediate influence and direction of his Holy Spirit. The church then became "the *temple* of God," with Jesus Christ for its head and the Holy Spirit for its heart.

The commission given to the apostles, directed them first to the city in which he had been crucified, and there they were to commence a spiritual temple, to be animated and adorned with the graces, the beauty, and the grandeur of the Holy Spirit—to be "the light of the world," and "for salvation to the ends of the earth."

What, then, was their mission? They were to announce or proclaim *Jesus as the Christ*, the Son of God, the Saviour of the world, the Sovereign Lord of heaven and of earth. This was the sum and the substance of their Divine commission.

They proclaimed Jesus as the Messiah; and faith, repentance and baptism, "for the *remission*," or "the *washing away* of their sins." These were never to be separated. Their commission was not to preach faith alone, nor repentance alone, nor baptism alone; but each of them in its own proper place, or significance. To as many as received their testimony, they commanded submission to Jesus the Messiah in all things, as the Sovereign Lord of all. So it came to pass, that when any one *believed* their testimony, *confessed* his *sins*, and was immersed *in the name*, or by the authority of the Lord, *into the name of the Father, the Son, and the Holy Spirit*, in this act there was, to him, a Divine declaration of the remission of all his antecedent sins, and the possession, in his heart, of that Holy Spirit as his *guest*; by whose testimony, or demonstrations of the claims of the Lord Jesus, he had already submitted to the new dispensation, or the reign in him of that same Spirit that had already attested Jesus; and had clothed his apostles with plenary power to give testimony and proof of his Divine personality and official fulness.

For this paragraph we, as a people, have been doomed to some

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thirty years' persecution or defamation. We thank the Lord for it; but we cannot remit the sin of those who have perverted and misrepresented it and those who proclaim it.

Contextual interpretation, claimed by all denominations, was denied to us. Hence, by every form of ingenious verbal torture, we have been published, from Dan to Beersheba, as teaching "water salvation," "baptismal regeneration," denying "Spiritual influence," "the person and work of the Holy Spirit," and I know not what other forms of "*neology*" and of "*heresy*."

But still more to be reprobated: Those guilty of these most false and fabulous tales, are self-convicted of this disingenuous and unchristian attitude and course. This we learn from every point of the compass, and, not unfrequently, even in our person and experience. Men are heard in every quarter of our country, where the cause we plead has obtained a footing, and sometimes even when railing against a fictitious "Campbellism," (as they are pleased to term it,) they give full evidence, to every discriminating ear, of their own proficiency in that which they so fabulously and impiously call "Campbellism."

They preach it in part, and disclaim it *in toto*. We thank God and take courage, that many, while hypocritically denouncing "Campbellism," preach it in very prominent item. *The true clergy of this generation have nothing to learn.* They are *warranted* and *endorsed orthodox* "*divines*." And they can preach any theology or Christology, without suspicion and without shame. But, before many moons, they will have to become still more tinctured with this horrific heresy. They will have to immerse men *into* Christ, and not *in* Christ; or, in other words, they will have to immerse men *into the name*, and not *in the name*, of Jesus the Christ; or "*into* the name of the Father, the Son, and the Holy Spirit." Instead of the Papal Roman formula—"In the name of Father, Son, and Holy Ghost." And they will have to immerse men *into*, or *for* remission of sins. And every body knows, that for thirty years' past we have been doomed—I was about to say damned—for this unholy innovation.

"Remission of sins," or "the washing away of sins," as some way connected with baptism, will have to be assented to by the persons, or their sons, who have been honoring us, for years, with their reprobation, for quoting or using the words of Peter and of Paul, speaking by the inspiration of the Holy Spirit, when preaching or teaching the Christian institutions.

They will yet have courage to say to a believing querist, when asking what he should do, as a poor self-condemned sinner, to have a full remission of his sins, what Peter said to the Jews on the first Pentecost—"Repent," or "Reform," and be immersed every one of you, in

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the name of the Lord Jesus, for the remission of your sins, and you shall receive the comforts of the Holy Guest in your hearts; or as Christ's messenger, Ananias, said to Saul, they will say to a self-condemned sinner, awakened to know his condition—"Arise and be immersed, and wash away your sins, invoking the name of the Lord." This will some of them do, that have accused us of error and heresy of the first degree. They cannot prevent the fulfilment of this—*prediction*, shall I call it? Nor will they then see any difficulty in defending this practice from the charge of heterodoxy or heresy. They will argue the questions raised against this practice, as we have been doing for many years, demonstrating that there is no incompatibility in such a practice with the *grace* of God, and the merits of Christ's blood, and faith, antecedent to baptism. Thousands, tens of thousands, that once withstood these views as incompatible with their former theories of faith, repentance, and the blood of the Lamb slain from the foundation of the world, in type and prophecy, will see no incongruity, no contradiction, no difficulty whatever, in reconciling and in justifying this apostolic practice, than did Luthar in maintaining his doctrine of justification by faith, against all the assumptions and presumptions of his orthodox opponents.

They will then see no irreconcilable difficulty between being born both of the Spirit and of water simultaneously. They will then see that a man may be begotten and born when he is old—that he may be first *quickened* by the Spirit, or begotten through *the belief of the truth*, and then washed; or that "the washing of regeneration" does not necessarily precede, in the Divine economy, regeneration itself, or the renewal of the Holy Spirit in its full acceptation.

They will then discover that the Holy Spirit works in faith, in repentance, and in baptism, in renewing, cleansing, and sanctifying the awakened sinner. This will be read and weighed when I shall have passed the bourne of time, and when my contemporaries, too, shall have crossed the Jordan and entered into the realities of the spirit world. Assured that we stand on the foundation of prophets and apostles, we have nothing to fear, but every good thing to hope. "The word of the Lord endureth forever." And this is the word of the Lord on which we build, and not on the doctrines and traditions of men. "He that believes and is baptized shall be saved, and he that believes not," though immersed a thousand times, is now, and shall hereafter be, condemned.

We can fully sympathize with Luther in maintaing the doctrine of faith as the grand element of justification. And as he fully reconciled Paul and James on the question of justification by faith, without the deeds of the law, and justification by works, too, in the examples

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given by James, so can we, and do we, reconcile the grace of God faith, repentance, baptism, and justification by faith. We see faith *working* in Father Abraham's works, and we see that *man*, not a man, "is justified by works, and not by faith only." And as the body, apart from its spirit, is dead, so faith, apart from its works, is also dead. But this is not properly applied to the case before us. For in baptism the subject is *dead*, in figure, and *works not* in his own burial. It is against both the law of God and the laws of man, to bury a living man.

This palpable fact frees the subject of baptism, if enlightened, as he should be, by the gospel believed, from every idea and feeling connected with any work of his own. He has died in figure, not by his own hand, but by the grace of God. He is raised out of the water, not by his own strength, but by the grace of God, through God's own instrument—the person commanded to bury and raise him. Baptism, therefore, is never found in any scriptural summary of *good works*. We might as truthfully call a Christian's death, burial and resurrection, his own work, as his baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every Christian institution of which we participate, is but a mean, and not an end. So that we are buried with Christ by immersion into his death, and with him we are raised again to walk in a new life. A. C.

PROPHECY—*No. IV.*

After Artaxerxes Longimanus, there reigned over Persia Xerxes II., Sogdianus, Darius Nothus, Artaxerxes Mnemon, Artaxerxes Ochus, Arses, and Darius Codomanus. But with the reign of Artaxerxes Longimanus, the glory of the empire departed. The national character rapidly degenerated; the people were enfeebled by luxury; the kings were given up to debauchery and cruelty; and in the reign of Darius Codomanus, the empire became an easy prey to the hero of Macedon. Had the Persian kings been lovers of justice, righteousness, and godliness; had they regarded the lessons, the warnings, and the admonitions of Daniel, Ezra, and Nehemiah, Alexander the Great would, in all probability, never have crossed the Hellespont.

Contemplated from this stand-point, how significant are the words of the angel! "And now I will return to fight with the prince of Persia; *and when I am gone forth, lo the prince of Grecia shall come.*" "My Spirit shall not always strive with man," is a very ancient ora-

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cle, the truth of which has been often illustrated in the ruin of individuals and the fall of kingdoms, as well as in the destruction of the antediluvian world. When the Israelites would no longer regard the instructions of the prophets, Nebuchadnezzar was raised up, qualified, and sent to chastise and humble that stiff-necked and rebellious people: and when he forgot the hand that sustained him, and the Most High who had called him; when in the pride of his heart he exclaimed, "Is not this great Babylon that *I* have built for the house of the kingdom by the might of *my* power and for the honor of *my* majesty," he was cast out among the beasts of the earth, till he knew that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. When Babylon had sunk into idolatry and every species of wickedness that the imagination could conceive, and the heart of man suggest; when the counsel and warning of Daniel were disregarded, a hand was sent to write the doom of the pusillanimous Belshazzar, while the arm of Cyrus was nerved to seal the destiny of his declining empire. And when "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings," and other kindred abominations, drove God's ambassadors from the court of Persia, Alexander was providentially commissioned to dethrone Darius, and disperse the demons that had taken refuge in that charnel-house of iniquity.

His character is very briefly but most graphically described by the angel. "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." That Alexander was a mighty king; that his dominion was very great; that he did according to his own will; and that his reign corresponds chronologically and historically with this link in the chain of prophecy, no one will presume to deny. From his youth he gave evidence of an unbounded ambition for conquest, and a most ardent desire for military glory. When he was only twenty years of age, his father fell by the hand of the assassin Pausanias, 336 B. C. Many thinking this a fit opportunity, endeavored to throw off the Macedonian yoke. But in a short time the young hero fully convinced them, that the displeasure of Alexander was even more to be dreaded than that of Philip the Great. With incredible celerity he reduced to subjection the Illyrians, Triballians, and other barbarians of the North. He then marched into Greece; terrified the Athenians and several other cities into subjection; took Thebes, slew ninety thousand of its inhabitants, and sold thirty thousand more into slavery. The same year (335 B. C.) he was chosen captain-general of all Greece against Persia, each state agreeing to furnish its quota of men and money for carrying on the war.

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Early the next spring (334 B. C.) he entered Asia with an army of about thirty thousand foot, and five thousand horse, and commenced his career of conquest. He defeated Darius with an army of one hundred and ten thousand men, on the banks of the Granicus; subjugated all Asia Minor; again routed an army of six hundred thousand Persians near the bay of Issus, leaving one hundred thousand dead on the field of battle; received the homage of all Syria; captured Tyre after a siege of seven months; bestowed many favors upon the Jews; took Gaza, butchered ten thousand of its inhabitants, and sold the rest into captivity; received the submission of the Egyptians; again defeated Darius, and put to flight an army of one million one hundred thousand men on the plains of Arbela; received pledges of fidelity from the Babylonians; captured Susa and Persepolis; subdued the Mardans, Arians, Drangians, Aracausians, Bactrians, Sogdians, and many other nations of interior Asia; crossed the Indus, and conquered Porus and other kings of India as far as the river Hyphasis. Thus, in less than ten years from the death of his father, he extended the Macedonian empire from Ethiopia and the Indian ocean on the south, to the Danube, and the Imaus mountains on the north; and from the Adriatic sea on the west to the limits of civilization on the east. During these rapid conquests, he built many cities; planted many colonies; put to death Parmenio, Clitus, Calisthenes, Orsines, and many other special favorites; and did all according to the counsel of his own will. Such was the greatness, such the dominion, and such the arbitrary power of Alexander the Great.

"But when he shall stand up his kingdom shall be broken, and shall be divided toward the four winds of heaven; not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those." This is a literal interpretation of the fortunes of the Macedonian goat. The language implies, that Alexander's kingdom would not decline gradually, like the Chaldean and Persian; but that when he should be in the zenith of his power, it would be suddenly rent into pieces; that it would be afterwards divided into four parts; that these would not be left to his posterity, but to others, whose dominion would be inferior to that of the founder of the empire.

The exact fulfilment of all this, is familiar to every reader of ancient history. Alexander returned from India to Babylon, through the barren solitudes of Gedrosia. His first efforts were directed to securing and consolidating the vast empire that he had acquired. But while thus honorably and usefully employed, his career was cut short by a fever, which was brought on by excessive drinking, 323 B. C. Thus

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sank into worse than eternal oblivion, this great but vain-glorious prince, who,

> "Like some fierce comet of tremendous size,
> To which the stars did reverence as it passed,"

had, for twelve years and a half, astonished and terrified the world with the dazzling brilliancy of his achievements, and the velocity and eccentricity of his movements.

After his death, there was much confusion among his followers about the succession. The sun of the empire had gone down; the centripetal force that had bound together all its parts from the centre to the circumference, was annihilated; and no one had the power to re-establish it. In vain, therefore, did the principal officers consult, deliberate, and decide as to the best means of preserving the unity of the kingdom. It was broken from the moment that Alexander expired. But after a contest of seven days, it was agreed, that Philip Aridæus, the half-brother of the late emperor, should be invested with the shadow of royalty; that if Roxana the queen, who was then pregnant, should have a son, he should be associated with Philip in the government; that Perdiccas should be the guardian of both; and that each general of the army should take charge of a province. Thus was the empire, in fact, broken into thirty-three separate governments; for all historians agree that Philip and Alexander Ægus were kings only in name.

This arrangement was but the commencement of hostilities, intrigue, and murder. Soon after Alexander's death, his wife Statira, was murdered out of jealousy, by his other wife, Roxana. About six years after Philip Aridæus was proclaimed king, he and his wife Eurydice, were both murdered by the command of Olympias, the mother of Alexander; and not long after, Olympias herself was slain, through revenge, by the soldiers of Cassander. By order of the same general, Roxana and her son Alexander, were assassinated in the castle of Amphipolis, about fourteen years after the division of the empire. And in the second year after this, Hercules, the only remaining son of Alexander, was put to death by Polysperchon, through the corrupting influence of the same Cassander. Such was the tragical end of the family of Alexander. In about fifteen years after his death, not one of his posterity remained alive.

In the meantime, the governors of the provinces were contending, by private intrigue and public hostility, for the spoils of the empire. Perdiccas was murdered by his own troops, while leading them against Ptolemy; Craterus fell in the battle against Eumenes; Eumenes was put to death by Antigonus; and Antigonus fell on the field of Ipsus, while fighting against the combined forces of Ptolemy, Se-

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leucus, Lysimachus, and Cassander. The dominions of Alexander were then, according to the prediction of the angel, divided into four parts towards the four winds of heaven. Cassander reigned in Greece and the west; Lysimachus in Thrace and the north; Ptolemy in Egypt and the south; and Seleucus in Syria and the east.

We have here, then, another plain and convincing demonstration of the truth of prophecy; and consequently, of the truth of the whole Bible. For it is not more evident, that he who made the sun, created also the moon and the planets, than that he who inspired Daniel, spake also by Moses, Isaiah, Jeremiah, Ezekiel, and the twelve apostles of the Lamb. And if the Scriptures are true, how much does this one truth concern every man! What a changed appearance does it give to all things in the universe, in us and around us! In view of this fundamental truth, who would be an Alexander! Who would regard his splendid talents, the glory of his unrivaled achievements, and all the circumstances of wealth, honor, praise and power, that still cluster around his name, as a fair compensation for standing in the presence of the Great Judge, and receiving from his hand a just reward for every thought, every word, and every action of his life!

Very few of us seem to realize how much our estimation of things depends on the stand-point from which they are contemplated. Our present horizon is very limited; and the medium through which we see objects, is often only semi-transparent. But when we ascend to the true observatory of the universe, from which all things appear in their proper relations; when we contemplate them through the telescope of faith and in the light of eternity, how changed their aspect! When thus considered, how appropriate are the words of Isaiah, not only to Belshazzar, but also to the world's great conqueror: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground who didst weaken the nations! For thou saidst in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell; to the sides of the pit. They that see thee, shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble; that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof"? "I have seen the wicked," says David, "in great power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not: yea, I sought him, but he could not be found."

It is time, therefore, that those on whom the Sun of righteousness has risen, who, with David, have seen men and things in the light of

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the sanctuary, should regard the honor of the world less, and the spirit and precepts of the Bible more. Most of the world's great heroes and conquerors have shared in the checkered fortunes, the mournful fate, and the awful destiny of Alexander. And yet, how many still prefer the Alexandrian to the Christian code of honor and morality! How many with the Bible, not, indeed, in their hearts, but in their libraries, still prefer the dirk, the bowie-knife, the sword and the pistol, to the Christian panoply!

But all these false principles and barbarian customs shall cease. Brute force is rapidly yielding to the power and influence of moral principles; the Prince of peace is triumphing over the combined hosts of the enemy; and as sure as he has gone forth on the white horse, conquering and to conquer, so certain it is that all nations, as well as most individuals, will yet beat their swords into ploughshares, and their spears into pruning hooks, and learn war no more. R. M.

THE MILLENNIUM—*No. II.*

As prefatory to the acquisition of any profitable knowledge of that public expectation, desire, and prayer of many Christians, called "*the millennium*," we must begin with the promises and predictions of the Book of God, emphatically called the Bible; and most especially, with that section or department of promises and predictions, called Messianic—respecting, in plain language, the person in whom all nations were to be, in virtue of God's covenants, or charters, spiritually and forever blessed.

The special treatises now extant on this subject, cannot be appreciated without the investigation of the subject which we now propose. We must lay our ill-begotten opinions on the shelf, and read the Bible through, book by book, as though we had never read it before; marking, as we proceed, every passage that has been relied on as furnishing data or hope of a final triumph of Christ's kingdom in this world. We must cultivate the virtue called *patience*, and, without prejudice or bias of any kind, open the archives of the Holy Bible. We must, also, cultivate a profound piety, reverence, and devotion of heart, and, without sinister passions or aims, be willingly and cheerfully led by the Spirit of wisdom and revelation. With a single eye we must look into the mysteries and symbolic representations of the glorious consummation of the Christian drama.

We shall, therefore, take up the Holy Book of covenanted mercies, in its own sections, and examine with care the intimations given in

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their own forms, during the Patriarchal, and the Jewish, and the Gentile, or the œcumenical dispensation of God's grace, to a people gathered together out of all nations, and incorporated in one grand spiritual kingdom or empire, under the guidance, the grace, and the protection of the Lord of the universe. In this method, the data of the Patriarchal age first commands our attention.

While pondering on the splendid drama of the creation week, as given in the first section of the Bible, we are deeply impressed with the significant and sublime order of procedure adopted by the Omniscient, the Omnipotent, and the all benevolent Creator. Had there been an interval of one thousand, or one million of years, between each of these all glorious fiats, not a single product of creative power would have languished through any want of any sensitive creature conceivable by man. The product of every day's work, in every real or imaginable attitude of its being or well being, was independent of the work of the succeeding day. God's work is always perfect and complete in itself.

Light was the sole product of the first day. And this light was the offspring of Omniscient Omnipotence, actuated *ab intra*—on his own bosom. *Repose* from toil or effort, was the beatitude of the seventh day. Such were the Alpha and the Omega of creation week.

Between these two our planet rose out of absolute nonentity, or from no pre-existent material. On the second day, heaven, or "*the expanse*," falsely called "*firmament*," was created. There being, in fact, no *days*, as yet, the interval between these fiats may have been *millions* or *billions* of years, for aught attested in the volumes of God's book of monuments, in the archives of finite mind, or in the analysis of the universe.

No record of the creation of *earth* or *water*, is found in the book of God or in the annals of man. These are matters hid in the cabinet of the universe, because man could make no use of them. Infidel geologists settle their accounts without the presence, or aid, of their *host*, when they affirm that the Mosaic account of creation is incredible; assuming that a *day* was impossible without a *sun*, and that on the strata of our planet millenniums are unquestionably inscribed.*

Moses writes of the earth, the waters, and the firmament, in har-

* A poet more witty than wise, conflicting against the follies of his day, asks—

"If genial nature gave the heavens no birth,
And from eternal ages rolled the earth,
Why no heroes, and no poets tell,
Ere Homer sung, how mighty Hector fell."

But Moses many centuries antedates our poet and his beau ideal Homer.

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mony with the conditions of absolute Divinity. Notwithstanding human wisdom has never found, nor can it find, any thing in the Mosaic account, fairly interpreted, that wars against any revelations found in mountain, hill or valley; in ocean, lake or river, by any science, or wisdom, or demonstration of man.

The claims of Moses being fully established by a scrutiny as learned as comprehensive, and as severe as ever instituted in any case, what learn we from him concerning the long promised hero of man's redemption?

God, by him, intimates that a son of Eve would avenge the wrongs the old serpent had inflicted on the human race. "I will institute," said he, "between thy seed and her seed an enmity. *He shall bruise thy head*, and thou shalt bruise his heel." This clearly intimates the ultimate crushing of the power and malice of Satan. It, therefore, opens a large but yet undefined area of hope. It guaranties a final triumph, though as yet indefinite, as to the ways and means. Yet it is the only promise inscribed in the annals of the old, or antediluvian world.

To Noah, the father of the postdiluvian world, an indefinite intimation is given, occasioned by the treatment and character of his sons towards himself. "God," said the Prophet Noah, "shall *enlarge* Japheth, and he shall dwell *in the tents of Shem*, and Canaan shall be a servant of servants to his brethren."

But more encouraging still, he says, "blessed *be* the Lord God of Shem." This, though enigmatical, is a precious oracle. It is "*the* Lord God of Shem." This was literally true. Shem's tents yet stand, in the literal sense, in central Asia. His offspring, at least a portion of them, continue there to this day. The sons of Japheth, too, have long literally *dwelt* in the tents of Shem; for he spread his population through Asia, in harmony with his name, which indicates ENLARGEMENT. He pitched his tents even beyond the mountain ranges of Taurus. And 'tis more than probable that his people crossed, *via* Behring's Straits from Kamskatka into America. Some antiquarians, with much probability, have said that a portion of them spread through Europe even to the Mediterranean and thence to the Atlantic, and, *via* Newfoundland, penetrated even into North America.

But there is one fact all-important to us; and that is, that in this New World we have Shem, Ham and Japheth, in one confederation, and thus the oracles of Noah are fulfilled to the letter in our own country. And the fair presumption is, that Japheth is here dwelling in the tents of Shem, both literally and mystically, greatly enlarged in all things, temporal and spiritual.

We pass from Shem down to Abraham, through nine generations,

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viz: Arphaxad, Cainan, Sala, Heber, Phalec, Ragau, Saruch, Nachor, Thara, Abraham. This venerable patriarch, Abraham, was the *twentieth* from Adam, nineteen progenitors intervening. In his 75th year, and 430 years before the giving of the Law, God constituted him his covenantee—making him the depository of his covenant of mercy to all mankind.

This covenant, or charter of grace, embracing the whole world, was confirmed by no other seal or pledge than the promise or oath of God. Abraham was not then circumcised, nor until *twenty-four years* afterwards. So that it neither conflicts with the "covenant of circumcision" made *twenty-four years* afterwards, nor with the national covenant made at Mount Sinai, *four hundred and thirty years* afterwards—facts which, as we have many years since demonstrated, overthrow all the arguments of the Pedobaptist world—Greek, Roman and Protestant—in their truthless and unwarranted foisting in their "infant baptism" or "infant affusion" upon a palpable mistake, both chronologically, geographically, historically, and doctrinally false and baseless as a dream!

God, in his infinite mercy, has, ever since he created Adam, dealt with mankind by covenants and charters. It was so in Paradise. It was so after the flood had buried a world. It was so with Noah after the flood. It was so with Abraham, as the origin, head, and father of a nation. It was so with his children at Mount Sinai, in giving the legal institution. It is so now, under the Christian institution, by a remedial constitution, sealed with the blood of the new and everlasting covenant or charter of spiritual blessings. And he that views not these institutions, and more especially the *new institution*, or covenanted blessings of Jesus Christ, cannot possibly comprehend, or rightly apply, the prophecies concerning the destiny of the church, in any thing that appertains to a millennium, or a triumphant period of the kingdom or reign of the Lord Jesus Christ. A. C.

He that will believe only what he can fully comprehend, must have a very long head or a very short creed. Many gain a false credit for liberality of sentiment in religious matters, not from any tenderness they may have to the opinions or consciences of other men, but because they happen to have no opinion or conscience of their own.

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NOTES ON A TOUR TO EASTERN VIRGINIA.

No. II.

Our visit to Charlottesville was exceedingly agreeable, and we hope useful. We had a feast of the soul as well as the body; visiting the brethren and friends from house to house, and freely conversing on the precious themes of our common faith. We had social meetings at Bro. Jefferies', Dr. J. C. Hughes', Bro. Wolfes', J. Le Tellier's, and at Mr. Vowell's, whose good lady, a Baptist sister, had convened a number of our brethren, with whom we intercommunicated on sundry interesting themes.

Next morning, accompanied by brethren Coleman and Walthall, we left for Gordonsville; and on our arrival at Bro. Dr. Beale's, after enjoying the comforts of a good fire, we hasted to the Disciples' church, in which we found a large assembly in attendance. We addressed them on Matthew xvi. 13–20, descanting on our Redeemer's manner of teaching, and then on the great topic of his coming reign. The great central or fundamental theme of his church or kingdom, was then elaborated at some length, and demonstrated to be virtually in us, through a realizing view, or a just conception of his *person*, *mission*, *office*, and *work*, as the prophet, the high priest, and the king of Zion.

Bro. Goss was present with us only at this point, and afterwards at Richmond, being much confined at home in the faithful discharge of his duties in his female academy, which, we were pleased to learn, was in a very flourishing condition. Bro. Pettigrew, from Richmond, was also present with us at Gordonsville.

In the evening of the same day, Bro. Walthall addressed a congregation in the same house, from Matthew xvi. 20, in a very clear and powerful discourse, and was heard with profound attention by a large and deeply interested auditory to the last word. With him we there took the parting hand; and after enjoying, through the night, the hospitalities of our brother, Dr. Beale, next morning, accompanied by brethren Coleman and Pettigrew, we hasted to meet our appointment at Louisa court-house.

Immediately on our arrival, we hasted to the court-house, where we found a house so crowded that, with much difficulty, we made our way to the stand. After worship by Bro. Pettigrew, we addressed a deeply attentive auditory *on the mystery of Godliness*, for some two hours. We concentrated the attention of the audience on *the justification of the Messiah* by the Holy Spirit, in its descension from heaven to Jerusalem, after Christ's ascension and glorification in heaven.

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We could not have been heard with more concentrated attention than we had on this occasion. After the discourse, the auditory was immediately addressed, with much effect, by a very powerful appeal from Bro. Coleman, on the claims of Bethany College, which was immediately responded to by a generous subscription to its endowment.

After dining with Bro. Kent, we spent a very happy evening with Bro. John Hunter, and early next morning took the cars for Mangohick. Upon our arrival, we were met at the station by brother Dr. Fox's carriage, and thence conducted to his residence.

In passing through Hanover, we took an earnest look at the old court-house, built a hundred and fifty years ago, so celebrated by the memorable speech of the famous Patrick Henry against the parsons; whose peculiarly eloquent and soul-stirring address has equally immortalized the court-house and the orator. The house has, ever since, been consecrated in the affections of all true Virginians. Indeed, no one of any patriotism or love of popular oratory, conversant with those times, can pass it without very peculiar emotion, and many grateful and pleasing associations, that occasionally, despite of manly firmness, bedew the eye with a grateful tear.

And here, too, our busy memory called up the shade of Henry Clay, whose eye first saw the light of day in the slashes of Hanover. That great American statesman, still more brilliant and forcible than Henry, but dimly saw the brighter light of an eternal day. But yet he saw it through the veil of political ambition and patriotic enthusiasm, so far off, and so powerless, through his love of compromises, as insufficient to elevate and cheer him up with a bright hope, when entering the dark valley and the shadow of death.

Brethren Coleman and Pettigrew had separated from us at Hanover, in discharge of other duties. We had a pleasant ride of fifteen miles to Bro. Fox's residence, where we enjoyed a calm repose till next day. We then repaired to the meeting-house, and found a large and inquisitive audience in attendance, comprised, as we learned, of various denominations. My health being somewhat improved, and having ascertained the character of our audience in general terms, we selected for our address 1 Cor. iii. 11—"Other *foundation* can no man lay than that already laid; which is Jesus *the Christ*." This foundation was contrasted with all other foundations, ancient and modern; not one of which was broad enough, or strong enough, to sustain Christ's own church of all nations and of all ages.

Bro. Coleman again joined us here, and followed up my address with one on the claims of Bethany College. A subscription of several hundred dollars was immediately taken up. After partaking of

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some refreshments, brought by the good sisters to the meeting-house, we immediately got into a carriage sent for us by my son-in-law, Robert Y. Henley, whose residence was twenty-three miles distant, in the vicinity of the Smyrna meeting-house, at which was our next appointment.

Sister Dabney, a mother in Israel, whose zeal and devotion to the cause of the Redeemer is not only known and appreciated in her own vicinity, but every where in Eastern Virginia, accompanied us to sundry appointments. We greatly enjoyed her company. Intelligence, sincerity, and ardent devotion, in man or woman, but most in woman, are all attractive to those whose hearts have been magnetized with the love of God towards a bewildered, lost, and ruined world. As an oasis in a desert, or a green spot in a dry and parched land wherein no waters flow, and no flowers bloom, is a heart "pregnant with celestial fire," and a tongue eloquent in the praises of the Lord.

We had a crowded meeting with the brethren at Smyrna, on as beautiful a 2d of December as I have ever seen. Having enjoyed, at my son Henley's, a refreshing repose during the preceding night, we felt equal to the labors of the day. An immense audience were in and around the very neat and chaste edifice, (not long before finished,) and all was serene and placid as the azure vault which, in all its cerulean beauty, canopied a waiting assembly, in doors and out, elevating our aspirations to the still brighter glories above it. Having read a portion of the "Sermon on the Mount," we united in prayer with Bro. Coleman; after which and our song of praise, we selected the beginning and the end of that discourse as our theme for the day, giving the chief emphasis to the oracle, Not every one who says to Jesus Lord, Lord, but he who doeth the will of my Father, shall enter into the kingdom of heaven." We took occasion to show that the great Teacher was not a *theoretical*, but a *practical* preacher. He did not aim his discourses at the mere *head*, or understanding of his hearers, but simply aimed at the *will* and *affections*, or the *heart* of man. No theory, of either law or gospel, ever awakened the conscience or warmed the heart into actual life or active obedience. He revealed the Divine philanthropy, and proved it by his own mission and commission. While there are true and false theories of God, of nature, and of man, of law and of gospel, of grace and of works of obedience, of the natural and the supernatural, in all their metes and boundaries, it is a fact that no inspired teacher ever theorized or philosophised, in preaching the gospel or in opening the treasures of wisdom and knowledge, as unfolded in the administration of the reign of grace. In development and in proof of these important positions, we adverted, with emphasis, to the conclusion of this discourse.

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Not every one, said the great Prophet, who says Lord, Lord, shall enter into the kingdom, either of grace or of glory. 'Tis he, and only he, who *does the will* of our Father in heaven. The wise and foolish builder, by whose history he finished this discourse, is the best commentary on the whole spirit and design of it, and, indeed, of all his preaching and teaching. Jesus Christ, as a *preacher*, was emphatically what we call a *practical* preacher. In conclusion, it was shown that all professors, nominal or real, were each building some house or refuge, some asylum, as a shelter from impending evils and "the wrath to come;" but he only was the skilful and discreet architect, who builded his house and his hope on the chief corner stone—the one only foundation on which his work would abide the day of trial, that will reveal every man's work, of what sort it is.

Amongst our audience we had sundry preachers of the Baptist denomination; and of the different parties, diverse hearers—Episcopalian, Presbyterian and Methodist. We made an appointment for the next day.

We were exceedingly gratified in finding at her son's, mother Henley, the relict of Elder Thomas M. Henley, whose excellent character and superlative moral worth was universally acknowledged commensurate with the whole Virginia Baptist community, in the golden age of Elders Semple, Broaddus, Carr, Montague; indeed, by the whole denomination, from the Piedmont region down to the lowest tide-water region in the "Old Dominion." For high toned conscientiousness, genuine piety, and a broad philanthropy, no man in Virginia stood higher than he. Though dead, he yet speaks, not only in his four surviving sons, but in the whole community amongst whom he lived and moved some 30 or 40 years ago. The old lady, a grandmother in Israel, has enjoyed a serene and happy old age—happy in herself, her children, and her grandchildren. I could not but think of one of the rich promises of the Jewish age, as strictly verified in her case. Of the good man it was said in olden time—"He shall his children's children see, and peace on Israel." She enjoys great serenity and peace of mind, while patiently waiting for her day of release from all the feebleness of age and the ever varying scenes of earth. Her son Robert, and his brother, Dr. Straughan Henley, labor occasionally in word and teaching. I could wish that they both could spend more time and devotion to the greatest and most honorable of earth's employments. "They that be righteous, shall shine as the firmament; and they that turn many to righteousness, *shall shine* as the stars for ever and ever." I hope they will soon deliver a sermon on this prolific text. Another one, too, would follow it happily—"I would rather be a door-keeper in the house of my God, than to dwell in the

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palaces of sin; for God is a sun and a shield, and will withhold no good from them that walk uprightly."

On Monday, the 3d of December, we again addressed a large and profoundly attentive audience at Smyrna, on our Lord's interview with Nicodemus, a ruler of the Jews. We gave, as the reason of his theme on that occasion, that he was conversing with a ruler of the Jews, and as his manner was on all occasions, he clothed his doctrine in the garb of his audiences. At the Lake of Galilee, he spoke from the fisherman's calling, and clothed his ideas in that imagery; at the temple, in the style of that august building, and of his rebuilding it in three days. For the hungry disciples he spoke of the "Bread of life;" and at the well of Jacob, "of living water." And on the occasion of Nicodemus' call by night, he spoke of the empire of his kingdom and the terms of citizenship. His shortest, most direct, and best method, was to clothe his instructions and communications in the imagery before him. Amongst olives and the vineyards, he was the true vine; and at the town of Cesarea Philippi, he took occasion to speak of his greater empire, and the foundation on which he would erect his kingdom. This is the best index to a true, a legal, a grammatical, and spiritual development of his mission and work.

Hence the birth of water and of Spirit, in order to citizenship in a spiritual and soul-purifying kingdom, of which he was born of David to be the king. And hence the true lines of demarkation between flesh and blood, and the Spirit and baptism—a new birth, and the washing thereunto annexed. What folios of far-fetched doctrines would be most satisfactorily disposed of, were teachers to study Christ and Paul in harmony with the scenes and auditories amidst which they spoke in parables or familiar imagery. Till a rational, and historical, and grammatical exegesis, or system of interpretation, be adopted, sects, and parties, and schisms, and creeds, and rubrics, will throw their dark shadows over the pages of revelation. Hence the value of the rule which enacts that *Bible themes should be expressed and developed by the established use of Bible words*, and in their grammatical, rational, and scriptural associations.

After our discourse at Smyrna, we hasted to the Rappahannock church, at the distance of some 17 or 18 miles. On arriving at Bro. Ware's hospitable and beautiful residence, on the banks of the Rappahannock, we found that he had congregated a church in his own house, in whose society and rich banquet we spent a very happy evening.

Next morning, at the usual hour, we repaired to the Rappahannock meeting-house, and found it a very neat and comfortable building. With its galleries and commodious pews, it contains a very respecta-

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ble auditory. It was well filled, and we had the pleasure of addressing a fine congregation of most attentive auditors, upon the great themes of Christian *faith*, *hope* and *love*. The objects of these three grand principles were presented to the audience as essentially distinct. *Truth* was represented as the appropriate object of *faith; good in the future*, as the peculiar object of *hope;* and *beauty* as the sole object of *love*. *Christian truth*, and not all truth, was shown to be the appropriate object of *Christian faith; future good*, spiritual and eternal, as the specific object of Christian *hope;* and *Divine* and *Christian beauty* as the only specific and appropriate object of *Christian love*. These were expatiated on at considerable length. In point of extent, or amplitude in the object, faith had the largest horizon; because all *truth testified*, whether felicitous or infelicitous, good or evil, was the object of faith; and *good*, spiritual, divine and eternal, was the exclusive and all comprehensive object of Christian hope; while the most transcendently beautiful person in the universe, was, with them, like to him, the special object of *Christian* love. These three grand principles, in all their claims, were presented as pre-eminently engrossing, soul-captivating, soul-alluring, and transcendent, in their powers to illuminate, consecrate, beautify, and beatify human society; and in all their tendencies to allure, adore, and aggrandize man infinitely above all other objects of faith, hope and love. The gospel, at this stand-point of observation and reflection, is superlatively glorious, alluring, and attractive to the eye of reason, and the most soul-subduing, captivating and transforming, in the eye of reason, whether human, angelic, or divine.

Bro. Coleman, who had led in prayer at the commencement, now followed with an appeal in behalf of raising up men to announce and to develop these grand principles and powers of the Christian dispensation. He was heard with much attention and interest, as demonstrated by a subscription of some thousand dollars towards the endowment of a Chair in Bethany College.

After many a cordial greeting and adieu to many kind hearts, we dispersed, and our company ascended the hill, to the beautiful location and residence of Bro. Garnett, a warm patron and friend of Bethany College. After a sumptuous dinner, we hasted away to spend the night with our most estimable sister Pendleton, the excellent widow of our warm-hearted brother Philip Baylor Pendleton, who, in his day, gave $1,000 to erect Bethany College. We spent a very pleasant evening with sister Pendleton, in the old homestead; and next day, in passing the residence of Philip Pendleton's surviving brother, we made a short call, and were glad to see that he bears the wear and waste of time with the full enjoyment of his faculties.

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We cannot leave the scenes of the Rappahannock church, and that beautiful river, which carries in its bosom annually, to and fro, so much wealth, and so many souls, in all the busy and exciting scenes of life, without again expressing our admiration of its beautiful and majestic scenery, and still more our admiration of, and respect for, its generous and magnanimous Christian population.

Accompanied by Bro. Coleman and Bro. Prof. A. P. Hooke, formerly of Bethany College, but now teaching an Academy at Walkerton, Virginia, and other friends, we went, according to a previous appointment, to spend a night with Bro. Dr. Straughan Henley; at whose hospitable mansion we found, and very much enjoyed, a company of many excellent brethren and sisters in the common faith. Many topics were introduced around the social hearth during the evening, but all pertaining to the laws and institutions of our Lord's kingdom. The evening, almost unobserved, passed happily away, and we only regretted that its flight was much too rapid for the interesting topics which so called forth our Christian sympathies and cheered our hearts.

From Bro. Henley's, next day we went to fill an appointment at Acquinton, one of the old Colonial edifices, profanely called *churches*, founded by the King and Bishops of Old England. It is now some 130 years old. Its brick materials were, like many others of that day, borne across the Atlantic, the manufacture of British soil. Several of these monuments yet stand on the surface of the Old Dominion, both wood and brick, the product not only of English soil, but the manufacture of English hands. We then and there met and addressed quite a large congregation, on faith, as developed in the 11th chapter to the Hebrews, and thence dilated on the withering influence of sectarianism and its awful consequences in the Christian profession. But here, after the discourse, and after partaking of the hospitalities tendered us by sister Croxton, adjoining, we took the parting hand with many a warm heart, and bade, perhaps, a final adieu to many; amongst whom was sister Mary Dabney, whose company we had so highly appreciated and so cordially enjoyed down to this date. She, with her excellent husband, was cast out of the Baptist church for their adhesion to the cause of Reformation, and that, too, under the presidency of the placid and influential Andrew Broaddus, and that for no other definable offence than that they had broken the loaf of blessings with the Disciples of Christ, judged by him thenceforth as unworthy of a place at their so-called Lord's table, at the same time retaining in his church those that had manifestly sinned against the laws of humanity, but were nevertheless judged worthy of church fellowship, because orthodox in faith at his stand-point. But here we must lay down our pen for the present. A. C.

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ADDRESS OF ELDER ISAAC ERRETT.

[We copy from the Bible Union Quarterly for February, the following admirable speech of our beloved Elder Isaac Errett, of Warren, Ohio, delivered at the last Anniversary of the American Bible Union, and commend it to the careful reading of all patrons.—A. C.]

The questions involved in the revision enterprise have been very fully and ably discussed. The historical, as well as the philological argument, may be considered as complete. The issue is not now on the truthfulness of the positions taken by the American Bible Union. It is history, the stubborn facts of history, on one side, met by dismal prophecy of disaster and ruin, in which it is to be found, that often the wish is father to the thought. It is learned and fearless criticism, offset by appeals to vulgar prejudice. It is calm, serious, earnest logic, assailed by a dashing, clamorous rhetoric. The revision cause asks firmly—*What is right?* The opposition tremblingly inquires—*What is expedient?*

I think, therefore, that at the present stage of the enterprise, it is not so necessary to treat the question of revision *learnedly*, as it is to look at its moral and religious bearings, to treat it *popularly;* I propose, then, to consider some of *the principles on which this movement is based.*

A THOROUGH REVISION OF THE ENGLISH SCRIPTURES IS BASED ON THE TRUE PROTESTANT PRINCIPLE.

Roman Catholicism and Protestantism are antagonisms in respect to this enterprise. The former recognizes human authority; the latter repudiates it, and teaches submission to God alone, in Jesus Christ. The necessary result of the Roman Catholic principle is, to take the Bible out of the hands of the people, and give it to the priesthood; and leave the multitude to rest their faith on the *ipse dixit* of priest, pope, and council, and hear the word of God only in its ten thousandth distant echo, when so mingled with the babbling of the traditions of ages that its divine harmonies are drowned in discord. The legitimate result of the Protestant principle is to put every man on earth in possession of the pure word of God, that he may know for himself the will of Jehovah, and have oil in his own lamp. Every thing, therefore, which hinders this consummation is anti-Protestant. Every translation which has in it mistranslations, obsolete phrases, erroneous supplements, omissions or additions, or foreign words, whose popular meaning is not their true meaning, is just to that extent mis-

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leading the reader dependent on human authority; and a very irresponsible authority too, namely, that of every or any imaginative adventurer, who may chance for the hour to occupy the pulpit. It is well known that under these circumstances, those least qualified are most free and bold in the work of criticism; and the people are left at the mercy of sciolists, enthusiasts, sectarists, and designing men, who think that gain is godliness. These failures in translation are as a wall between the soul of the honest inquirer and the God whom he wishes to obey; a wall which can only be scaled by the ladder of biblical criticism; and this ladder is in the hands of the priesthood. No one can ascend only as they choose to let him. Nay, each priest is apt to have a ladder of his own; and often, in the attempt to climb, priests and people fall together, with bruised and broken limbs, to the dust. Revision comes to break down the wall, and let the inquiring spirit have unobstructed vision up to the throne of God.

Take a single illustration. Without regard to any of the controversies about Christian baptism, certain things may be predicated of it, with the consent of all the parties interested in this movement. As for instance:

1st. *It is a divine command, expressing a part of the will of God*, and must, therefore, gather around it very sacred memories.

2d. *It is to be obeyed but once in a life-time.*

3d. It is the only command which in the Scriptures is associated with the awful and glorious names of the Godhead, Father, Son, and Holy Spirit.

4th. It may be said likewise, I presume, with the consent of all, that obedience to this command marks an era in the eternal history of the subject. It is external, the dividing line of life, when openly, before the universe, the subject takes, on earth, his place in the family of God.

It cannot, then, in the light of these considerations, be regarded as a matter of indifference, whether a man has the means of understanding the will of God in regard to this ordinance or not. We ask, then, when the meaning of the command is locked up in a foreign language, and the key is in the hand of a privileged class, and they refuse to unlock the mystery in an honest translation, is it true Protestantism or real Roman Catholicism which objects to translation? Observe, the answer to this question does not depend on any sectarian view of the meaning of the word. Let the truth be what it may, as to the import of the command, the answer to our question must still be the same. It is independent of all party issues. We fearlessly affirm that every such objection involves the very essence of Roman Catholic rule over the consciences; that if there be any force in it, the Douay

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Bible may as well be sustained as any Protestant version; that to push the principle to its full results, it would take away the Bible entirely from the people, and that a faithful adherence to the true Protestant principle will compel us to translate the word of God faithfully into all the languages of men. That gospel of the kingdom, which in its first full utterance was accompanied with the gift of tongues, that it might be spoken to "men of every nation under heaven," demands translation into all these various tongues, that as languages made diversity out of the original unity of the race, so they may again bring unity out of diversity, and bring back the nations of men to one mind and a pure speech in Jesus Christ. Was it not a *faithful* translation, when the Divine Spirit rendered the glad tidings from the skies into the various languages of men on the day of Pentecost? Was it concealed under obsolete phrases and false translations? And is it a light thing, O house of Israel, to sanctify the learning and science of this age, for the performance of a work which in the beginning brought the Spirit of God from the heavens? "He that hath my word, let him speak my word faithfully."

A THOROUGH REVISION OF THE ENGLISH SCRIPTURES IS BASED ON THE TRUE CATHOLIC PRINCIPLE.

The work of the American Bible Union is, in the true sense of the word, catholic. That is to say, it is not sectarian. It demands the faithful translation of the Scriptures of truth on no low party plea. It asks it, irrespective of partisan interests or aims. It says, if the *party* cannot be sustained by the pure word of God, *let the party perish.* Every man coming into this movement says, I recognize its claims as superior to party interests. If my party, in any of its peculiarities, cannot be sustained by the pure word of God, let those peculiarities be given to the winds, like the chaff of the summer threshing-floor. "What is the chaff to the wheat?" If any other party can find countenance in a faithful translation for any thing which I have disapproved, so let it be; I will not be found fighting against God. In this point of view, the Bible Union movement is a most noble triumph over selfish and party aims and inspirations. It knows no party. It is determined to know none. The impulse it will give in the direction of a catholic spirit, and catholic Christian enterprise, cannot be estimated either in force or value. Often do I thank God for this precious development of the true catholic spirit, and pray that it may never be grieved away by sectarian strife, or disturbed by a single discord. Sectarianism is the bane of modern Christian enterprise. The three great forces now actively operating in the religious world are Romanism, Protestantism, and Infidelity. Romanism denies the

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sufficiency of the Scriptures, and enslaves the soul to human authority. The subject gets down on his knees before a vile mortal, clad in priestly robes, and says: "Here, take my soul into thy keeping. Do my thinking. Be sovereign over my conscience. Tell me what to think, to believe, to love and hate, to do and not to do, and I will pay thee, and worship thee, and be thine obedient servant evermore!" The melancholy results of this spiritual prostitution are seen in the degraded condition of humanity everywhere under Roman Catholic dominion. The voice of history is against her. The verdict of the nations is against her. The horrid moans of smothered humanity, as the night fiend of superstition sits astride its breast and crushes out its life, speak fearfully against her. Surely an experiment running through nearly a millennium and a half of years, which can furnish no better results than Italy, Spain, France, Ireland, Mexico, South America now furnish, can give no hope of future good to the nations.

And Infidelity, denying the divine *inspiration* of the Scriptures, snaky, slimy, twisting, wriggling, tortuous, hissing, poisonous, hydra-headed, Babel-tongued Infidelity, what can the world expect from this? It has not one bright page of history. There is not on earth a single monument of its power to save and bless. Every Infidel enterprise has been a failure, socially, politically and religiously. Its history is written in darkness and in blood. Infidel philosophies, Infidel reforms, and Infidel governments, have all tumbled into ruin, and have carried with them the hopes and the fortunes of millions. Humanity has no hope there.

PROTESTANTISM, THE HOPE OF HUMANITY.

In the light of history and of a true philosophy, we affirm *that the only solid hope for humanity is in Protestantism.* Protestantism affirming the *divine inspiration* and the *divine sufficiency* of the Scriptures, can point with confidence to many of the brightest pages of history, to the mightiest and best nations of the earth, to almost numberless monuments of science and art, benevolence and piety, as the fruit of her principles. All this, too, while enfeebled and crippled by a thousand internal strifes springing from the seeds of superstition which she still nourishes in her bosom. We ask, then, what may not these principles work out, when their advocates cease to strive with each other, and turn their forces against these two great foes? Into what fair forms may humanity then rise! what stateliness, what majesty, nay, what glory, in the uprisings and outflowings of mind, and heart, and life, illuminated, converted, and sanctified by the Spirit of God! The union of all who acknowledge the divine inspiration and sufficiency of the Scriptures, we, therefore, regard as one of the most desi-

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rable of all consummations. The true philanthropist cannot but long, and pray, and labor for it; for he can see no prospect of millennial peace and glory without it. And to this end, a catholic movement, in a catholic spirit, such as the American Bible Union can claim, must be hailed with unfeigned delight by all the pure in heart, as they come to understand its character and designs.

It used to be argued that the asteroids were fragments of a once mighty planet, broken by internal convulsions into many portions; the fragments still held by the sun's attraction, and becoming each a planet by itself. Even their fragmentary grandeur is attractive; yet it is hard to discern it. It has required long searching to discover their scattered beauties; and one cannot but think how superior the magnificence of the original planet, as it swept in its orbit around the sun! So these numerous sects have but a fragmentary grandeur. That they are still held by the power of the Sun of Righteousness, and still reflect His light, is matter of rejoicing. But how dim and pale is this radiance, compared with that of the primitive church, when the glory of the Lord had risen upon her? It is a beauty still, but a beauty hard to find, and, to the eyes of the multitude, not discoverable.

The spiritual astronomer, with powerful telescope, may discover and make known to the multitude many charming facts, and unfold a very charming philosophy; but could the real friends of Jesus be brought together into one again—and be bathed in the pure light of God, with what power would that light be reflected to every eye—filling all the world with gentle and peaceful illuminations, and driving away the gloom and the watery darkness! To labor for this is a most philanthropic and pious aim of life; and none can tell what even a feeble instrumentality may be made to accomplish, by steady perseverance.

Once when a large congregation of worshipers were engaged in singing, the devotion of the occasion was greatly marred by almost countless discords. Each worshiper had a tune of his own—or at least his own version of an original tune—which was just near enough like the tune the others were singing to give it a common claim; and enough unlike it to destroy all harmony and melody. It seemed as if the hymn must be dragged on through all these torturing discords to the end. But there was *one voice* which sung correctly the original tune. It was not very loud—not at all boisterous—but it was *correct* —it was *faithful*. One by one, other voices fell in with it. Slowly but surely the original tune gained strength. Its sweetness, its truthfulness, its superiority gained its way from ear to ear, and from heart to heart, until the whole congregation sung in unison, and the closing

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strains were marked by great strength and delightful harmony. Is it too much to hope that the American Bible Union, advocating the pure word of God in faithful translations, though it seems like a very feeble instrumentality, may by gentleness and perseverance, prevail against a thousand discordant tongues, and gather round it steadily the sympathies, and prayers, and lives of those who fear God, until all the harsh and grating sounds of sectarian strife shall be drowned in the rich, full, swelling harmonies and melodies of the united children of God? Surely, if this may be, earth has never yet heard so glad a song; heaven has not yet been addressed in strains so triumphant as shall then go up from the one body. It will be like Milton's "sevenfold chorus of hallelujahs and harping symphonies." May God hasten it in his time.

THE REVISION ENTERPRISE IS BASED ON A DEEP AND EARNEST FAITH IN GOD.

The church of God is positively antagonistical to every form of error and wrong. Her strength is in her antagonism; in its positiveness and directness. Nothing but faith in the Invisible will ever keep the church in earnest in this unceasing warfare. The warfare is rather against popular than unpopular errors and vices. When they become unpopular, the world will deal with them. But the church has to take hold of the gods which the people worship, and dash them to the dust; manufacture public sentiment where there is none, and create a right faith where it is wanting. This, we say, requires great faith in the Invisible, for the visible is all against it. Just as a church lacks in faith, she learns to rest on popular favor, basely and timorously follows in the wake of public opinion, and sells her birthright for a mess of pottage.

There is always peril in courting popular applause. "Wo unto you when all men shall speak well of you," saith the great Teacher; and until the force of sin and unbelief are greatly diminished, that wo will hang like a threatening cloud, charged with wrath and ruin over the head of every individual, and every community, which surrenders principle through the fear of men, and asks to live in the sunshine of popular applause. That there was a strong tendency in that direction, none, we think, can doubt, who have carefully noted the events connected with the origin and history of this Union. The opposition to it betrayed a great dread and sensitiveness to public censure. The very fact of shrinking from an application to the English Scriptures, of the principle applied to translation in all other languages, showed that there was a fear of consequences, more than a fear of the correctness of the principle; a tame subserviency to expediency rather than

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a profound reverence for *right*. The appeal to the popular prejudice against revision, by quoting

> "The old fashioned Bible, the dear blessed Bible,
> The family Bible that lay on the stand,"

betrayed the same weakness. It were as sensible to argue against all improvements in hydraulics, by quoting

> "The old oaken bucket, the iron-bound bucket,
> The moss-covered bucket that hung in the well."

Yet this has been a powerful appliance of the opposition. That a Christian community needs waking up to new life, when thus about to surrender principle to a false public sentiment, is beyond all question. The American Bible Union came into being at a time when this peril stared its few advocates in the face. The dark form of popular disapprobation was on the path which they were about to enter. They could not trust in man. They were compelled to seek unto God, unto God their strength. They came from the throne of grace to meet a frowning world, and we grieve to say a frowning church. They said to the few who sympathized with them, "fast and pray for us, and we will go before the public with this plea, and if we perish, we perish." That signal success has attended their plea, is but another demonstration to add to the ten thousand which had gone before, that "it is better to trust in God than to put confidence in princes." It has taught a much needed lesson, that will rescue thousands from a slavish fear of man, and a low regard to expediency. And whatever unpleasant agitation it may have caused, it will be more than compensated in the better life to which those who have shared in it will be awakened. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. xvii. 5–8.

At a time when the rationalism and transcendentalism of Germany and France, in systems of deceitful philosophy, are doing much to destroy reverence for the Bible, and stealthily insinuating their chilling influence even among ministers of the gospel, to paralyze their faith in the word of God, it is refreshing to witness a triumph of faith such as that in the midst of which we this day stand; and to look

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upon a monument in the path of the Christian pilgrim, such as the Bible Union presents, and which the toiling few who reared it have inscribed "*Eben-ezer*—Hitherto hath the Lord helped us."

A FITTING CLOSE TO A CHRISTIAN LIFE.

From no field of toil and sacrifice, could the Christian of this age more earnestly desire to be carried to his reward, than from this of endeavoring to give the word of the Lord plain to the nations. My thoughts now linger around the tomb of a venerable and beloved man of God, who laid the foundations of this enterprise in tears and prayers, and daily watched it with fondest care and anxiety, and fearlessly faced the storm, and breasted the waves of opposition. I can conceive of no more fitting close to an earnest, laborious, and godly life than his.* With what joy will he greet, in the world of light, the Wickliffes and Tyndales, and Coverdales and Rogerses, and the hosts of reformers and martyrs who lived and died contending for the word of God! *He* has gone from more peaceful scenes, and from a bloodless warfare; yet, perhaps the faith which rejects the smiles of worldly approbation, and the moral courage which breaks the dearest bonds of fellowship with friends and brethren, for the truth's sake, are scarcely less now than then. It will be blessed to be even the least in that throng of heroes, who nobly battled for the word of God, and to say in going up with them to cast one's crown at the feet of Jesus: "I have not refrained my lips, O! Lord, thou knowest." It will be blessed for the feeblest and least of us all, if when we stand before that judgment seat, where the word of God will decide our eternal fate, it shall appear that in heart and in life, in word and in deed, we have loved and honored that perfect law.

No famine ever threatened against man is so terrible as "a famine of the word of the Lord." No condition of society is so appalling, as that where Urim and Thummim fail, and there is no vision, nor prophet, and for lack of knowledge the people perish. And, on the other hand, not even the smiling abundance of the most fruitful year is so charming as the possession of the bread of life for the hungry soul, that it may eat and never hunger more. It were better for us that the heaven over us were brass, and the earth under us iron, that every green thing would perish, and the hum and tumult of our marts of commerce, and the activities of our busy nation, were all hushed in midnight silence and inaction, and bleakest, nakedest poverty spread its blight over all the earth, than that we should lose our reve-

* Rev. S. H. Cone, D. D., first President of the American Bible Union, died August 28, 1855.

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rence and love for the word of God. Let the heavens and the earth pass away before one jot or tittle of the law shall be allowed to fail in our confidence and love. When young as Samuel, when old as Eli, let us wake from our slumber even at the midnight hour, to listen to the voice of God, and say, "Speak, Lord, thy servant heareth."

May we bear with us through life, to the grave, and to the judgment seat, an undying love for the pure word of God.

TO THE READERS OF THE MILLENNIAL HARBINGER.

In resuming, after so long an interval, the co-editorship of the Millennial Harbinger, I would offer to its numerous readers a kindly and respectful greeting.

To each, I might be disposed to tender the wish expressed in the Spanish salutation, *May you live a thousand years!* were it not that the experience of a very few years is sufficient to show the vanity of the present world, and that a life so protracted amidst the trials and toils of earth, would be merely prolonged weariness and vexation of soul. It might, indeed, be a happy and an appropriate wish, (since a thousand years is just a millennium,) if that equal period of triumphant blessedness for which we hope, had begun to number its peaceful hours and to establish its reign of righteousness. But as this most desirable period has not yet arrived, I may not venture to transform the Spanish courtesy into a Christian invocation. Nevertheless, that our reflections may not be wholly wanting in practical application, we would express the hope that our readers will see in this non-arrival of the millennium, an excellent reason why the "Millennial *Harbinger*" should be continued and sustained.

After all, however, a millennium of perfect happiness, whether material or spiritual, would be, for such a creature as man, "a most lame and impotent conclusion," if it were ordained as the termination of his career—the end of his being and his hopes. Living, as he does, ever in the future, to end that future is to end his real life, and to deprive him of all true enjoyment of the present. Happily, from the very constitution of his higher nature, associated, as it is, with the unseen and eternal, the extinction of his being is to him a matter scarcely comprehensible and utterly incredible. A divine impression of immortality rests forever on his spiritual nature, which, however it may be concealed by an opake materialism, can never be wholly obliterated. In the desire for posthumous renown; in the monuments of

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power; in the achievements of heroism; in the traditions of the savage and the speculations of the sage, it ever reveals its presence, modifying every form of perverted ambition, and governing every species of religious homage. Man's future, like the visible horizon, ever recedes as he approaches. He can never persuade himself that the hills on which the heavens seem to rest are the boundaries of a prison. He feels that even the material system but mocks him by a semblance of restraint, while it concedes the unlimited freedom of a never-ending circle; and that his inner being, however circumscribed in spiritual vision it may seem, can never deceive him in its consciousness of an eternal destiny.

In this view, then, O reader, neglecting the narrow wish of Spanish politeness—unsuited for earth and too parsimonious for heaven—I would prefer the Oriental formula addressed to the reigning monarch, "O king, live for ever!" as the only expression really adapted to man in this regard, and certainly the only one consonant with my own feelings, when I thus most sincerely greet thee, *O reader, live for ever!*

Art thou a king, then? Or knowest thou that kings only are immortal, and that the Eastern formula is a most true and Christian salutation! And hast thou, then, sought that royalty with which Heaven would crown thee? Those robes with which a Saviour would adorn thee? That eternal blessedness to which a gracious God invites thee? Hast thou sought for the instruction that maketh wise unto salvation, and gained a heart-felt assurance of an abiding interest in the redemption that is in Christ? If happily so, I shall rejoice to commune with thee, in these pages, concerning things both new and old;—of themes as yet imperfectly presented; of important truths as yet but partially appreciated, and of Divine realities not yet realized in the experience of many.

Oh! hast thou made progress since last we held sweet counsel together? Hast thou gained a nobler victory over the world and a nearer approach to heaven? Does thy heart condemn thee not, and hast thou confidence towards God? Is it thy constant aim to realize the inner life of Christianity, and art thou grown and become strong by the nurture of the truth and by the power of God, so that thou canst run and not be weary? Is it well with thee, fellow-traveler, and doth thy soul prosper? Come, then, let us go boldly forward, let us ascend higher, let us take a wider view of that glorious Canaan of whose wondrous fruits we have as yet seen but specimens—some pomegranates, some figs, and a single bunch of grapes from the brook of Eshcol! Let us be prepared to march onward under the guidance of our Joshua, before whom the waves of Jordan have already receded and opened for us a ready passage to the promised land!

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But if thou hast not yet enrolled thyself amongst the Lord's people, be thou persuaded to cast in thy lot with us. The Lord has spoken good concerning us, and what good He showeth us that will we also show to thee. He will show us the path of life. He will make us full of joy with the light of his countenance. He will guide us in the way, and feed our souls with heavenly manna, and give us to drink of that Rock that followeth us, and impart to us the treasures of his grace, even pardon, and peace, and life forevermore!

Nor is it without reason that I thus address thee as a READER. Salvation and eternal life are ministered to us through words, and these words are written words. Jesus alone has the words of eternal life, and he has authorized his apostles to tell us Gentiles words whereby we may be saved. And if our faith comes by "hearing," that "hearing" comes through *reading*, since it comes "through the word of God." Nay, it is that Divine word, which, teaching us how we ought to walk and to please God, is made to us the means of sanctification, of progress in a holy life of self-denying obedience and conformity to the example of Christ, who also sanctified himself, that we, having this perfect model, might be sanctified "through the truth." Oh! there is much yet to learn here, dear reader, and much advance to be made in a practical use and application of those divine things which God has communicated to us in his most holy word. There are much simpler views to be attained of the remedial system; there is a deeper insight possible into the sublime mysteries of the gospel; there is a nobler victory to be gained through the blood of the Lamb and the word of his testimony over the world and the powers of darkness, which have so long obscured the glorious gospel of the grace of God.

To some thoughts upon these themes, then, I desire to invite attention; and for the purpose of preserving connection of thought, as well as for the sake of future reference, will here insert an article recently communicated to the Christian Age, in which I have endeavored to disengage the proper Christian faith from the perplexed maze in which it has been involved.

Bethphage, Va. R. RICHARDSON.

NATURE OF CHRISTIAN FAITH.

The Lutheran Reformation was a reformation of the *church*. It proceeded from within the church itself, and consisted in the correction of errors and abuses in regard to what are usually termed the "doctrines of Christianity." The great object of the movement was to reform the *church*.

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On the other hand, the introduction of Christianity was a movement upon the world from *without*. "Go ye into all the world and preach," was the commission of its heralds, and the object of the movement was to reform the *world*.

This difference in purpose made a great difference in the mode of proceeding in the two cases. In the effort of Luther and his coadjutors, doctrines were taught; in that of the apostles, the gospel was preached. In the former, each thinker delivered his own views of "doctrinal Christianity," and each one established his own peculiar "reformation." In the latter, one gospel only was presented to the world, to convert the world to Christ.

Protestantism is, in its very nature, a grand *doctrinal controversy*. It has never been a converting power for Christ. The character stamped upon it in its inception, continues with it in all its progress. There is no question here of any thing but "*doctrine*." Even the gospel, which is for the world, can be contemplated only through the medium of doctrine, and is made really the exponent of the doctrines of each particular party. Thus doctrines are confounded with the gospel. No distinction is made between the gospel and the doctrines of the gospel. Doctrines are preached for the conversion both of "saints" and sinners—of "saints," from one party to another; of sinners, from the world to some particular sect. The Swedenborgian preaches the reveries of Swedenborg; the Calvinist, the doctrines and "Institutes" of Calvin; the Arminian, the opinions of Arminius. Each one has his theory, even of conversion, which to be valid, must be in conformity with some intellectual view or theory of the process. Hence conversion has come to be not so much a change of heart as a change of head. It is in fact, in popular practice, the adoption of a religious theory, rather than of a religious life.

As the Christian Institution, not only in its evangelical ministrations to the world, but in its doctrinal instructions in the church, is now committed to the body of believers, who are to be the "light of the world"—"the pillar and support of the truth," we have not to expect any movement from without, as at the beginning, either to create the church anew, or to convert the world. What is to be done now, is to be done through the church itself, which has thus resting upon it the duty, not only of self-reformation, but of the conversion of sinners. All Christianity is now in the church or body of true believers. Theirs is the Bible, the only source of divine illumination; theirs the privilege of access to the throne of favor; theirs the Holy Spirit, the only source of spiritual power, the only personal manifestation of God on earth, working in them both to will and to do his own good pleasure. It is through the church that God now works,

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and it is hence most important that the church should realize and assume her proper position, and prepare herself by the correction of all errors and abuses, and by every necessary purification and reformation, for the great work assigned to her.

The present reformation movement in which we are engaged, is an effort for this purpose. It is an overture to the religious community for co-operation in an endeavor to discover a clew which will lead the church out of the confused maze of sectarism, and which, while restoring to the church its original unity, will enable us to present also to the world the gospel in its pristine simplicity, unmingled with human theories.

To this end, it is proposed, in the very first instance, to take the Scriptures, interpreted in conformity to the established laws of language, as the only lamp to guide our feet, and to seek, by earnest prayer and in humble confidence in the divine promises, both the wisdom and the strength necessary to the task. It is, hence, entirely accordant with our aims, that we should zealously favor the revision of translations, and the circulation of pure versions of the word of God, in order that each individual may have, in his own vernacular, a correct expression of the mind of the Spirit. To content ourselves with this, however, would be to renounce the end for the sake of the means of its accomplishment. To rest satisfied with clearer views of particular passages, or even with an enlarged knowledge of the whole volume, would be to neglect or ignore the great practical purposes of this movement for the sake of mere theoretic knowledge. Certainly, a purer version can profit no one, unless as it leads to a purer practice; and it would be a futile effort at improvement to labor diligently, and at vast expense, to obtain the true *words* of God, unless we secure thereby the true spiritual *things* which these were designed to impart. Hence, the various parties now engaged in the Bible Union Revision, will profit but little by the success of their efforts, if they do not, by obtaining a more accurate version of the original Scriptures, attain also to a more exact conformity to the faith and practice of the primitive churches. For our part, we desire to keep it ever in view, that our purpose, while it embraces the attainment of a correct version, reaches far beyond this, even to the recovery of every thing which has been lost, and the subtraction of every thing which has been added, as regards the gospel and doctrine of Christ, since the days of the apostles.

These unauthorized omissions and additions may be divided simply into two classes—1st. Those which have respect to the ministration of the gospel to sinners; and 2d. Those which have regard to the knowledge and practice of believers. We have an example of the

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first in the error to which we have already referred, viz: the making doctrinal matters a part of the gospel proclamation, and thus confounding simple Christian faith with Christian knowledge. It is to the consideration of this error that we shall devote the remainder of the present communication.

This is one of the most serious perversions of the gospel of Christ, and it is a melancholy reflection that it prevails so generally in the Protestant world. I do not, indeed, know a single religious party that is content to preach the simple primitive gospel as the apostles preached it. Each one has its own modification of it. Each one connects with it some religious theory. Each one demands, in addition to the simple faith demanded by the apostles, or rather instead of it, the acceptance of various tenets and tests of orthodoxy.

The great evil that results from this perversion is, that men are thereby led wholly to mistake the nature and the subject matter of the Christian faith. They are led to conceive of it as a belief in doctrines; as consisting in correct intellectual views of the most profound mysteries of the Bible; as having respect to the mind rather than to the heart. They are led to regard a correct view of doctrine as something absolutely necessary to salvation, and as having in *itself*, if not a saving efficacy, at least a meritorious orthodoxy, which will go very far toward securing acceptance with God.

This is a sad and unfortunate mistake; for what is properly called the Christian faith, has direct and exclusive reference to Christ himself, and is hence *personal*, instead of doctrinal, and designed to fix the attention, the affections, and the entire trust of the soul upon the Lord Jesus, in his personal and official character, as our Saviour, our Leader, and our Hope of glory. But the above perversion, in making faith to consist in the reception of certain intellectual conceptions, called "tenets," necessarily leads the mind away from Christ, to trust in the accuracy of its own reasonings, and leaves the heart destitute of the true love and of the spiritual presence of Christ, to become a prey to a narrow sectarian bigotry and Pharisaic pride of opinion.

This error is emphatically the error of Protestantism, which, as already intimated, is essentially a *doctrinal reformation*. Born and nurtured amidst doctrinal controversy, it has become a part of its nature, as it is its whole tendency and habit to look to the orthodoxy of men's opinions. On the other hand, the church of Rome retains at least this mark of an earlier origin, that she demands personal trust rather than intellectual conformity, and confidence in the priest rather than clearness of mental perception or extent of doctrinal knowledge. Her error and her crime, indeed, is, that she substitutes an earthly for a heavenly teacher; a human for a divine Mediator; a mortal, fallible

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and ostentatious despot, for the King eternal, immortal, and invisible. But Protestants might learn a useful lesson from this ancient apostacy, which thus retains the original principle or character of the faith, but misdirects its application.

The primitive Christian faith, as defined by Paul, is simply "trust in Christ." Eph. i. 12, 13. Christ is not a doctrine, but a person—"One who liveth and was dead, and behold he is alive for evermore." The sinner is not exhorted to believe in doctrines, but "in the Lord Jesus Christ, that he may be saved;" and the entire economy of the gospel and its ordinances, is designed to present Christ to the mind, and to the heart, as the object of faith, and hope, and love. Faith is just as personal as love or hope, and the same perversion which makes faith doctrinal, makes love also doctrinal, and hope a theory. It is not the love of Christ that animates the sectary, but the love of the system, or particular tenets he has adopted, and for the defence and dissemination of which, he lives and labors. It is not Christ that is formed in him "the hope of glory;" but an intolerant spirit of bigotry and spiritual pride, which hopes for religious domination and the praise of men. What a terrible perversion is this, which pervades and poisons the whole trinity of principles through which the soul must derive its redemption and its life!

It is the characteristic feature of the present reformation to endeavor to *disentangle* the Christian faith from doctrinal controversy, and to restore it to its original character, as a simple reception of the facts concerning Christ—a heartfelt personal reliance upon Christ alone. Hence it is, that we plead so earnestly for the original formula of *confession*, by which the true nature of the faith is so clearly exhibited. We propose to the whole religious community a return to the simple confession of faith made by the converts under the apostolic ministry—a confession which, while it affords no legitimate ground of controversy, is yet sufficiently comprehensive to include all necessary truth, and sufficiently definite to exclude all fatal error. This confession is, in substance, that made by the Ethiopian eunuch: "I believe that Jesus is the Christ, the Son of God;" and that such was the primitive confession, is incontrovertibly evident, not only from the inspired writings, but from the testimony of all authentic history. The greatest and most candid historian of the church, Neander, thus speaks in relation to this subject:

"The existence and first development of the Christian church rests on an historical foundation—on the acknowledgment of the fact that Jesus was the Messiah—not on a certain system of ideas. Hence, at first, all those who acknowledged Jesus as the Messiah, separated

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from the mass of the Jewish people, and formed themselves into a distinct community. In the course of time, it became apparent who were genuine and who were false disciples; but all who acknowledged Jesus as the Messiah, were baptized without fuller or longer instruction, such as in later times has preceded baptism. There was only one article of faith which formed the peculiar mark of the Christian profession, and from this point believers were led to a clearer and perfect knowledge of the whole contents of the Christian faith, by the continual enlightening of the Holy Spirit. Believing that Jesus was the Messiah, they ascribed to him the whole idea of what the Messiah was to be, according to the meaning and spirit of the Old Testament promises, rightly understood; they acknowledged him as the Redeemer from sin, the Ruler of the kingdom of God, to whom their whole lives were to be devoted, whose laws were to be followed in all things; while he would manifest himself as the Ruler of God's kingdom by the communication of a new divine principle of life, which to those who are redeemed and governed by him, imparts the certainty of the forgiveness of sins. This divine principle of life must (they believed) mould their whole lives to a conformity with the laws of the Messiah and his kingdom, and would be the pledge of all the blessings to be imparted to them in the kingdom of God until its consummation. Whoever acknowledged Jesus as the Messiah, received him, consequently, as the infallible divine prophet, and implicitly submitted to his instructions as communicated by his personal ministry, and afterwards by his inspired organs, the apostles. Hence baptism, at this period, in its peculiar Christian meaning, referred to this one article of faith, which constituted the essence of Christianity, as baptism into Jesus, into the name of Jesus; it was the holy rite which sealed the connection with Jesus as the Messiah."—*History of the Planting of the Christian Church, chap. ii.*

This primitive confession of faith, then; this acknowledgment of personal and official trust; this simple mode of admission to the blessings of the gospel, is one of those divine "things" which we would fain hope to see adopted, if the revision of the word of God should be accompanied or followed, as it ought to be, by a revision of Protestantism. And oh, how mighty would be the change in the condition of the religious world, if this personal trust in Christ as the Messiah, could be substituted for those doctrinal controversies and that empty philosophy which have usurped its place,—if, instead of diverse and conflicting opinions, we could have the "one faith," the original and only true one, faith in *Christ*. Man, from his very constitution and nature, requires for a Leader, an object of trust and confidence—a

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LIVING guide. He is himself a person, and demands personal attachment and guidance. A syllabus of doctrine has no power to enlist the heart and the energies of the soul in the true work of Christ. God has given to man such a Leader as he needs—one who can command his confidence and his affections, and by the force of his heavenly example, his heavenly wisdom, and his ever present aid, sustain and strengthen him amidst the conflict of life.

It is of this personal reliance upon Christ that every true sectary is deficient. If there be aught of a personal tendency or character connected with his faith or love, this does not attach to Christ, but to Calvin; to Luther; to the chief leaders of his party. Nevertheless, there are found everywhere, individuals who, though *in* sects, are not *of* them—men who are lifted above the influence of a selfish bigotry; who constitute, indeed, the only true people of God on earth; and these are they who have put their trust in the Victim Lamb of God, and who walk as seeing Him who is invisible. These are they who realize the Divine Presence ever with them; who speak to God in prayer, and hear Him speak to them in his sacred word and in the inward monitions of his Holy Spirit; who walk with God; who are led by the hand of his Providence; who lean upon the arm of his power, and by a "patient continuance in well doing, seek for honor, glory, and immortality."

Let no one imagine, that in opposing the substitution of belief in doctrinal tenets for faith in Christ, we oppose what are called "evangelical doctrines," or disparage the true doctrine of Holy Scripture. We say, simply: Let everything have its due place. Let not an intellectual assent to points of doctrine be mistaken for the Christian faith. But let this faith be allowed to stand forth in its true character, as a *personal trust* in Christ, and let the doctrines of Christianity be the study of those who are already converted to Christ. From this point of view, all doctrines appear to be equally unevangelical—that is to say, equally foreign to the gospel proclamation, and the faith which this is designed to produce. In this view, the declaration that "Christ died for our sins," is not a doctrine, but a *fact;* and the same may be said of the announcement that he "was buried," and of that, also, which completes the gospel, viz: that "he rose from the dead." These are simple statements of fact; not doctrines, tenets, or deductions of human reason from premises scriptural or unscriptural; not matters of speculation to engage the intellect, but divine realities to control the heart. The gospel, nevertheless, is the foundation of all true Christian doctrine, but the foundation must precede the superstructure. The gospel is the title to a rich inheritance, from which industry may derive the most precious fruits, and

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in which sagacity may discover the richest mines of treasure; but these are not mentioned in the deed. Or, it may be compared to the seed which includes and enwraps, but does not display, the future plant which it is designed to produce, with its branching stem, its verdant outspread leaves, its flowers and fruits. It is this seed of the divine word, in all its intact simplicity, that the true evangelist seeks to implant in the human heart, confident that while "he sleeps, and rises night and day," it will "grow up, he knoweth not how," "for the earth bringeth forth of herself first the blade, then the ear, then the full corn in the ear." But the doctrine-loving religionist must, forsooth, presume himself to unfold that seed, to separate its parts, to give to them a new arrangement, to mingle with them the germs of his own philosophy, and endeavor to implant this bulky and complicated substitute in the minds of men. But this dissection has destroyed the vitality of the seed. It cannot vegetate. On the other hand, it is the germs of human philosophy that grow and flourish in the name and stead of the gospel and faith of Christ. It is this philosophy, this doctrinal opinionism, which, like the larva of a parasite in the body of an insect, feeds upon the gospel into which it has been introduced, until, by destroying the life of the truth, and consuming its materials, it has succeeded in effecting its own development, and in establishing itself in the room of that divine faith which was designed to save the world. R. R.

A CASE OF CONSCIENCE.

November 18, 1855.

Dear Bro. Henley—Since the publication of Dr. Jeter's much overrated book on "Campbellism," I have been corresponding with an intelligent, pious, and truth-seeking Baptist gentleman, on the points of difference between the Disciples and Baptists, and on the merits and demerits of the above mentioned book. To assist me, I every month send on the Harbingers after we have read them, and he writes me that he is much pleased with Mr. Campbell's doctrines and writings, particularly some of the last reviews of Mr Jeter's book. I received a letter from him yesterday, in which he says, "I received, the other day, the October number of the Harbinger, which, by the bye, I had seen before. I was particularly struck with the piece from Mr. Campbell on baptism, in answer to the piece from Editor Sears. It is a curiosity: if there is any fallacy in his argument, I cannot see

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it. On the other hand, I cannot help but think that my views coincide with those expressed in that (Mr. Campbell's) piece. Have these been the views of Mr. C. from the beginning? Now, here is a point I wish to have Mr. Campbell's views upon, and this is one reason why I write this letter now. The point I wish to know is, what does Mr. C. do with those believers and pious good people who have the *hydrophobia*, and who, notwithstanding all their piety, the combined powers of earth could not get under the water? One of them has just left my office: a man whose company I delight in, and from whose company I always depart with benefit. If there is a heaven, he is going there; he is obliged to go there, from the force of circumstances. The devils would not have him; they would be horrified at such a pure creature. And yet, that man will not come forward and obey the gospel, but he puts many who *have*, to the blush by his piety. I confess the matter is a mystery to me. When I look at my own case, and see the necessity in my own case of obeying, how it is that others should be the same at heart, and enjoy the same common emotions resulting from faith in the gospel; how they can live in open disobedience to a plain command, and still seem to enjoy uninterrupted communion with God. I say uninterrupted communion. I firmly believe that many are unhappy on this point, and their growth in the Christian graces is impeded by their lack of obedience; but it seems there are exceptions, and I do not know what construction to put upon it. I should like to hear if Mr. Campbell has written any thing on this; and if he has, I should like to read it. Do let me hear from you on this point."

So writes Dr. ——, of ——, a member of Dr. —— church, considered orthodox I believe.

Now, I have heard that Mr. Campbell will visit you while in Eastern Virginia, and what I wish is, to get Mr. C.'s answer to this, in his own words and handwriting, for the satisfaction of the above named gentleman, who is a truth-loving and a truth-seeking Christian. Will you not get Mr. C. to do so while at your house, and transmit it to me to be sent to Dr. ——? I have no doubt Mr. C. has expressed himself fully on this subject before, and I would find it (or try to do so) if I had his writings; but in the conflagration of our house and its effects, we lost all our books, Harbingers, &c., and so have no other resource than to apply to you in this manner. Please pardon me for applying to your venerated father-in-law for this information, worn down, as he is, by his unceasing and arduous labors; but I am persuaded it is a pleasure to him to instruct the candid, humble, and truth-seeking Christian. With kindest regards to your family and Bro. Campbell, I remain yours, firm in the faith. ——.

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RESPONSE TO THE PRECEDING LETTER.

EDGEMONT, King and Queen Co., Va., Dec. 6, 1855.

DEAR SISTER—Bro. Henley has just put into my hands your letter to him of November 15th, requesting my attention to a difficulty of a friend, touching the tranquility of mind so often possessed by those that are living in disobedience to some of the precepts or ordinances of Christ, sometimes equal to, and sometimes superior to, that enjoyed by the much more intelligent and exemplary Christians, who are scrupulously exact in their conformity to the commandments and ordinances of the Lord Jesus. Saul of Tarsus had as good a conscience, or as self-approving a conscience, when *persecuting* as when *preaching* Christ. "I have lived," said he, "in all good conscience before God unto this day." This he explains by saying, "I verily thought with myself that I *ought to do* many things contrary to Jesus of Nazareth, and *did them*." But when he recognized Christ and honored him, he had not merely a freedom from self-reprobation, and an inward calm, but a joy unspeakable and full of glory; knowing him in whom he had believed with the *full assurance* of understanding. The more light the more joy, the more peace, because the more *assurance; provided only*, we live and act according to it. But there is the full assurance of understanding, the full assurance of faith, and the full assurance of hope, which must be combined in order to the fulness of joy and peace in Christ Jesus, to which every true Christian must and will aspire, if he have, indeed, felt in his heart that the Lord is gracious.

There is, also, the full assurance of sincerity, which the genuine disciple has, and which no one else can have. This no one can have, who, on hearing that he is practising will worship, or substituting the commandments of men for the commandments of God, does not immediately ask, seek, inquire, and labor to have the fullest assurance that he is keeping the ordinances of God, and not following the traditions of men.

There are those who never hear the question agitated, and never question their position, and, therefore, maintain a good conscience, according to their own measure of light. But if the subject has been proposed to them, and they do not give all diligence and honest inquiry to the subject, their peace is a false peace, and God will not smile on such. He that does not know his Master's will, and, consequently, does not do it, will not be chastised as he that does know it and will not do it.

But as to this hydrophobia case, and many such, we would say to such—*Have you ever, in your own person, and with your own will,*

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been baptized? Have you put on Christ by proxy, or, with your own consent, been baptized into Christ? Could any one eat the Lord's supper for you? worship God in any ordinance for you? join his church for you? or keep any commandment for you? And if not, why neglect that one commandment—"Repent and be baptized every one of you." Is not baptism as *personal* as *faith*, *repentance*, *prayer*, or any other divine precept? Why not perform ALL these duties by proxy, as any *one* of them? He must have an *artistic* and unprincipled conscience, who will select a given number of divine precepts and repudiate others—obey one, two, or three of them, and wilfully neglect the others, or any one of them. Is voluntary ignorance not as criminal as voluntary disobedience? Are there not sins of omission as well as sins of commission? In some such way I would reason and remonstrate against all refuges of self-imposition and disobedience, which will, and must, finally appear as refuges of lies.

All of which is benevolently submitted by yours sincerely, in one Lord, in one faith, and in one baptism; and not in two faiths, two Lords, and two baptisms. A. CAMPBELL.

DR. JETER'S CAMPBELLISM.

[We think it expedient that our readers should know that we are preparing a formal review of Dr. Jeter's book; and not as a programm, but as a general introduction, we submit to them a few preliminary thoughts on the premises. We estimate the work, not on its real merits, but on the factitious importance our opponents have given to it. We will issue a prospectus of it in a few days, and will send them according to order.—A. C.]

INTRODUCTION.

Having, as early as the year 1810, been providentially led to examine all the Protestant platforms of church union, communion, and cooperation, with special reference to my own duties to God and to man, I devoted several years to a very strict and rigid study of the whole Bible, but more especially of the Christian Scriptures; much of which I had, in a series of preceding years, memorized.

In the course of my readings, both sides of every important question in either Theology or Christology, commanded and received a candid and attentive consideration. Several years were thus most happily spent, not only in Bible readings, but in the studies of the various attitudes, positions, and peculiarities of Protestantism. The ultimate

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result of all my studies and researches, was a clear and deep conviction that, *more or less*, in all Protestantdom, the doctrines and commandments of men had usurped and maintained the place of the Oracles of God. In conclusion of this long, protracted, and devout examination, in company with my father, and sundry other staunch Presbyterians and Congregationalists, I became an immersionist, as ecclesiastically interpreted.

After still farther deliberation and investigation, we adopted the old apostolic platform in all its distinctive characteristics, which, in a few years, the denominational and sectarian Baptists could not, and would not, acknowledge.

It was well for the cause of Original and Primitive Christianity that they did not. Indeed, they were merely *immersed* Congregationalists or Methodists, contemplated as "*Regular*" and "*General*" Baptists, equally sectarian, denominational, and intolerant.

Having carefully and devoutly surveyed all the premises, we set about, and instituted a new investigation of our duties and obligations in that crisis. We found that ancient Israel had apostatized; and that God, in his covenanted mercies, had raised up and commissioned a class of men, properly called *reformers*. Their history became to us newly and peculiarly interesting. We studiously read anew the Old Testament, to ascertain how God's ancient people—the seed of Abraham, his friend—stood at the close of the Jewish canon, and then retraced their defections up to their commencement.

Two passages in Malachi, at this crisis, greatly interested and instructed, and directed us. The causes of the rejection of the old Israel of God became a grave study. Malachi thus sums them up, chapter iii. 7—"Even from the days of your fathers *you are gone away from my ordinances, and have not kept them.*" This was the cause of their calamitous dispersion and national ruin.

And what, then, would have been the remedy? "Return unto me, and I will return unto you, saith the Lord of Hosts."* But did they obey this oracle? They did not; but insolently said—"*Wherein shall we return?*"—! "They robbed God," and denied it.†

More than a century before this, Zechariah speaks in the same terms—"Be not as your fathers, to whom the former prophets have cried, saying—"Thus saith the Lord of Hosts, Turn you now from your evil ways, and from your evil doings. But they did not hear nor listen to me, saith the Lord."‡

Again he says—"Thus saith the Lord of Hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also

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* Mal. iii. 7. † Mal. iii. 8. ‡ Zech. i. 3-4.

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judge my house and keep my courts, and I will give thee places to occupy," or rank among the noble.

There was, indeed, even in that age of apostacy, a remnant; and there is still a people, though a small remnant, that will honor God and his institutions.

Hence it is written of that time—"They that feared the Lord spake often one to another; and the Lord hearkenod and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name," (that reverenced his institutions and his authority.) "And they shall be mine, saith the Lord, in that day when I will make up my jewels; and I will spare them as a man spareth his own son that serveth him." Then the difference between those that fear God and keep his commandments, and those that do not, will be manifest; for "then shall you return and *discern between the righteous and the wicked*—between him that serveth God and him that serveth him not."*

"Now," according to Paul, "the things that happened to them, happened as examples, and they are written for our admonition, upon whom the ends of the world are come."†

David, by the Spirit, speaking of his son, once said—"The zeal of thine house hath consumed me." Hence, the only act of violence exhibited in the whole life of the great Teacher, was that perpetrated by him in the temple in Jerusalem, when he scourged those trafficking therein; "converting the house of God iuto a den of thieves."

Seldom or never, in the history of reformations, have those contending for "the faith originally delivered to the saints," been met on the real issues in debate. This is peculiarly characteristic of the volume before me, titled, "Campbellism Examined." A discriminating reader might read this volume of 369 pages once every year of his life, and, at the consummation of his threescore years and ten, could not know what "Campbellism" is. In Dr. Jeter's optics, chameleon like, that lizzard thing is all colors in an hour. He begins in *chaos*, and ends in night.

But requested by twelve men, some of them renowned for their opposition to "Campbellism," and perhaps all of them, certainly a majority of them, opposed to Revisionism and progress, he could do no less than make a book on "Campbellism." He has, too, been extolled for having succeeded so well, not only by some anti-revisionists, but even by other denominational veterans in the same crusade against this nondescript, victimized "Campbellism;" which, though seven times slain, has always risen from the dead, with accumulated

* Zech. iii. 17-18. † 1 Cor. x. 11.

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energy and power. But the "Campbellism" that he has exposed and massacreed, is the creature of his own brain. The cause which we plead—the principles for which we contend, are of quite a different origin, and, consequently, of quite a different character. And this we confidently expect to render so distinct and clear, that every honest and uncommitted reader will clearly and fully appreciate it. But prior to this, we must expose the mistakes and fallacies, and consequent misrepresentations of my endorsed and elected reviewer. His title-page reads, "Campbellism Examined, by Jeremiah B. Jeter, of Richmond, Va." He was elected by twelve Rabbis to the chair of reviewer and critic. His qualifications for such a task he himself exhibits on page 11th. They are *five:*

1. "I first saw Mr. Campbell in 1825."

2. "Since that time I have been a careful observer of his course."

3. "I have watched the gradual development of his principles, and marked their influence on the churches."

4. "I have read most that has been published by him and his opponents, on the various points in debate."

5. "I have conversed much with persons embracing and zealously supporting the *Reformation.*"

Such are his *five specific* qualifications. There are, indeed, myriads of men, as well as he, of whom these five points could be affirmed. These qualifications are very modest and very common. But on page 20th, he gives a few specimens of his assumed fitness for the task:

1. He prejudges my motives. For while admitting that my rule is to give to my readers both sides of all discussions, he imputes this to mere *policy.*

His words are—"Policy frequently assumes the garb of liberality." Page 20.

2. Again he says—"Mr. C. handled a ready pen, and was desirous to gain notoriety." Page 20.

3. "He was desirous" "to promote the circulation of his paper." Page 20.

4. Controversy was the pabulum on which he lived and thrived." Page 20.

Most men, it is said, are accustomed to assign to others the motives which prompt and actuate themselves. This, then, is a fair sample of my friend Mr. Jeter's qualifications for the work which he undertook.

But to complete his five points, he adds—"Mr. Campbell *aspired* to the honor of being a Reformer." Page 25.

From these five presumptions and insinuations, our readers can form a fair appreciation of Dr. Jeter's qualifications for an examinator,

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an unprejudiced reviewer or critic. We, therefore, submit them without comment.

And yet, strange though it appears, he concedes the necessity and demand for a reformation. "The pious and intelligent fathers, before Mr. C. was heard of," he affirms, "saw, confessed, and lamented these evils, and sought, in a kind and faithful manner, to correct them." Page 26.

And farther still. He admits that the clergy, the teachers of religion, at that time, greatly needed reformation. He gives no less than twelve specifications, and divides them into four classes. "Some of them were ignorant, conceited, and vain;" others were "proud, haughty, and imperious;" others still were "hypocritical, mercenary, and base;" and "not a few were worldly, selfish, and sycophantic." Page 28. These concessions of Mr. Jeter amply justify all that I have ever said or written of them. Indeed, it would seem that he transcends any views that I have ever printed or published concerning the clergy. He is a superior judge, having long been conversant with them. He is not speaking of Romanists, but of Protestants. It ought also to be noted, that he speaks of Protestant, and not of Papal clergy.

He was, therefore, on his own showing, an accomplished calumniator of the clergy during the period of the Christian Baptist. And, improving on the practice, he has become a superlative calumniator of the Disciples of Christ, with whom we commune. If he could thus speak of the clergy—of whom some, at least, of the twelve categories concurred in doctorating him—it is not marvelous that he should so defame us. But we must leave our readers to their own inferences, from the premises which he himself has furnished, and proceed to a formal review and exposition of his best efforts in the case.

To follow in the wake of Dr. Jeter, in reviewing his book and exposing the injustice he has done us and the great principles and issues involved in the controversy, would be, to our constant readers, a work of supererogation. But to a portion of our contemporaries, it is at least a duty we owe to them to emasculate it of any power to prejudice, in their esteem, the cause we plead. And this we may accomplish by selecting its strong points, and weighing them in the balance of the sanctuary of historic truth, human and divine.

We shall commence with Mr. Jeter's *concessions*. On the subject of *Reformation*, or of a *Restoration of Original Christianity*, our first, and most rudimental and radical conception and position, was expressed in the following words—*That nothing, not as old as the New Testament, should, in any Christian community, be submitted as an arti-*

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cle of faith, a rule of practice, or a term of communion among Christians. Dr. Jeter admits this in theory. As proof that he admits it, he immediately *appropriates* it, with a declaration, "that it was *the* doctrine—the main pillar of the great reformation led on by Luther and Calvin, and other worthies in the 16th century." p. 15. He has, then, fairly committed himself. We, then, ask him, Where find we in the Christian Scriptures, a *theoretic* and *dogmatic creed*, or platform, as a constitution of the Christian church, or as a term of union, communion, and co-operation among Christians? Does he quote from Luther, Calvin, or St. Augustine, any such proposition as that propounded by us? He does not—he cannot!

That any elementary view, tantamount to such a proposition, was indicated by any reformer before the end of the 18th century, is not probable. We have never seen it—never read it. We must call upon Dr. Jeter for a direct reference to it—volume and page. Till he show it, we will risk the assertion, that neither St. Augustine nor St. Jerome, of the 4th century; neither Martin Luther nor John Calvin, of the 16th; neither Whitfield nor the Wesleys, of the 18th centuries, nor any reformer of those epochs, ever did entertain or propose such a foundation of church union, communion, and co-operation, as that which Dr. Jeter affirms to have been the main pillar of the great Lutheran and Calvinian movement.

This is not an auspicious omen of Dr. Jeter's accomplishments for the office to which twelve anti revision, anti-Bible Union scribes, elected and invited him.

So far were the inspired ministry of Jesus Christ—his apostles, evangelists or teachers—from proposing the abstractions of such philosophers as Luther, Calvin, St. Jerome, St. Augustine, St. Barnabas, or St. Clement, that they simply proclaimed Christ's person, office and work, as the foundation of a sinner's trust and hope in God, and as the only name given under heaven by which any sinner could be saved. It seems as though Mr. Jeter had never noted the fact, that the foundation of the sinner's hope, and the foundation of Christ's church, so far as faith is concerned, are identically one and the same. This is a lesson—amongst the first lessons of Christianity—which he has not yet learned. It is, nevertheless, true; for Jesus Christ himself preached and taught that he would build his church upon Peter's confession made at Cesarea Philippi. This, and not the *Thirty-Nine* Articles, nor any Five Points of doctrine, church polity, or any Christian experience, is the immovable basis of the kingdom of Jesus Christ.

The Messiah's kingdom was neither reformed Judaism nor philosophy of any kind. It is a kingdom founded upon himself—upon his

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person, office and work. Faith in his person, office and sacrifice, was, and is, and evermore shall be, the basis of his reign in the hearts and affections of all its citizens. Myriads of the orthodox at every meridian, between and beyond the meridians of Geneva and Amsterdam, will never attain to citizenship in his everlasting kingdom. But we shall not anticipate conclusions to which we desire our readers to come from a calm and considerate examination of the topics discussed in this volume. We do, indeed, anticipate that our readers, prejudiced or unprejudiced, on a careful and candid examination of all the issues he has made, as elaborated in this review, will not only detect his fallacies, misconceptions and misrepresentations, but also apprehend more clearly, and comprehend more fully, the real issues between us and such Baptists and Pedobaptists as he has assumed to represent; by whom and for whom he was induced to assail us, who build not on theories, orthodox or heterodox, but upon the most palpable facts and documents presented to us in the accredited Oracles of God. We only ask the favor of as calm, as uncommitted, and as candid an examination of the whole issues, arguments and authorities submitted, nothing doubting but that every such reader will be amply repaid for his endeavors to understand the true and real issues between us and all other Protestants. A. C.

AN ABUSE OF THE PULPIT.

[The following editorial from the New York Observer, has been in our hands for several weeks. It appeared under date of January 24th. It is one of the best comments on the disturbance of our tranquility at Bethany College, that has appeared, either North or South; and with it, we shall, as at present advised, dismiss the subject from our pages. We are happy to say, that the College has never enjoyed a higher degree of tranquility and prosperity than it now does.—A. C.]

The late serious disturbance at Bethany College, Va., suggests a few remarks in which we indulge, without meaning to pass any decision on the right or wrong of the immediate causes of the outbreak.

It was one of those unfortunate events arising out of the agitation of the slavery question, and which will continue to grow worse and worse, until the sound mind and sound religion of the nation assume the attitude of stern rebuke to both extremes of fanaticism. It will only do so, however, by a solemn determination to find in the oracles of God, (the written oracles we mean, as distinct from any "higher

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law" inspiration,) that true interpretation, both of the letter and the spirit, which should be the only guide of a Christian man in respect to this vexed question, and this most unchristian controversy. Those Divine Oracles are for all ages. They are intended to control (at least for Christian men) the spirits of all ages—the philosophy, the ethics, the philanthropy, the politics, of all ages. When these invade the church, or come in any way in contact with the church, the true believer is to go immediately to the Scriptures. If they speak not to his conscience and his understanding, then "is there no light in them"—or, what is far more probable, his own conscience and understanding have been darkened by following a false subjective light instead of their heavenly illumination. It is the same Bible, with the same letter, the same meaning, the same spirit, that it possessed eighteen hundred years ago. It is the same "world lying in wickedness," with which it then battled. "The *fashion* of the world has been ever passing away;" its idols have changed, its political and social forms have changed, its philosophy has changed, (though ever running round in similar cycles,) but it is the same old world still; its politics and its politicians are no more honest, its philosophy gives no more light, its science and its scientific men are no more humble, its literature is no more heavenly, its great masses (except so far as Christianity has multiplied its true individual conversions, or told in its effects upon some mere outward manifestations of society) are no more under the influence of piety or grace, or even reason, in the pure sense of the word, than in the days of Paul and Seneca. Now, a man must either come to the study of the world with the light of the Scriptures, or he must come to the study of the Scriptures, if he study them at all, with the light of the world. In the one way he will discover the world's deformity, as he has seen his own deformity; in the other, he will only find the false light he brings reflected back from the pages of the Bible; he will see in it, as in a misplaced mirror, the natural face of his own philosophy; he will discern therein the spirits of the ages, and the world's most lauded ideas, notwithstanding the solemn, yet uncancelled declaration—"That which is highly esteemed among men, is abomination in the sight of God."

Just such a spirit of the age, just such an idol of modern philosophy, just such "a highly esteemed thing in the sight of men," is that much lauded idea, political liberty. It has other names, such as "inalienable human rights," or "social equality;" but let us not be mistaken in these remarks. We make no war upon this, in refusing to worship it. It is a good thing, or an evil thing, according to circumstances. It may be a benefit to men, if they are in a condition to have it, and to sustain it without corresponding evils; it is a most

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deadly mischief when they are not. It may be good for us, (we think it is, if we do not make an idol of it;) it may be on other nations the worst scourge that heaven inflicts for the worship of far different idols—such as vaunting monarchy, or "the divine right of kings." "Every plant which my Father in heaven hath not planted, shall be rooted up"—the declaration may receive its fulfilment in the destruction of one form of government as well as in that of another—in the casting down of our own age's idol, as well as in the overthrow of its equally proud and boastful predecessors.

The sermon, which was the fair or unfair cause of the disturbance at Bethany, is reported to have been on the text Galatians v. 1. Nothing, we think, could justify the scenes that followed, if they are correctly stated, and yet we are equally safe in saying, that if the sermon had been a faithful interpretation of the text, and a truthful exposition of it according to the spirit of that idea which was ever uppermost in the mind of Paul, no such consequences would have taken place; that holy place would not have been desecrated; that Sabbath would not have been disturbed either by worldly thoughts and a secular philosophy in the pulpit, or by the worldly acts which so naturally followed its profane abuse. In styling it an *abuse* of the pulpit, we but draw the only inference, as to the character of the sermon, which the circumstances will allow. The text was that glorious declaration of the apostle with which every Bible student is so familiar—"Stand fast, therefore, in the *liberty* wherewith Christ has made us *free*, and be not entangled again with the yoke of bondage." It was the text that made glad the soul of Luther, but in how different a sense from that which we have every reason to believe was forced upon it on this occasion! To give to such a text any mere political or social idea, would be an utter abomination. The language is not too strong in view of the numerous perversions of the kind,—perversions not confined to the semi-infidel newspapers and reviews of the day, but creeping up into pulpits styled evangelical, affecting most seriously our whole theology, and giving a false secular hue to all the religious ideas of the age. This secularizing of the gospel, as we may call it, is chilling the very heart of our modern Christianity. It is, in fact, putting an antichrist in its place; for we have no hesitation in applying this term to any secular idea thus substituted for the true gospel, whatever, in other respects, the merits or demerits of that idea may be, its false position, if nothing else, makes it an antichrist. Its false position, too, will make it defeat its own aim, however right that aim may be in itself. A false theology must, in the end, vitiate all things else. Nothing but error, confusion, darkness, despotism of the worst kind, whether popular or tyrannical, can be expected to

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follow such an eclipse of the higher by the lower ideas, such a putting of political liberty, or social equality, or any worldly *gain* or *porismos*, as Paul calls it, 1 Tim. vi. 5, in place of the spiritual freedom, even that spiritual freedom whose preciousness is measured by the idea that Christ has purchased it for us.

It is enough to say that Paul had no such idea as the preacher seems to have found in the text. He saw the world from too high a plane thus to commit the gospel to any such earthly notion. Hence some of those expressions that seem to us almost paradoxical, but which show how the apostle overlooked, if he did not ignore, this whole field that now looms so large to the modern vision. "Art thou called being a servant, *care not for it*"—*let it give thee no concern*, as it may be literally rendered. How different from this the style of the modern abolition clergymen! Paul did not wish to say harsh things; no man was ever more full of the "milk of human kindness," than this loving apostle; neither was he fond of uttering apparent paradoxes for their own sake. But his Christian illumination, to say nothing of his apostolical wisdom, made him see, perhaps, that this very idea of political liberty might become one of the world's anti-christs, and so he goes to the extreme of language, and sometimes, in his admonitions to masters and servants, uses terms that offend some of our modern notions, rather than give the least countenance to the thought that secular liberty has any partnership with the spiritual, or that it is the first, or second, or any idea whatever, of Christianity.

The liberty mentioned Gal. v. 1, is, in the first place, freedom from the yoke of the Jewish ceremonial legality; it is secondly, forensic freedom, or deliverance from the condemning sentence of the eternal law; it is thirdly, spiritual freedom, or freedom from the power of sin. In a sense which comprehends all these, it is a deliverance from the yoke of Satan, from the bondage which is by nature upon all the sons of Adam, and in which they are born. It is an introduction *into* that liberty which Christ has *bought* for us, that glorious liberty of the gospel, which throws all outward inequalities into the back ground, making them things of nought in the Christian estimation, or viewed rather as contributing, by their very outward differences, to the strength of the all-embracing spiritual bond, and the higher glory of the spiritual freedom.

This is the liberty, the only liberty the clergyman is to proclaim. He is a man solemnly called and set apart to preach and teach the truths contained in the Bible, and no others. When he departs from this, he forfeits his commission; his divine ambassadorship is gone; he becomes a common lecturer, and may be treated as such. He is to preach the truths of the Bible. But the Bible says not a word

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about political liberty, or social equality. It has much to say of the fall, of human depravity, of the common human ruin; here is our equality, here is our brotherhood. It proclaims redemption for all who believe; here is our liberty, our ransom which Christ has purchased for us; here, in this band of redeemed captives, there is no high nor low, no black nor white, no bond nor free. What idea of earth, or earthly philosophy, can compare with the glory of this thought. Above all men, should the clergy see to it, that it is not marred by association with any secular conception, much less by any contact with the vileness and pollution of our party politics.

GOOD ADVICE WELL FOLLOWED.

SPRING MILLS, Pa., NOV. 26, 1855.

BROTHER CAMPBELL—*Dear Sir:* I hereby send you $10, to be appropriated to the endowing of Bethany College. Some of the brethren assert that there are 300,000 Disciples in the United States, and I would propose that each pay 25 cents to endow the College. But a considerable number have paid liberally for that purpose already—to their honor be it said!—yet I doubt not that among them there are those who would still pay a very small sum to secure so desirable and important an object. I, therefore, propose that each brother and sister, through the elders, deacons, or senior members of their respective congregations, immediately transmit to Bethany 50 cents to endow the College. If any are too indigent to pay 50 cents, let others in the congregation volunteer to pay double; and if any brother (I do not believe there is such a sister in the paternity) who is able, refuses to pay, let another in that congregation pay for him. Let all immediately set about the doing of it, and Bethany will be forthwith endowed. I, therefore, without preconcert or prearrangement, hereby transmit you 50 cents for every person who claims membership in the congregation over which the Spirit of Jehovah has called me to preside. Please let us hear who will be next.

Yours in the truth, JOHN LEFEVER.

REMARKS.

Bro. Lefever is right. If all the congregations would do as he has done for the one over which he presides, Bethany College would be at once endowed. Shall we not have the pleasure of letting him know very soon that others are following his good advice and correspondent

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example? But this is not Bro. Lefever's first offering. He has for some years sent Bethany College an annual token of his remembrance and good will; for which, with the club of 16 for the current volume of the Millennial Harbinger, we tender him our thanks. Will not the elders of congregations generally lend us their encouraging hand in our labors of love? Our common cause demands of us this common co-operation. Who will speak next? A. C.

NEW ARRANGEMENT.

We are happy in informing our readers that we have secured to our Editorship, as Associate Editors, Professors Richardson, Pendleton, and Milligan, who will henceforth furnish contributions to our monthly bill of fare. The additional expense incurred by this arrangement, will be a new argument with those who appreciate our conjoint efforts to make the Harbinger still more worthy of the cause we plead, and still more interesting to our readers.

We contemplate, also, the addition of another form of twelve pages, purely for advertisements, of all matters connected with the literature and science of the age; such as new issues from the press and publishing houses, East, West, North and South. And as the Harbinger has a peculiar circulation, and larger, as we have reason to think, than any monthly of the same character—covering a wide field of readers not accessible to other periodicals connected with the routine of mere denominational literature or book business, we think that it will be very much to the interest of all book-makers, publishers and book-sellers, to have stereotype cards sent over the United States and the Canadas, through which its circulation is annually increasing. The charges for such publications, in a special form, will be in keeping with Eastern prices, which shall be published as soon as we ascertain them. A. C.

EDITORIAL NOTICES.

Australia.—We have received a cheering letter from South Australia, under date of October 19th, 1855. Our much appreciated Bro. Hussey, baptized at Bethany in 1854, has commenced proclaiming the glad tidings at Adelaide, under favorable auspices and with promise of good acceptance and success. We shall lay the communication before our readers in the April No.

Detroit.—The few brethren in Detroit, are about erecting a meeting-house in that city, and have contracted for a lot at a cost of $4,000. Their appeal to the brotherhood for aid, in a letter received, shall appear in our next issue. They must be assisted. The calls upon us for objects of Christian benevolence are almost weekly, affording a favorable seed time for an abundant harvest.

London.—The great city of London is also destitute of a church edifice consecrated to the original gospel and its institutions. The brethren there can find but little access to the public; for the Londoners do not choose to meet for worship or edification in private rooms, in obscure streets, or even in common halls. We have also a letter from brethren, in London and out of it, touching the pecuniary encouragement that a visitant from that city to the United States might expect. Our brethren in the United Kingdoms of England and

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Scotland, are in much need of places of worship, or for theatres on which to lay before their communities the claims of Primitive Christianity. A communication from Britania shall also appear in our next issue.

WHITE HALL, VA.—Professor Hooke, formerly of Bethany College, is now Principal of a Male and Female Seminary at White Hall, King and Queen county, Va., and has commenced under flattering and auspicious circumstances. We are pleased to learn that already he has quite a respectable class of young gentlemen and ladies. We know that he lacks not talent, taste, or acquirements of any sort, to make his seminary a centre of much attraction to the youth of the country. We shall be much disappointed if he have not one of the best seminaries in that portion of the Old Dominion.

BLOOMINGTON FEMALE ACADEMY.—Bro. Wm. T. Major, of the vicinity of Bloomington, Illinois, is regarded as one of the most liberal patrons of literary institutions in that great and growing State. We have, from some notices of his efforts in this cause in a late Bloomington newspaper, and from other sources, learned, that besides some $2,000 paid or pledged to schools out of his own county, he is now engaged in getting up, in the vicinity of Bloomington, a Female Seminary at the cost of some $5,000 or $6,000. The building is in the environs of the city, and in one of the most fertile and beautiful sections of the State.

HENRY FEMALE SEMINAY.—We have on our table the Fifth Annual Report of Henry Female Seminary, New Castle, Ky., for the year ending June, 1855, and the names of some 120 young ladies in attendance during the last year. It is a handsome and creditable documentary evidence of the high standing of the institution. We have agreed, on solicitation, to deliver an address at this college on the 30th day of next May. Our theme shall be, *Woman, and her Mission.*

ERRETT AND TIFFANY DEBATE.—The debate between Bro. Errett and Joel Tiffany, Esq., on "*Modern Spiritualism compared with Christianity,*" is for *sale* at this office. This is a work for the crisis on this most fascinating delusion, and should be read by all who take any interest in it. We are glad, on the principle of humanity, to have such a refutation of it in a style so unexceptionable on the part of our Bro. Errett. Mr. Tiffany is quite a respectable debatant, and has done as well as could have been expected on the part of one so wholly unacquainted with the science and art of mesmerism. A few more moons, and, we presume to say, that it will be fully exploded and placed on the shelf, inscribed with, "the things that were." Apart, however, from the fortunes of Spiritualism, this work will be valuable as a protection from other *carnal* spiritualisms, which begin in flesh, blood and bones, and end in the movements of chairs, tables, and other household furniture.

JOHN THOMAS, M. D.—The celebrated Dr. Thomas, of annihilation fame, has sought to scandalize us for not paying him for his "Herald of the Future Age." He has published his bill against us. This is in good taste with his *materialism.* If he will pay us for the series of years he has been receiving our Harbinger, mailed to him every month since first his name was on our books, we shall send it back to him, in more than full payment for his unread, and, to us, unreadable scepticism on the subject of everlasting punishment. In his future age, wicked men, lambs and doves, shall suffer *everlasting* punishment, in an *everlasting impossibility* of being punished, because they are not in existence!! A luminous herald, indeed, of the coming age of nonentity!!

MILLENNIAL HARBINGER.—Subscribers not furnished with back numbers of the present volume, will be supplied on application. Clubs may be continued to be increased during the year, and even new clubs yet formed, as we can furnish the past numbers. We shall not award the premiums till the first of June; in which month, they shall be forwarded according to our proposals. We can yet accommodate hundreds of new subscribers with the past numbers, and a considerable number with the volume for 1854, still yet in demand. The volume for 1855 is exhausted. A. C.

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NEWS FROM THE CHURCHES.

VIRGINIA.—Bro. A. E. Myers, December 1st, writes as follows: "Again, in the providence of God, I am called to labor in the same field. Already two months have passed away, in which we have witnessed the submission of 18 souls to the Saviour. Since we last reported, we held a meeting for a few days at Warrenton, Ohio, where we have a few scattering brethren, but no congregation. We were treated with great kindness, not only by our brethren, but also by our Methodist friends, who offered us the use of any of their houses—one of which we occupied. One noble soul yielded to the Saviour, and many began to search the Scriptures, as the Bereans of old. I think much prejudice was removed, and lasting good done for the cause of truth and righteousness. About the same time a gentleman and lady from Ohio, who were visiting some of their friends in our county, called to see me, and demanded baptism; whom, after a short discourse to a few of the neighbors, we took and baptized the same hour of the night.

"Since the above, we enjoyed the hearty co-operation of our well known and much esteemed Bro. T. V. Berry, in a meeting of days at Beeler's Station, Va. The brethren were much refreshed and encouraged by the exhibitions of truth and the salvation of 7 precious souls. The brethren here are in a prosperous condition, for they have gone to work themselves at home, and are sending the gospel abroad. This is right, and the Lord will bless all such people and efforts. Still, many here can do more—much more for the cause of our Redeemer, than they have done."

NEW YORK.—Bro. Frame, writing from Williamsville, January 18th, says, "The good cause is onward here. On Christmas I immersed two young ladies, twin sisters, their eldest sister having preceded them a week in the way of obedience—all students. These make 12, all young persons, whom I have immersed since the commencement of my labors here in May last. Two lately united with us from the Baptists. The good cause is generally onward in New York. There are in this county some five or six congregations. Churches, however, must have pastors and teachers before they can prosper as they should. A good supply, well supported, would, in my opinion, give a new impetus to the cause."

VERMONT.—W. W. Clayton, of West Rupert, October 16th, writes that the good cause is steadily progressing. Bro. C. began his labors in this field last March; since which time, the object of his labors has been to educate the congregation in the practical duties of our holy religion. His discourses have not been without effect upon those without—8 of whom have been since added to the congregation.

MISSOURI.—Bro. N. W. Miller commenced a meeting in Lexington, which was concluded by Bro. J. W. M'Garvey—7 confessed the Lord.

At a rent meeting in Dover, conducted by Bro. Gaines, there were 6 additions. So reports J. W. M'Garvey, of Dover, Nov. 14th.

Bro. T. M. Allen, on the 26th February, closed a meeting of eleven days, near Millersburg, Callaway county, with 53 additions. Brethren J. Coons, D. B. Davis, and Jones, assisted.

Bro. Gaines has had several additions in Rocheport recently.

Bro. Errett lately closed a meeting at Louisiana, Pike county—24 additions. Bro. Wm. Brown, of Illinois, was with him a part of the time.

PENNSYLVANIA.—Brethren Darsie and Pyatt closed a meeting on Lord's day, January 6th, of ten days, in Pine Flat, Indiana county, which resulted in 24 additions to the household of Faith, and were constituted into a church at the close of the meeting. Much inquiry as to the way, has been elicited by the late meeting in that community. Reported by Bro. T. H. Darrah, Jan. 15th.

KENTUCKY.—From Winchester, Nov. 24th, Bro. J. T. Johnson reports a most delightful and interesting meeting, which terminated on the 29th of November. "We commenced," he writes, "on the 9th inst., at night, in con-

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junction with the resident evangelist, Bro. Hardin, who, although quite young, possesses rare exhortatory powers, and the implicit confidence of the entire community. By Lord's day the excitement became so intense, and the crowd so vast, that I urged the brethren to obtain the assistance of Bro. Raines, of Paris, whose ability, zeal, piety, and self-sacrificing devotion to the cause, had given him an influence far and wide, and a place in every Christian heart where he is known. On Tuesday evening the 13th, brethren A. Raines and R. C. Rice, whose praise is also in all the congregations, arrived; the one from Paris, the other from Shelbyville. Their presence imparted new life and zeal to the congregation, and increased anxiety on the part of the community. By Thursday night, the 15th, 9 persons had made confession of their faith in Christ.

"Bro. Rice, in conjunction with ourself, explained the enterprise designed to educate pious persons for the Christian ministry, and obtained about $1,000 in subscriptions, and about $100 in donations for that fund.

"On Friday morning he left *us* to fight the battle to the last. Such a people the Lord has always blessed. The cause progressed with unabated interest and success. We sent for Bro. J. A. Gano, to aid us in the good cause. He came, and refreshed and inspired all of us by his heart-cheering and overpowering appeals. It was a most glorious meeting, resulting in 39 additions to the congregation. We enjoyed the hospitable and kind attentions of all the brotherhood: and especially we had a home with the kind Christian family of Bro. Turnbull. Here I first became acquainted with Bro. B. B. Groom, one of the brightest ornaments of Bethany College. His liberality to Bethany College, to the Orphan Girl School, to the Preacher's Fund, and to the cause of evangelical effort, unasked and unsought, startled me, until I found that he was blessed with the means to enable him to aid the Lord's cause so liberally. But the parting hand must be taken. We left for other fields of labor, embalming each other in our hearts and memories.

"I have concluded to act as a State Evangelist for a while, and to aid Bro. Rice in completing the fund now being raised for qualifying person to preach the gospel. But as I design laboring amongst the congregations that are able to furnish ample means for their own edification and for the spread of the gospel, I feel assured that I shall be amply sustained by them in my labors; that I shall not be chargeable to the State fund; but I hope to increase the State fund for the benefit of the poor."

Bro. Jno. A. Gano, in a postscript to the above letter, says: "After Bro. Johnson left, we continued the meeting until to-night, (Nov. 29th,) having increased the number of accessions to 62."

MEETING AT WEST MIDDLETOWN, PA., AND PLEASANT HILL SEMINARY.

On the 24th of December, I closed a meeting of ten days at West Middletown, Pa., with 38 baptisms and 4 reclaimed. We had a fine hearing from all the various religious denominations in the place, and feel encouraged to hope for good results in the future. The brethren at West Middletown show a commendable liberality and enterprise, and if they persevere in well doing, must exert a commanding influence. They greatly need a larger meeting-house, and, as they increase in numbers, more pastoral labor and watchful care.

The Pleasant Hill Female Seminary, one mile from West Middletown, under the care of sister J. M'Keever, deserves honorable mention. Having spent two days with the various classes, and shared in pleasant intercourse with the teachers and pupils during my stay in the neighborhood, I take great pleasure in calling attention to this institution as highly worthy of patronage. The very healthy location, the high moral tone of society, the unusually thorough process of instruction and education, and the gentle, affectionate, yet decided course of the Principal in the government of the pupils, all unite to commend Pleasant Hill Seminary to Christian parents, who desire to commit their daughters into safe hands.

ISAAC ERRETT.

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OBITUARY NOTICES.

From a letter lately received from the venerable Wm. G. Maury, of Caroline, Virginia, (February 20th,) we learn that his truly excellent and amiable consort, with whom he had lived forty-seven years and a half, cheerfully resigned her spirit into the arms of her Redeemer, in the glorious hope of eternal life. Mrs. Campbell and myself had a short but interesting interview with this excellent mother in Israel, during our visit to Caroline. She had been a member of the Christian church 22 years; her husband two years before her. They have reared a large and highly respected family of eleven children. We were greatly pleased in the interview and interchange of sentiments enjoyed with this venerable sister, standing, as she then was, evidently to herself and to us, on the very banks of the Jordan, but looking cheerfully and patiently beyond the river to the heavenly Canaan, where her rich and blissful inheritance lay. May the Lord sustain and comfort her bereaved husband, soon to greet her beyond the Jordan, and continue to bless their offspring with the bounties of his providence and the blessings of his grace!

After a tedious illness, died on the 27th of November, sister Miranda Ash, consort of Bro. Joseph Ash, of Oshawa, Canada West. As a daughter, wife and mother, her deportment was ever amiable and praiseworthy. She had been a worthy member of the Christian church for upwards of twenty years. Amongst the very first who embraced the primitive gospel in Canada, she lived long enough to witness many instances of its original power over the hearts and lives of those of her acquaintance, as well as in her own experience to know and feel much of that peace and joy inexpressible—the portion of the children of God. Her exit was most happy and triumphant. Shortly before which, she called around her the family, consisting of three sons, with her husband and aged father, who had just arrived, and in a most solemn and affecting manner, she gave to each an appropriate blessing, with an earnest solicitude that they all may meet again where parting would be no more. This most impressive scene was witnessed by many of her friends; to all of whom she gave the parting hand with a most affectionate adieu and advice, suited to the condition of each. After which, she

Left the world without a tear,
And all the friends she loved so dear.

Died, on the 12th of February, Mrs. F. S. Tompkins, of Charlottesville, Va. aged 40 years. From early life a devoted Christian, but few females equaled her in her acquaintance with the Bible. It was, in the highest sense, her daily spiritual food. During a protracted illness of consumption, of more than six months, in which the measured approach of death gave no uncertain warning of his work, this blessed book was her never-failing source of comfort and strength; and though she was solicitous to live for the sake of her husband and four intelligent and promising children, whom she has left to mourn her loss, yet she never trembled before the prospect of her approaching departure. Full of faith and good works, without an enemy on earth, and with many loving and sympathising friends, and a promising family to make the future hopeful, she yet hungered for a higher life, and was ready to depart that she might be with Christ.

Mrs. Tompkins was a half-aunt of the writer, and in former years we were much together. It is pleasing to me now, when I am called to mingle my tears with those of her bereaved family, to remember the early piety which gave promise of the devoted life she subsequently led, and to be able confidently to hope, if I but prove faithful myself to the end, we shall renew again, in the new Jerusalem, the intercourse broken forever on earth, but which will endure with fulness of joy and without fear of end, where there shall be no more sickness, nor sorrow, nor death, nor parting forever. May the Lord make this bereavement a chastisement of love for the good of all who mourn! W. K. P.

On the 4th of September, Bro. Robert Botts, of Montgomery county, Ky.,

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in the 76th year of his age. Bro. B. was born in Stafford county, Va., in 1779, and moved to Kentucky in 1809, near Mt. Sterling; was immersed in June, 1823, when he joined the Christian church at Spencer's Creek, together with his wife and daughter, who all confessed the Lord at the same time. As an elder of the church, as a christian, a father, a husband, and a fellow-citizen, he ever discharged his duties with honesty and fidelity.

Sister NANCY A. STOWE, aged 23 years and 6 months, died September 28th, at the residence of her father, Bro. Granville Stowe, of Fairfield, Huron county, O. Sister S., from the time she confessed her Saviour (April, 1849) to the period of her demise, continued to manifest much consistency of Christian character, and was much endeared to a large circle of friends. After a protracted illness and much suffering, she was enabled to finish her course with joy. "I will fear no evil, for Thou art with me; thy rod and thy staff they comfort me."

Died, after only a few hours suffering, on the 10th of October, 1855, in her 31st year, sister MARTHA, consort of Bro. Claiborn Gillam, of Pike county, Mo. Sister G., in her 15th year, obeyed the Lord, and ever after lived a faithful and devoted Christian. Her husband, who, at the time of their marriage (1848) was a pious member of the Methodist E. Church, won by the chaste conversation and exemplary Christian deportment of his wife, and attracted by the superior glory of primitive Christianity, he nobly came forward, and, on the 2d Lord's day in September last, was immersed, and united with the brethren at Louisville, upon the foundation of Apostles and Prophets, Jesus Christ the corner stone. It was a season of rejoicing to us all, more especially to brother and sister Gillam. But alas! Little did they think the hour of mourning was so near. Sister Gillam was the youngest daughter of Bro. Edmund and sister Catharine Bryant, formerly of Lincoln county, Ky. She was beloved and respected by all who knew her. Many weeping friends followed her remains to the grave, but they sorrow not as those without hope. T. F.

Died, on the 16th day of October, 1855, ROBERT G. CAMPBELL, near Dover, Mo. The deceased was one of the Elders of the church in Dover, and by his eloquent public teaching, together with his unblamable life, did much to the advancement of the cause of truth in this vicinity. The church feels that in him she has lost one of her most useful and most beloved brethren, and the community at large realize that they have lost one of their most intelligent and popular citizens. All have the consolation, however, to know that he died as he had lived—in the triumphs of gospel faith and hope. I was with him much during his last illness, and never saw a dying man suffer more, or feel so fully assured in reference to the future. He leaves a widow and one child, comfortable in worldly circumstances, and commended to the merciful care of the heavenly Father. His death produced an intense sensation in the community, awakening reflections which has brought numbers of his friends to the embrace of the gospel. Thus the Lord smiles on us as he lifts the chastening rod.

J. W. M'G.

JOHN NEWTON PAYNE, minister of the gospel, died at his residence in Versailles, Ky., on the evening of the 5th December, in the 57th year of his age. When the principles of reform began to be plead in Kentucky, he was in communion, if we mistake not, with the Baptists of the "North District Association." His sympathy with the grand plea for the word of God, was quick, earnest, and uncompromising, and he shared with Elder John Smith and others, the proscriptions so common in Kentucky at the period referred to.

His pulpit labors were earnest, often bevond his strength, and no doubt his excessive toils in the ministry hastened his dissolution. About a year ago he returned from Mason county, complaining much of irritation of the lungs, the result of cold. Notwithstanding occasional mitigations, and persevering medications, the disease gained apace, became complicate, and carried him whence he will not return.

Bro. Payne was keenly alive to whatever he conceived to be right; a man of unwavering faith; uncompromising in the advocacy and the practice of whatever is true and benevolent. The day before his death, he dictated his last

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advice to his children, whom he tenderly loved. By the death of Bro. Payne, the church has lost a true son and an efficient advocate.

We shall be happy yet; yes, we will be happy even now, looking through our tears towards the heavenly Canaan; and we will not say to the bereft family mourn not, since it would be unnatural; but let the mourners praise the Lord.

P.

Died, of pulmonary consumption, on the night of the 10th December, 1855, in Port Royal, Henry county, Ky., Mrs. ELIZA THARP, consort of Elder William Tharp, in the 38th year of her age. For the last two years her constitution had been slowly but steadily succumbing to the insidious inroads of this relentless messenger of the grave, in despite of all the resources of the "healing art;" thus presenting, in her death, a most humbling scene to the medical philosopher; but in the light of Christian fortitude and resignation to the will of her Creator, a most cheering scene to the noblest of all philosophers—the Christian.

In all her trials and sufferings, she was ever cheered and comforted by the kind ministrations of her much loved husband, who survives her, and whose exemplary life, with his efficient ministerial labors in the cause of Christianity, will be a light to the pathway of many a pilgrim in his weary journey.

Having been a Disciple of Christ for the last twenty-five years, during which time a halo of Christian light and benevolence illumined her pathway,

"She has set,
As sets the morning star, which goes not down,
Behind the darkened west, nor hides obscured
Among the tempests of the sky, but melts away
Into the light of Heaven."

N. B. W.

CHARLES LEVAN.

DUBUQUE, January 15, 1856.

BROTHER CAMPBELL—We feel it our duty to say, through the Harbinger, that Charles Levan, who has been preaching through the West for some years, and now located at Georgetown, Wisconsin, has done the cause much damage, and is not worthy of the confidence or respect of the churches of Christ, as we are able to show by abundant documentary evidence, if need be.

S. E. PEARRE, Preacher at Dubuque.
L. J. CORRELL, Evang., Rockford, Ill.
CALVIN SMITH, Ohio,
For the last three months near said Levan.
CHARLES M'COY,
Overseer of the church at Hazel Green, Wis.
DANIEL PARKINSON,
Evangelist, Viroqua, Bad Axe County, Wis.

ERRATA.—Being absent from home when some of the forms of this No. went to press, some typographical errors escaped correction. Page 133, 19th line from top, read *or* for on. Page 135, 3d line from top, read *eighteen* for nineteen. Page 139, for *was* read were. Page 141, line 21st, read *adorn* for adore.

A. C.

☞ Bro. ROBERT GRAHAM, of Fayetteville, Ark., is now on a tour to the Southern part of Arkansas, Texas and Louisiana. Bro. Graham is our authorised Agent, whether at home or abroad, to transact any business connected with this office.

A. C.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *APRIL*, 1856. [No. IV.

THE MILLENNIUM—*No. III.*

"THE *past and the present for the future*," is as sound and as safe a maxim, in the interpretation or application of prophetic representations, whether figurative or unfigurative, symbolic or literal, as any other, we presume to say, that can be adopted. Under the guidance of this view of the subject, we presume to prosecute our labors in this specific field.

A large proportion of the preserved prophecies in the Patriarchal and Jewish Scriptures, have been fulfilled by an almost general, if not universal, consent of both Jewish and Christian Rabbis. To a portion of our readers we should say, that by the Patriarchal Scriptures we understand that portion of the writings of Moses containing all oracles and events from Adam to the Exodus of Israel, under his guidance, and their encampment at the base of Mount Sinai, in Arabia, about the 80th year of Moses, Anno Mundi 2515, before the Christ's nativity 1491 years, A. M. 4004. Christendom generally assenting to this chronology, is quite sufficient for our purpose, not presuming to compute months, weeks, or days.

The prophecies, then, given and accomplished from the fall of Adam to the coronation of David, and God's covenants and promises to him and through him, constitute our first field of vision. Having already adverted to the prophecies from Adam to Moses on two grand themes —the fortunes of the Jewish people, the shell of that covenant, including the kernel of life to the human race, is a valuable, indeed an

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indispensable prerequisite, to a fair and full conclusion, either on the present or future destiny of our race.

Besides, it was a dispensation of new types, given by God in person to Moses, during his sojourn on the Mount with God. And every prominent incident in the flight from Egypt, to the full possession of the earthly rest in Canaan, was pouring out a flood of light for the eyes of all nations, peoples, and languages of earth, as preparatory to the appearance of the SUN *of Righteousness and Peace*, to the actual rescue of a fallen and ruined world.

Egypt, under the Pharaohs, was a splendid, though a fearful picture, or type, of man under the government of his passions and appetites, luxuriating and feasting upon the luxuries, the treasures, and the pleasures of earth. The abject slavery of God's ransomed race under such a tyranny and despotism, is, indeed, a fearful portraiture of the slavery of sensuality, and the tyranny of the animal passions over all those in any, and in every circumstance, in whom reason and conscience are tasked to minister to the animal instincts and appetites of our fallen and degraded humanity.

The Divine commission of Moses, brother of Aaron, snatched, as he had been, in his flimsy ark of bulrushes from the jaws of the amphibious crocodiles, while floating on the sluggish bosom of the Nile, and his Divine mission to Pharaoh, in the name of the God of the seed of Abraham, constituted him a plenipotentiary leader, commander, and king, in the midst of Jeshurun—"the people who had the vision of God." This constitutes him a splendid type, in some essential points, of the great Hero of man's redemption.

As a lawgiver, a priest, and a king—as a captain of salvation, and a leader of the ransomed tribes of Israel, God's elect nation—as an oracle and a prophet, his name and his standing are paramount to all the officials and hero men of the Bible, Jesus of Nazareth alone excepted.

His oracles are the oracles of God, and for him there is not one substitute in the annals of the world. He is our only credible historian of the fortunes of mankind for the first 2553 years of our planet. He was, therefore, honored, in company with Elijah, the greatest of all the *reformers* that till then had appeared amongst men, with a descent from heaven to the mount of transfiguration, to confer with the Lord himself, in yet undiscovered communications and conferences, concerning his martyrdom and sacrificial death on Mount Calvary.

He had seen Messiah's day afar off, but now he sees him in person, as the great fulfiller of his law, and is favored with new expositions of the intent and object of his mission. It was both needful and expedient, that the greatest lawgiver and the greatest reformer and

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saint, from Moses to Jesus, should appear in the presence of Peter, James and John—three sterling witnesses—and attest their submission, and formally resign their legal and prophetic functions into the hands of him of whom Moses in his law and all the prophets wrote and spoke. It was also in harmony with the whole scene, and its transcendental value and importance, that so soon as the conversation ended, and the solemnities were all consummated, that God the Father should himself signify his approbation and concurrence in all these solemn transactions, and, therefore, a chariot of angels, in the form of a bright cloud, descends; for he makes the clouds his chariots, and rides upon the wings of the wind, surrounded with the lightnings of heaven. And thus he seals and confirms the submission of the Law and the Prophets to the Lord Messiah, solemnly attesting his Divine mission and plenipotentiary power, as the only mediator between God and man, between earth and heaven.

Well, then, may we, with John, affirm that "the testimony of Jesus is the spirit of prophecy;" and especially as he is the person of whom Moses in his law, and of whom all the prophets did write—Jesus of Nazareth.

These views and reflections are our ladder of ascent to that observatory whence we can more clearly and more comprehensively survey the area of the prophetic chart, furnished in the canonical writings of the historians, prophets, and bards of Israel—the symbolic and monumental people.

But of this large field, we look only on a single plot—an enclosure of thrilling interest, connected with a small, but most absorbing space, in the delineations of the Divine Spirit of the coming period of the churches destiny. The question with many is—"Watchman, what of the night" is past; and how long till the day star arises, not only in our hearts, involving our personal interests, but the day star of the millennial glory, honor, and felicity?

We are not yet ready for the question, in this form, because we have not yet the premises fully before us. We must listen to Solomon, in his wisdom, and to the Father of Solomon, in his understanding, before we dogmatically affirm any thing, either definite or authoritative, on the subject. Solomon wisely said—"He that answereth a matter before he heareth it, it is folly and shame to him." We have not had the premises before us; and in their absence, who can speak with any authority? Premature and dogmatical positions and affirmations, are always evidence of weakness and folly on the part of him who either affirms or espouses them.

Patience in research must be cultivated and exhibited, before faith can be cherished or avowed. Our method is safe, and shall we not

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adhere to it? We have found the first premises in the writings of Moses. And what is the sum of them? In Adam, in Shem, in Abraham, in Isaac, in Jacob, in Judah, we have an unbroken series of solemn guaranties that God would, at some period, bless *all the families*, tribes, or nations of the earth, in a *Son*, descending in that line. And in the next place, a continually growing development of the elements of that blessing, and of those who should specially participate in it.

We shall, then, proceed to a fuller development of them; and having noticed four of them, we shall proceed to the fifth.

The first is, A son of Eve shall "bruise the serpent's head." Gen. iii. 15.

2. God shall *persuade* or "*enlarge* Japheth, and he shall dwell in the tents of Shem."

3. "In thee," Abraham, "shall *all the families* of the earth be blessed." Gen. xii. 3.

4. "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore; and thy seed shall possess the gates of his enemies." "And in thy seed shall *all the families* of the earth be blessed." This promise was made at the time of the offering up of Isaac." Gen. xxii. 18.

Judah, also, is constituted a covenantee by his father Jacob.

A prophecy and a promise, of still ampler dimensions, are vouchsafed to him in the following words—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come, and to him shall the gathering of *the people* be." This is not one people, but *the* people of many nations.

It is not intended to be prolix in the multiplication of testimonies on this great question of the present and of the coming age. But are not these, as prefatory premises, a firm sub-basis on which to found an expectation that Christianity, or the administration of the crowned Lord of the universe, with his whole system of remedial and recuperative means and agencies, will prosper in that which he pleases, and accomplish the good pleasure of his goodness?

His promises, therefore, are the only reasonable limits of our aims and endeavors. Shiloh has come, according to prophecy and promise. He sent down the Holy Spirit, according to promise. He stood by the apostles to the final *amen* of their lives and labors, according to promise. He called the Gentiles, according to prophecy and promise. He commissioned his primary ambassadors to go into all the world—to instruct and convert all nations. He did this, too, in harmony with many a promise and prophecy that for many centuries antedated his appearance on the earth.

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As a sample and development of these, we shall place before our minds one of his great progenitors—a vicegerent of Jehovah, on whose throne is stereotyped the name of the Lord.

In Psalm lxxii., David, inspired with the Holy Spirit, uses the following words, in substance if not in form:

Arabia's desert-ranger
To Him shall bow the knee;
The Ethiopian stranger
His glory come to see:
With offerings of devotion,
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at His feet.

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing:
For He shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing, can soar.

For Him shall prayer unceasing,
And daily vows, ascend;
His kingdom still increasing,—
A kingdom without end:
The mountain-dews shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish
And shake like Lebanon.

O'er every foe victorious,
He on His throne shall rest,
From age to age more glorious,—
All-blessing, and all-blest;
The tide of time shall never
His covenant remove;
His name shall stand for ever,
His name—what is it?—LOVE.

These rich developments of grandeur and glory were never reached by his father David, or by his father Solomon, the son of David. A greater than David or Solomon, is here seen in the long vista of faith, reaching through the entire history of thousands of years. Solomon, in all his glory, was *twelve o'clock* on the programm of a secular day, in a secular age. Still, as God's *vicegerent*, the throne of David, in God's own secular age, was the throne of God.

Jehovah, the God of Abraham, was, and is, the God of his seed. And as Israel, according to the flesh, and so long as the flesh of Messiah was in the person of David and his family, were placed under a *theocracy*, the throne of that kingdom was the *earthly throne* of God. He there held his earthly courts and councils; and, preparatory to that, both the *priest* and the *prophet*, while Israel, as a nation, was loyal to her God and her covenant, were in attendance upon the throne, and counsellors of the nation; proclaiming war and sanctioning peace in harmony with the monitions of God's Spirit in his prophets.

In the above divine ode we have a beautiful development of this economy, in the form of a prayer, both didactic and prophetic. That this poetic personage, the hero of the song, was not the man called King David, but the person he represented, is evident to every reflecting and intelligent reader.

The king's son, in this poem, could not have been Solomon, only in poetic license, any more than that all men shall be blessed in Solomon, and shall call Solomon blessed. "A greater than Solomon is here." But Matthew, Mark, and Luke, record the confounding ques-

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tion propounded to the cavaliers or cavilers against the pretensions of Jesus—"If Messiah be merely the *son* of David, how," said he, "came David, in Spirit, to call him his *Lord?*" Math. ii. 4–5, Mark xii. 3–7, Luke xx. 41–44.

But as the name *David* is equivalent, in our language, to the word *beloved*, Jesus, in the language of David his father, was *David*, because he was the *dearly beloved* son of his Father, God—*the Word incarnate*—the only begotten of the Father, full of grace and full of all the realities of God's truth, justice, mercy, condescension and love. These are fixtures in all minds, called *orthodox* at the meridian of Geneva, London, Edinburgh, Glasgow, Aberdeen, Dublin, and in Westminster Abbey. I am sorry I cannot say in Boston.

Has not this prophecy a large prospective area? What are its sublime details? The Gentiles, or the nations of the earth—continents and islands—are yet to serve him. *Tarshish* is peculiarly a name of great latitude. Its ships seem to have visited extensive regions of the earth, around its coasts. It is the *tenantry* of the seas and their coasts, and not the blue or green waves, islands, and shores. It seems here to be a special name for a general field, so extensive as to be indefinable. The gospel being a testimony of God's love to mankind, must be borne on the wings of every wind, and in the wake of all the trains of migration.

The 8th verse is a sublimely broad and exhilerating oracle. Its latitude and longitude seem to encompass, or girdle, earth and all its tenantry—

> He shall have dominion from sea to sea,
> And from the river to the ends of the earth.*

Can we run these lines? And if we do attempt it, by what compass shall we sail, or by what star shall we steer our course?

Paul sometimes quotes and applies to Jesus, the Redeemer, passages which appear, at first impression, too remote. They are not so in fact. "The testimony concerning Jesus," is, indeed, "the spirit of prophecy." His person, mission, office, work, as Prophet, High Priest and King, are the materials of much of the historical, as well as of the prophetical portions of the Jewish Scriptures.

So far as our design and aim are to be considered, we think that we have a philological and hermeneutical right to regard this 72d Psalm as a song relating, prophetically and appositely, to David's son and David's Lord. And, indeed, when conceded to be such, it no

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* Some commentators, and particularly Adam Clarke, would apply this literally to Solomon; but he and others falter in so confining it. It is not, indeed, true of Solomon.

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more than confirms a striking and bold address found in the 2d Psalm:

"Ask of me,
And I will give the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt rule them with a sceptre of iron;
Thou shalt dash them in pieces like a potter's vessel.
Be wise now, therefore, O you kings;
Be instructed, you judges of the earth.
Serve the Lord with fear, and rejoice with reverence.
Kiss the Son, lest he be angry,
And you suddenly perish,
When his wrath is kindled, though but a little.
Oh, the blessedness of all those that put their trust in him!"

So the royal poet David spoke, more than a thousand years before his son, "*the* DESIRE *of all nations*," came.

Have we not, then, good and relevant, even oracular authority, for the conclusion, that this son of Jesse, this son of Judah, this son of Israel, this son of Isaac, this son of Abraham, this son of Shem, this son of Noah, this son of Enoch, this son of Seth, this son of Adam, this Son of God—THE DESIRE OF ALL NATIONS—was to throw his arms of mercy around a fallen world, expiate its sin, and restore all that receive him to the embrace of their Father and their God?

Our method in searching the Scriptures on this sublime theme, which is neither more nor less than the question of *the future destiny of Christianity during the remaining cycles of time*, is simply this—To ascertain the tap root and the lateral roots of the cherished hope of what is usually called *the millennium*. We are, then, obliged to dig both broad and deep, in both Testaments, that we may understand the true foundation of this long cherished and soul-absorbing hope. Instead of beginning and ending with the Apocalypse, we begin at the beginning of the book of creation, providence, and moral government. We proceed to that of redemption, and treat the subject *historically*; for, in truth, the history of redemption—or the "testimony of Jesus is the spirit of the prophecy," not of redemption only, but of all prophecy.

"Known" only "to God are all his works." Before he had laid the corner stone of the material universe, or pronounced the first fiat, the end—the development and the consummation of it, were stereotyped in his Omniscient mind. Hence, the history of the past and the history of the future, consummate the whole volumes of the Holy Bible. So it stands before our mind, and has stood ever since we were able to view it as a perfect whole—perfect as the heavens and the earth were when the last MAN echoed through the expansive vaults of eternity. And this view of the entire premises militates not in one single attitude with the rational liberty of thought or speech.

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of will, of impulse, or of action, on the part of any voluntary agent in heaven, earth, or hadees.

The finite never can comprehend the infinite. Here, too, the cloudy atmosphere of earth is unfavorable to the entertainment of the bright visions of eternity. Even in the school of Christ on this earth, "the patriarch pupil may be learning still, and, dying, leave some portion of this lesson yet unlearned." We have in the Bible itself, from its first lesson to its last, a continually increasing light. As the path of the just, it shines brighter and brighter to the perfect day. And, like the morning star, it finally sets in the effulgence of a risen sun.

A. C.

Note.—We began our studies in prophecy some forty years ago. We spent much time on the then recent, and popular, and learned work of Joseph Towers, L.L. D., which first appeared from the American press A. D. 1808, in London 1796; and down to David N. Lord on the Apocalypse, by the Harpers, in 1847, we have placed upon our shelves numerous works of minor fame. These two works named, have gone most learnedly into the philosophy and exegesis of symbolic prophecy. My wonder was, and is, that they did not make, or have not made, a deeper impression than yet appears, on the students of prophecy.

Mr. Cummings, the eloquent orator, is too loose and declamatory to effect much in this line. He rather moralizes on prophecy than develops one chapter of it. Miller, and all that class, seem to have been borne up, not exactly like an old Prophet, in a whirlwind into heaven, but, comet like, they gleamed and vanished in pure ether. They are all, more or less, meteoric lights.

It may, indeed, appear either gratuitous on our part or somewhat presumptuous; still, we cannot but own to the long cherished conviction, that those Rabbis that cannot appreciate the original gospel and its institutions; that have not yet been able to arrange and set in order the facts, precepts, and promises of the gospel of salvation, to both the Jew and the Greek, cannot be expected to comprehend and unfold the more recondite utterances of the Holy Spirit on the special fortunes and developments of the actual drama of the Christian profession. Consequently, I read with less hope, and more fear, the products of such minds, than my respect for their talents and attainments otherwise would, and, indeed, does command.

But at my stand-point, although disquisitions on the prophecies, of much respectability, have appeared, and may again appear, on the pages of the Millennial Harbinger, I wish my readers to understand that I do not endorse any of them. I think it due to my readers, that

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on all matters of much moment in the doctrine, institutions, or developments of Christianity, or of the New Testament, they should occasionally, not only without detriment, but with advantage, hear both sides, even diverse theories on such great questions. I wish them, however, to bear in mind, that we do not, in consequence of laying them before our readers, *endorse* or repudiate them. But this I do—I affix my initials only to what I approve. And I also occasionally commend what I think is deserving of the special attention of our patrons and readers. I wish, however, in the absence of these criteria, to be understood as non-committal. A. C.

PROPHECY—*No. V.*

As the testimony of Jesus is the spirit of all prophecy, so, in a subordinate sense, the future history of the twelve tribes is the spirit of all the predictions contained in the eleventh and twelfth chapters of the book of Daniel. "And now I am come," said the angel, "to make thee understand what shall befall thy people in the latter days." All that he says has, therefore, some reference to the fortunes of the seed of Abraham according to the flesh.

Both the Persian and Macedonian empires comprehended within their limits the land of Canaan. Many of the Jews were also scattered throughout other provinces; and hence they were more or less involved in all the revolutions and leading events of these monarchies. But when the latter was divided into four parts, the kingdoms of Thrace and Macedonia, were entirely separated from Palestine. They embraced the western portions of Alexander's dominions; and contained very few, if any, Jews within their limits. The angel, therefore, says nothing about the exploits of Lysimachus, Cassander, and their successors.

But for about two hundred and thirty-five years, the Israelites were almost constantly harassed by the intrigues and mutual jealousies of Syria and Egypt. Dependent sometimes on the former and sometimes on the latter, and always situated near the intervening boundary of these kingdoms, the Jews were compelled, by the force of circumstances, to sympathise and suffer in all their wars and revolutions. This is the reason why the angel describes these so minutely. He could not cheer the heart of the aged patriarch by any thing very pleasing and prosperous in the fortunes of his people during this eventful period. He has, therefore, most benevolently cast a veil

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over their misfortunes, by indirectly describing their condition and circumstances through the history of those nations with which he forsaw they would be politically and geographically associated.

We must, therefore, follow the angel through a long series of Egyptian and Syrian plots, intrigues, wars, and revolutions. If these are worthy of a place in the Bible, they are not unworthy of our attention. But beyond their intrinsic value, they are of great importance to the student of prophecy. They are a key to the interpretation of some very obscure passages; and besides, they serve to illustrate the scope of the writer, and to preserve the historical and chronological order of the events which he records. Nothing should, therefore, be wholly omitted, in an attempt to explain this prophetical series. But in speaking of the past, we shall aim at brevity. What relates to the present and the future, will require and receive a more full and copious illustration.

With these preliminaries, let us now return to the words of the prophet. "And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." Or as it may be rendered, in perfect harmony with the Hebrew idiom: "And the king of the south, even *one* of his (*Alexander's*) princes, shall be strong; and *another* shall be strong above him, and have dominion; his dominion shall be a great dominion."

It is important to observe here, that Judea is the locus or standard of reference in this and all the subsequent geographical allusions. This is quite evident from the design of the prophecy; and will, in the sequel, be fully sustained by historical evidence. The king of the north and the king of the south, as these phrases are used in this chapter, refer, therefore, to those kings that reigned over the territory north and south of Judea, without any allusions to the divisions of the Greek empire, or to the place in which Daniel received this last communication from the angel.

The king of the south, therefore, at this epoch in history, was Ptolemy Soter, king of Egypt. He was one of Alexander's princes, and was strong in wealth, men, and territory. In the division of the empire he received, as his portion, Egypt, Libya, Arabia, Coele-Syria, and Palestine. To these he afterwards annexed Cyprus, Phenicia, part of Lesser Asia, several cities in Greece, and some of the Ægean islands. He also established a college of learned men in Alexandria, founded the famous Alexandrian Library; and did much to promote the prosperity, power, and influence of Egypt.

But another of Alexander's princes was stronger than Ptolemy. This was Seleucus Nicator, who, at this time, was king of the north.

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After the battle of Ipsus, he reigned over most of the provinces of Asia Minor, all Syria Proper, Armenia, Mesopotamia, Assyria, Chaldea, Babylonia, Susiana, Media, Persia, Carmania, Aria, Parthia, Gedrosia, Arachosia, Drangiana, Bactriana, Sogdiana, and a portion of India. And having defeated and slain Lysimachus, (281 B. C.,) he then added to his former possessions the kingdoms of both Thrace and Macedonia. His dominion was, therefore, a great dominion.

"And in the end of years, they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make [or *ratify*] an agreement; but she shall not obtain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he whom she brought forth, and he that strengthened her in these times."

Ptolemy Soter bequeathed the crown of Egypt to his son, Ptolemy Philadelphus. And Seleucus Nicator having been basely murdered by Ptolemy Ceraunus, was succeeded by his son, Antiochus Soter. He reigned nineteen years, and left the throne to his son, Antiochus Theos. In the fifth year of his reign, (256 B. C.,) this vain monarch was induced by his sister, Apame, late wife of Magas, king of Cyrene, to declare war against Ptolemy Philadelphus; and for more than six years, it was carried on by both parties with great violence. But a revolt of nearly all the provinces east of the Tigris, made it necessary for Antiochus to conclude a treaty of peace with Ptolemy, and direct all his forces to the suppression of this rebellion. After much court intrigue and political management, it was agreed that Antiochus should put away his wife, Laodice, and her two sons; that he should marry Berenice, the daughter of Ptolemy; and that he should entail upon her male offspring the crown of Syria.

These conditions were ratified and faithfully observed during the reign of Ptolemy. Laodice was divorced, and the marriage of Berenice celebrated with great pomp and solemnity. But as soon as Antiochus heard of the death of his father-in-law, Ptolemy Philadelphus, he put away Berenice, and recalled Laodice. This was the beginning of an awful tragedy. Laodice knowing the fickle temper of her husband, and being apprehensive that she and her children might be again supplanted, resolved to improve the present opportunity, and to secure the crown for her own son. She, therefore, caused Antiochus to be poisoned. And when she saw him expiring, she placed in his bed, to personate him, a person named Artemon, who very much resembled the king, both in his features and the tone of his voice. Artemon performed his part admirably; he recommended his dear Laodice and her children to the care, respect, and sympathies of the people; and gave orders that his eldest son by Laodice, Seleucus

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Callinicus, should be his successor. His death was then publicly announced, and Seleucus peaceably ascended the throne, which he enjoyed for the space of twenty years.

Laodice, not thinking herself safe while Berenice and her son were living, concerted measures with Seleucus to destroy them also. Hearing of this, Berenice fled with her infant son to Daphne, a town about five miles south of Antioch, where she shut herself up in an asylum built by Seleucus Nicator. But being at last betrayed by the guards, first her son, and then herself, with all her Egyptian attendants, were murdered in the basest and most inhuman manner. Such was the end of Berenice, and of her husband, and of her son, and of those that accompanied her from her native land; and such was the exact fulfilment of this remarkable prediction.

"But out of a branch of her roots, shall one stand up in his estate, who shall come with an army and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return unto his own land."

While Berenice was besieged in Daphne, a report of her misfortune reached Egypt; whereupon her brother, Ptolemy Evergetes, immediately collected a formidable army, and hastened to her rescue. Other troops were sent from some of the cities of Asia Minor for the same purpose. But they all came too late. Berenice was murdered before either army reached the place of her confinement. Ptolemy, however, determined to avenge her death. He united his forces with those of Lesser Asia; put Laodice to death; and made himself master of Syria and Cilicia. Thus he entered into the very fortress of the king of the north. After this, he crossed the Euphrates, and conquered all the provinces as far as the Tigris; and if the progress of his arms had not been arrested by a sedition, which required his attention in Egypt, he might have subdued the whole Syrian empire. But he left the conquered provinces under the care of two of his generals, and hastened back to Alexandria, carrying back with him forty thousand talents of silver, with a prodigious quantity of gold and silver vessels, and two thousand five hundred statues; part of which were the Egyptian idols that Cambyses had carried from Egypt into Persia.

On his way to Egypt, he passed through Jerusalem, where he offered many sacrifices to the God of Israel; to whom he seems to have ascribed his great victories, rather than to his own acknowledged idols. It is difficult to account for this extraordinary conduct on any

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other supposition than that, like Alexander, he had read this remarkable prophecy, which so perfectly harmonizes with the leading events of his life, that no one can misunderstand the application. Even the four years that he outlived Seleucus, is made a subject of prophecy.

"But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, (i. e., *into Judea*,) and overflow, and pass through: then shall he return and be stirred up even to his fortress." This and the following verses, as far as the twentieth, relate chiefly to the actions of Antiochus the Great. Seleucus Callinicus died a prisoner in Parthia. He left two sons, Seleucus and Antiochus. The former succeeded his father, and assumed the title of Ceraunus, or the Thunderer; though he was very weak, both in mind and body. But weak men most need titles to support their dignity. His reign was short and inglorious. At the head of a great army, he indeed attempted to regain the provinces lost by his father; but was soon after poisoned by two of his soldiers, leaving the throne to his brother, Antiochus. The remark of the angel, at this point, is very significant, and well illustrates the remarkable precision of the whole prophecy. Both the sons of Seleucus were stirred up, but only one of them was successful. Antiochus having suppressed a rebellion in the east, turned his forces against Ptolemy Philopater, a most vain, luxurious, and profligate debauchee, who was then king of Egypt. He first took Celeucia, and then recovered all Syria, making himself master of some places by treaty, and of others by force of arms.

During the next campaign, he defeated Nicolas, the Egyptian general, on the straits of Mount Lebanon; conquered all Galilee and Persia, and threatened to invade Egypt, and attack Ptolemy in his own fortress. But this, at length, roused from his lethargy this profligate king of the south. "And the king of the south shall be moved with choler, and shall come forth (*towards Judea*) and fight with him, even with the king of the north; and he (*Antiochus*) shall set forth a great multitude, but the multitude shall be given into his (*Ptolemy's*) hand."

Early in the spring (217 B. C.) Ptolemy collected an army of seventy thousand foot, five thousand horse, and seventy-three elephants, and marched to Raphia, a town on the Mediterranean sea, near the borders of Judea. Here he met Antiochus with an army, which Rollin and some others estimate at seventy-two thousand foot, twelve thousand horse, and one hundred and two elephants. The result of the battle there fought, was the defeat of Antiochus with the loss of ten thousand men killed, and four thousand taken prisoner. Antio-

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chus fled to Gaza, and thence to Antioch; after which, all Palestine and Coele-Syria again voluntarily submitted to the conqueror.

But Ptolemy knew better how to gain a victory than to profit by it. "And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands." Had Ptolemy taken advantage of his late success; of the rebellion that was then going on in Asia Minor; and of the disaffected state of many of the other Syrian provinces, it is generally conceded that he might have deprived Antochus of his whole empire. But his heart was lifted up by his success. And his love of ease, and desire to indulge in the most degrading sensualities, moved him to agree, first to a truce for one year, and then to the terms of peace which his enemy proposed.

After the retreat of Antiochus, Ptolemy visited several cities of Coele-Syria and Palestine. At Jerusalem, he offered many sacrifices, and expressed a desire and intention to go into the most holy place. This produced great excitement and alarm throughout Jerusalem. The high priest informed him of the sacredness of the place, and of the law of God which forbade his entrance. The priests and Levites collected together to oppose his rash design; and the people besought him to abandon it. But all this only inflamed his excited curiosity. He forced his way as far as the sacred court. But, if we may credit the author of the third book of Maccabees, just as he was preparing to enter the temple, God struck him with such a terror and confusion of mind that he was carried out of the place half dead. After this, he left the city greatly exasperated against the whole Jewish nation, on account of what had befallen him, and threatening them with his displeasure and vengeance.

When he returned to Alexandria, he began a cruel persecution against the Jews of that city; in which, according to Jerome, sixty thousand of them suffered martyrdom. Thus did he cast down many ten thousands.

But neither did his late treaty with Antiochus, nor his persecution of the Jews, strengthen him. "For the king of the north shall return and shall set forth a multitude greater than the former, and shall certainly come, (*into Judea*,) after certain years, with a great army and with much riches." For about forteen years after the battle of Raphia, there was peace between Syria and Egypt. In the meantime, Antiochus having taken and beheaded Achæus, the leader of the rebellion in Lesser Asia, and having reduced to subjection Media, Parthia, and some other eastern provinces, had returned to Antioch with great riches and an immense army. As soon as he heard of the death of Ptolemy Philopater, and the accession of his son, Ptolemy Epiphanes,

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who was then only five years of age, he forgot, or rather disregarded the obligations of the existing treaty, and determined to extend his dominions by the conquest of Egypt.

In this ambitious design, Antiochus was not alone. "And in those times, there shall many stand up against the king of the south: also the robbers (*revolters*) of thy people shall exalt themselves to establish the vision; but they shall fall." Antiochus, and Philip king of Macedon, entered into a league, in which it was stipulated, that the latter should have Caria, Libya, Cyrene, and Egypt; and the former, all the rest of Ptolemy's dominions. At the same time, a very seditious spirit prevailed in all the provinces of the king of the south, on account of the mal-administratian of Agathocles, his prime minister. Many of the Jews also revolted from Ptolemy. It was, no doubt, the general expectation, that the confederated Syrians and Macedonians would soon take possession of the whole empire; and therefore, all Coele-Syria and Palestine submitted to Antiochus with very little opposition. But the decrees of the Roman senate soon gave a new aspect to the war. The Egyptians being greatly distressed on account of the league made against their infant king, sent an embassy to the Romans, soliciting their protection, and offering them the guardianship of the king and the regency of the kingdom during his minority. This the Romans very willingly accepted, and sent three ambassadors to Philip and Antiochus, requiring them to desist from any farther interference in the affairs of Egypt. Soon after, while Antiochus was engaged in a war with Attalus, king of Pergamos, the Egyptian ministiy sent Scopas, with a great army, into Palestine and Coele-Syria, for the recovery of these provinces. He soon conquered all Judea; put a garrison into the castle at Jerusalem; and returned to Alexandria covered with glory and the spoils of victory. During this campaign, many of the revolting Jews were put to death. Josephus says, the Jews submitted to Scopas by force, but to Antiochus they submitted willingly.

"So the king of the north shall come (*into Judea again*) and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand (*stand firm, or establish his dominion*) in the glorious land (*Judea*) which by his hand shall be consumed."

On the remonstrance of the Raman senate, Antiochus withdrew his forces from Pergamus, and again led them into Coele-Syria and Palestine. Scopas was sent against him, with a choice army. They met at Paneas, near the source of the river Jordan, where the Egyp-

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tians were defeated with great slaughter. Scopas fled, with ten thousand men, to Sidon; but he was so closely and so strongly besieged by Antiochus, that although the government of Alexandria sent for his relief three of their best generals and their most reliable troops, (chosen people,) he was forced to surrender, on the condition of life only. He and his troops were then stripped and sent back to Egypt, to be provided with new clothes and arms for future service.

Antiochus then took all the most fenced cities and strong holds of Coele-Syria and Palestine. From this time, the king of the north reigned over Judea, the glorious land; by whose hand it was also consumed; till driven to desperation by the oppression and inhumanity of Antiochus Epiphanes, the Jews threw off the Syrian yoke, and maintained a nominal independence till subjugated by the Romans, (63 B. C.)

"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do. And he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him."

Having conquered Coele-Syria and Palestine, Antiochus was ready to enter Egypt with the strength of his whole kingdom; composed now, as we have seen, of upright Jews as well as idolatrous gentiles. But the aspect of affairs in Greece and Asia Minor, seems to have suddenly changed his designs. And therefore, what he was not prepared to do by force, he attempted to accomplish by strategem and diplomacy. With a fraudulent design, as Jerome informs us, he sent an ambassador to Alexandria with proposals of marriage between Ptolemy and his own beautiful daughter, Cleopatra. The conditions were accepted, and the marriage afterwards consummated. But the promised dowry, and all the other attempts of Antiochus to corrupt his daughter, could not alienate her from the interest of her husband. Faithful to his cause, she even accompanied an embassy sent to congratulate the Romans, after they had defeated her father at Thermopylæ; and to exhort them not only to drive him out of Greece, but to carry the war into Asia.

"After this, he shall turn his face into the isles, and shall take many; but a prince for his own behalf, shall cause the reproach offered by him to cease; without his own reproach, he shall cause it to turn upon him."

When Antiochus thought he had secured the favor of Ptolemy, by the proposed marriage, he turned his force into the isles of the sea. With a fleet of one hundred large ships of war, and two hundred smaller vessels, he subdued some of the most important maratime places on the coasts of Asia Minor, Thrace, and Greece; and took Samos

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Eubœa, and many other islands in the Ægean and Mediterranean seas. But the Romans soon turned the tide of his fortune. Acilius routed his army at Thermopylæ; Livius and Æmilius defeated his fleet in two successive engagements, and finally Lucias Cornelius Scipio gained a decisive victory over him in Asia Minor, near the city Magnesia, at the foot of Mount Siphylus. Antiochus lost fifty thousand foot and four thousand horse slain upon the field of battle; one thousand four hundred more were taken prisoners; and he himself escaped with difficulty to Sardis.

"Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found."

From Sardis, Antiochus went to Celænæ, in Phrygia, to join his son, Seleucus; and thence made all possible haste to "the fort of his own land." As soon as he arrived at Antioch, he sent his nephew, Antipater, and Zeuxis, the former governor of Lydia and Phrygia, to desire peace of the Romans. A treaty was made at Sardis, and afterwards ratified by the senate, in which it was agreed, that Antiochus should deliver up Hannibal, the Carthagenian, and Thoas, the Etolian, who were the chief instigators of the war; that he should defray all its expenses, which were estimated at fifteen thousand Euboic talents; that he should quit all Asia Minor west of mount Taurus; and that he should give twenty hostages for the performance of the stipulated conditions of the treaty.

Soon after this, five hundred talents were paid to the consul at Ephesus; two thousand five hundred more were to be paid as soon as the senate would ratify the treaty, and the rest in twelve annual instalments. Antiochus was greatly perplexed to make these payments. He made a tour through the eastern provinces to collect the tribute which they owed him. When he arrived at Elymais, he was informed that there was a great treasure in the temple of Jupiter Belus. This was too strong a temptation for a prince pressed for money and destitute of moral principle. He, therefore, *stumbled and fell.* Under a false pretence, he entered the temple in the darkness of night and carried away all the wealth that had been treasured up there for many years. But when the people heard of it, they were so exasperated, that they immediately slew him and all his followers.

In these illustrations, we have not often thought it necessary to cite authorities. All the important events to which we have referred, may be found in Prideaux's Connection, Rollin's Ancient History, and many other standard works, known and received as authentic throughout the whole civilized world. Their credibility is, therefore, no longer a matter of inquiry. And if any doubt their applicability to these prophecies, it must be because the god of this world has blinded their minds, lest the light of the glorious gospel of the grace of God should shine into them. R. M.

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NATURE OF THE CHRISTIAN DOCTRINE—*No. I.*

In our last number, we endeavored to direct attention to a very common and a very unfortunate error of the religious world, which consists in supposing doctrine to be the object of the Christian faith, when, in reality, Christ is that object; thus making the Christian faith *doctrinal*, when, in fact, it is *personal*. We showed, from the express language of the Scriptures, that true Christian faith is simply *belief in Christ—a trusting in Christ*, and that it has nothing to do with the reception of doctrinal tenets, such as are propounded in Protestant creeds.

Regarding this error as of the utmost importance, since it is the basis of all Protestant partyism, and the chief cause of the inefficiency of the modern profession of Christianity, we would earnestly commend it to the careful consideration of the reader; and would beg leave here to present, in connection with what we have already said, some reflections on the nature of the *Christian doctrine*, in order to detain his attention a little longer on the general subject, and also to prevent certain misconceptions, to which our views are liable.

In speaking of "doctrine," above, we would be understood as having respect to what are usually termed "religious tenets." In a wide sense, doctrine signifies merely teaching, and in this sense facts themselves are matters of doctrine; that is to say, they are taught or communicated. But in the theological, and what has now, unfortunately, become the *popular* sense, both "doctrine" and "doctrines" indicate the tenets of a particular religious system, or some abstract and theoretical dogmas, addressed mainly or entirely to the intellectual part of our nature. They are certain "views" taken of what is, considered "religious truth," and this truth itself being speculative, the "views" taken of it are mere theories about religion; arranged inferences, or systems of religious ideas. We have, thus, doctrines or theories of the Divine nature, of the Divine government, of faith, of conversion, of justification, of future destiny, of church order, &c.

Now, it is very far from our present purpose to controvert any supposed religious truth, or to question the soundness of any "doctrine" based upon it. Neither would we be understood as doubting the propriety of holding "religious views," or of having these clearly defined and stated. Unquestionably, the propositions contained in what are termed the "evangelical doctrines," acknowledged by most of the Protestant denominations, however sometimes awkwardly expressed, and confused in scholastic jargon or sectarian cant, are, nevertheless, fairly deducible, as to their substantial import, from Scrip-

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ture premises, and some of them might be expressed in the very terms of Scripture. Our inquiry is not, whether, in the general or the particular, "religious doctrine" be true, but whether such doctrines or "tenets" do really constitute what may scripturally, and hence properly, be considered *the Christian doctrine*. That they do not form the object of the Christian faith, we have already shown, and we will now endeavor to prove that they are just as far from constituting THE CHRISTIAN DOCTRINE.

And just here, I would remark, that I feel it exceedingly difficult to render myself understood in relation to this particular question by those on whose attention it has a special claim. But the difficulty does not arise from the nature of the subject, or from the want of any facility of expression, but from the peculiar modes of thought to which those referred to have become habituated in respect to religion. So thoroughly has the Protestant mind been imbued with the notion that the saving efficacy of religion depends upon the accuracy of our views of it, and so completely is it preoccupied with doctrinal questions and controversies, that it seems almost incapable of entertaining simple views of Christianity, or of contemplating, with just perception, the character of this institution, as it was originally presented to the world by the ministry of the apostles. It seems to be taken for granted, that the errors introduced into Christianity in its early history, have occasioned such a doctrinal fermentation throughout the entire substance of Divine truth, that this has lost all its original sweetness and power to nourish the soul, and that it is now only fit to be distilled in the alembic of systematic theology, to obtain the intoxicating and maddening spirit of sectarism, or the nauseous acerbity of religious bigotry and intolerance. Oh! there are few who seem to have power to ignore the present and the past controversies about religion; to renounce the tyranny of mental habits; to rise above the influences of religious associations and training, and seek, with honest hearts and earnest sincerity, the original and uncorrupted fountain of Divine knowledge!

There is, again, another matter which renders the difficulty, just mentioned, still greater, viz: that as a necessary consequence of a departure from scriptural ideas, our religious vocabulary has become greatly changed from that of apostolic times, and it is scarcely possible to use the latter any longer so as to be understood. New terms have been introduced in countless numbers, and Scripture words and phrases have received senses and applications wholly novel and foreign to those which they possess in the Book of God; or these have been so curtailed or so expanded that the real value of the expression can no longer be determined. The sterling coin of truth, stamped with

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a Divine impress, has been mutilated by the file of the sectary, or debased by the alloy of the theorist, so that it is no longer current even with those, who, though they may still recognize a portion of the image and superscription which it bears, can never, by its reception, sanction such corruption of the currency of Heaven.

The question before us now, is one directly of this nature. It is an inquiry into the scriptural meaning and application of a scripture term; and, as we proceed with the investigation, and contrast the primitive with the modern uses of the words "doctrine" and "doctrines," our subject will itself present a clear illustration of that condition of our religious vocabulary to which we have just adverted.

It will not, we presume, be disputed that these words are now, as we have stated, in their religious use, almost always indicative of some settled opinions or dogmas propounded by some ecclesiastical authority. To speak of *a* religious doctrine, is to speak of some special tenet which is thus stated and embraced as a distinct proposition by a religious party. And as these "tenets" are very numerous, we have this word doctrine oftener in the *plural* than in the singular. We have the doctrines of Arminius, the doctrines of Calvin, the doctrines of Universalism, &c., &c.

In the Scriptures, however, in striking contrast with modern usage, the word doctrine, in the singular, though of frequent occurrence, is *never, in one single instance*, applied to a particular *tenet* or *dogma;* and, what is worthy of special notice, whenever it is used in the *plural*, when of course it does embrace particular opinions or usages, it is *always employed in a bad sense.* Hence we have before us, in the outset, the remarkable fact that, in Scripture, while no "doctrine," in the special modern sense of the word, is ever taught or recommended, all "doctrines," in the plural, are condemned, and Christians are warned against them. Thus, those are censured who "teach for doctrines the commandments of men;" who "give heed to seducing spirits and doctrines of devils," and who are "carried about with diverse and strange doctrines;" but, in no place, do we have mention made of "doctrines" which are to be received as true. We read in Theology of the "doctrines" of Luther, of Zwingle, of Calvin, but we never read, in the Scriptures, of the doctrines of Christ.

The word *dogma* also, we may here incidentally remark, which is now used interchangeably with "doctrine" or "tenet," and indicates an intellectual view or doctrinal notion, has, in Scripture, a totally different meaning, being applied there to an established law or enactment having respect to *conduct*, and not to belief. In some profane writers, and in a philosophical sense, it occasionally signifies an opinion, or mental decision, but, for the most part, it is used in refer-

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ence to a legal decision—a law of the civil authority; as a decree of the king or of the senate, and *always has respect to something to be performed.* In this sense, it is constantly used in the Scriptures, and has never any reference to men's opinions. Thus, Luke ii. 1, "There went out a decree (dogma) from Cesar, that all the world should be taxed." Acts xvi. 4, "They delivered to them the decrees (dogmas) to keep which were ordained of the apostles." Eph. ii. 15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances," (dogmas.) And, again, in Col. ii. 14, "Blotting out the hand-writing of ordinances (dogmas) which was against us, which was contrary to us." The word occurs but once more in the New Testament, Acts xvii. 7, "All do contrary to the decrees (dogmas) of Cesar." As tenets, indeed, in modern times, are matters *decreed* by some ecclesiastical authority, they are of course dogmas in the sense of conclusions, decisions, or enactments of a tribunal; but there is this important difference, that in Theology these decisions or enactments have respect to things to be *believed*, while, in the Scriptures they have, in every instance, reference to things that are to be *done.* Thus the proper and primitive application of the word to matters connected with *conduct*, has been wholly lost in its modern use, where it has exclusive reference to *mental* or *doctrinal* views. In the Scripture, it is used in its *ordinary*, but in Theology, in its *philosophic* sense. In the word of God, dogmas were rules of *behavior;* in modern usage, they are rules of *thought.*

It is a change very similar to this which has been made in the meaning and application of the word "doctrine." Such a thing as "doctrine," in the modern and theological sense of the word, seems never to have entered into the conception of the writers of the New Testament. Upon their use of the word doctrine, we would now make two remarks. The first is, that with them the word is commonly used *in its general sense of teaching or instructing.* The second is, that when applied to the things taught, its relation is to *rules of conduct* or the *principles and duties of practical life*, and *never* to tenets to be believed.

In proof of the correctness of these assertions, I must, of course, refer the reader to the numerous passages in which the word occurs. He will find that, in many of them, it has respect simply to the act or mode of teaching, and that one of the words employed in the original (*didaskalia*) is sometimes rendered by the English word *teaching*, as in Rom. xii, 7, "He that teacheth, [let him wait] on *teaching.*" In ch. xv. 4, it is translated objectively by "learning"—"things written for our *learning*," or, more accurately, our instruction. See, also, 1 Tim. v. 17, vi. 1–3. In many cases, *didaskalia* applies to the things

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taught. Thus we have "sound doctrine," 1 Tim. i. 10, and 2 Tim. iv. 3; "good doctrine," 1 Tim. iv. 6; "God's doctrine," 1 Tim. vi. 1, Titus ii. 10. The other original word for doctrine (*didakee*) is similarly applied both to the act of teaching and to the things taught. Thus, "The people were astonished at his doctrine," or mode of teaching, so different from that of the scribes. Math xxii. 33, Mark i. 27. Again, we have in Acts xiii. 12, "Astonished at the doctrine of the Lord"—i. e., his way of *teaching* by miracles; also, in 1 Cor. xiv. 6, "By prophesying or by doctrine;" i. e., *teaching*. As referring to the thing taught, we have, "The *doctrine* of Christ," 2 Jno. ix.; "this *doctrine*," 2 Jno. 10; "The doctrine of Balaam," Rev. ii. 14; "The doctrine of the Nicolaitanes," Rev. xi. 15, &c.

Of course, we cannot find the modern idea of doctrine in any of those passages where the above words denote the *act* or *mode* of teaching. If it is to be found at all, it will be in those places where these words are applied to the *things taught*. We have, then, only to ascertain what were the things taught, in order to determine the important question before us, viz: whether any thing denominated "doctrine," or "a doctrine," in the Holy Scriptures, answers to what is now considered "doctrine," or "a doctrine," in the religious world? We know perfectly well, that when we speak of the doctrine, or doctrines of Arminius, of Calvin, or of Luther, we refer to certain points of systematic theology; to intellectual views of revealed truth; to theoretic opinions respecting the Divine nature; the decrees of God; the plan of salvation, or some other religious theme. But, when mention is made in Scripture of "the doctrine of Christ," of "sound doctrine," "good doctrine," "the apostles' doctrine," &c., is the reference here to any set of tenets or theological dogmas, which are any where presented by Christ and his apostles as articles of faith? Most assuredly, we shall search the Scriptures in vain for such formulas of belief; such expositions of orthodox opinionism, or such theories of the Divine nature and purposes. We shall find there nothing that resembles them, either in character or object; nothing that corresponds to them in nature or effect. And since they are not to be found there, it follows that the Scripture phrase, "the doctrine of Christ," can have no reference to such "tenets."

This oft-recurring scriptural expression, "the doctrine of Christ," or the "doctrine of the Lord," refers, indeed, to something very different from abstract propositions. "The doctrine of Christ" is, really and simply, the teaching of Christ, and we have, then, only to turn to his discourses, to see how different in its scope, its nature and design, was his teaching from any thing now styled "doctrine." Consider the "Sermon on the Mount," in which we are told, "he

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taught" his disciples, and which, nevertheless, does not contain one of the "tenets" of modern theology.* Listen to his voice as "he taught the people," and among those all-important lessons which all were urged to hear who had "ears to hear," say what modern formula of "essential doctrines" he presented! Search those incomparable parables, through which he loved to communicate Divine wisdom, and state in which of them we shall find a modern religious dogma expressed or illustrated! And yet it was to those very teachings our Lord himself referred the high priest, when he, after the style of modern orthodoxy, "asked him of his disciples and of his *doctrine*." He presented, in reply, no "syllabus of cardinal doctrines" or "body of divinity," but directed him to inquire of those who had heard his teachings. The only confession which he really made, was that "good confession" witnessed before the Jewish Sanhedrim and Pontius Pilate, viz: That he was "the Messiah, the Son of God"—the confession for which he died; the acknowledgment for which the early martyrs suffered; the rock on which he himself had declared that he would build his church. And yet, mark it well, this was the very confession which he himself, during his ministry, for special reasons, in all his discourses had studiously withheld from the people, and strictly forbade his disciples to make known! Most assuredly, if he reserved it to himself to declare this fundamental fact of Christianity at that last eventful hour, when, in harmony with the Mosaic law, which required the sinner to lay his hand upon the head of the offering, both Jews and Gentiles, by their legal representatives, were assembled to lay their hands upon the victim Lamb of God, and he was about to be slain for the sin of the world, we shall vainly expect

* This Sermon on the Mount is his first and principal recorded discourse, and we perceive that he did not, like modern theologians, commence his religious teachings by laying down definitions and prescribing articles of faith. He does not begin by saying that God is a being "without body or parts," neither does he deliver propositions concerning "original sin," or "free-will," or set himself to regulate "Rites, Ceremonies and Sacraments." On the contrary, he begins by pronouncing a blessing upon the "poor in spirit;" upon the "mourner," and upon the "meek;" upon those who "hunger and thirst for righteousness;" upon the "merciful;" the "pure in heart;" the "peace-makers," and the "persecuted." He instructs his disciples to "let their light so shine before men that they may see their *good works* and glorify their Father in heaven." He teaches them to *act* like children of God, in loving their enemies, doing good to those that hated them, and in praying for their persecutors. He delivers throughout rules of life and conduct;—heart-teachings; heart-exhortations; soul-saving principles of action, and closes with the expressive words, "Whosoever heareth these sayings of mine and *doeth* them, I will liken him unto a wise man which built his house upon a rock;" "And every one that heareth these sayings of mine and *doeth* them not, shall be likened unto a foolish man who built his house upon the sand." Christ's "sayings," then, had respect to things that were to be *done*, and not to matters of opinion and questions in theology.

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to find, amongst his previous teachings, those remote and far-fetched speculations which modern theology has evolved and dignified with the title of "doctrines of Christianity."

Alas! it is a sad mistake to suppose that Christianity is a theory, or that it consists essentially in accuracy of intellectual conceptions. Christianity is not a theory. It is a life—an *inner* and an *outer* life. Christ came to implant this inner life in the soul, that the outer life might be fruitful in good works. Hence, his teachings are not theological disquisitions. They address themselves to the *conscience* and to the *heart*. They reveal, indeed, sublime truths, but these are as *simple* as they are sublime, and as *practical* as they are simple. He labored to make the tree good, that the fruit might be good. He sought to correct errors of the heart and conduct, and to furnish *rules of life*, rather than directly to expose mistakes of reason, or deliver rules of thought. This is the *doctrine* that is truly divine—the wisdom which descended from heaven, and which alone can take any one to heaven. "My doctrine is not mine," said Jesus, "but His that sent me. If any man will DO his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." It is the plan of Divine wisdom to correct the errors of reason by regulating the affections. It is the method of human folly to attempt to remedy the errors of the heart, by prescribing religious opinions which address the intellect. Oh! to set the heart right first, saves the head a world of useless trouble, for it is truly through the heart alone that any one can comprehend the "doctrine of God." As well might one attempt to hear sounds by the eye, as to understand Christianity by mere intellectual ability. It was by the seeming wisdom of the head that the world "knew not God." It is by the same wisdom that they know not Christ. But it is by "the foolishness of preaching"—by the simplicity of the gospel, which addresses itself to the heart, that He is pleased to save "them that believe."

It may be asked here, If the ministry of Christ does not furnish us with doctrinal "tenets," what of the apostolic ministry? Have we not "the apostles' doctrine"? And is it not here that we shall find that "sound doctrine" and that "form of sound words" for which theologians have been so long contending? To this inquiry, then, let us address ourselves; but, lest the reader should be wearied, we will, at this convenient point in our subject, make a momentary pause.

R. R.

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NATURE OF THE CHRISTIAN DOCTRINE.—*No. II.*

Having sought in vain for "religious tenets" among the teachings of Christ, we come now to the inquiry, whether they may not be found to constitute "the apostles' doctrine," in which, we are told, the primitive disciples "steadfastly continued." As the apostles were empowered by our Lord to preach the gospel and to teach the nations, is it not likely that he left it to them to develop and state, in proper form, the "essential doctrines" of Christianity?

Quoting these expressions, "religious tenets" and "essential doctrines," from the lips of popular theology, and using them in their common acceptation as signifying certain speculative views of revealed truth; abstract propositions, and metaphysical definitions, propounded by human authority, and fondly regarded by many, if not by all, as having in themselves, by reason of their own intrinsic truthfulness and importance, a saving efficacy, apart from any connection with the life or practical obedience of the recipient, we must unhesitatingly answer the above questions in the negative. And yet, at the same time, we affirm that the apostles delivered "doctrine," and that there is something which may be emphatically styled "the apostles doctrine."

But this "apostles doctrine" could, from the very nature of the case, be no other than the doctrine of Him by whom they were commissioned and *inspired* to teach. As the Father sent Jesus, his apostle, so Christ sent the twelve, his apostles into the world. As the doctrine of Jesus was not his, but the Father's, so the doctrine of the apostles was not theirs, but Christ's. Christ was ever in them; ever working with them; developing more fully than it was possible to do, anterior to his suffering, the doctrine of the cross, and exemplifying in them the character of the religion which they taught. It is, indeed, in their ministry, that we shall find the nature of the Christian doctrine most abundantly exhibited.

In the commission itself, which our Lord gave to his disciples, and under which they acted, we have the clearest possible proof of the important point for which we are contending. This commission, as fully detailed,* resolves itself into two parts. The first has respect to converting; the second, to teaching the converted. Conversion or discipleship was to be effected by preaching the gospel. Christian

* "Go ye, therefore, and teach (matheteusate, i. e., literally *disciple*) all nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit, teaching (didaskontes) them to observe all things whatsoever I have commanded you."

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progress and perfection were to be attained by teaching. In the first, Christ was *preached;* in the second, Christ was *taught.* Hence we are told that the apostles, "daily in the temple and in every house, ceased not to teach and preach Jesus Christ." They did not attempt to convert men by *teaching;* neither did they labor to perfect the disciples by *preaching.** Preaching was for *sinners;* teaching for *saints,* and the distinction thus made in the very commission itself, is sufficient to show that nothing like modern indoctrination, in order to faith, was ever contemplated in primitive Christianity.

And this is further evident when we inquire more particularly into the nature of the teaching thus enjoined upon the apostles. They were to teach the converts "to observe all things" whatsoever Christ had "commanded" them. Their teaching, then, had respect to precepts to be *obeyed,* and not to "tenets" to be believed. Their doctrine was to comprise the "things" which Christ had "commanded" them to "*observe,*" and not specific points of theology, which he had induced them *mentally to accept.* In a word, their doctrine was to be that of Christ himself, not *theoretical,* but *practical;* not the impartation of orthodox intellectual "*views,*" but the inculcation of *a divine and spiritual morality.*

And when, finally, we now turn to the ample record which we have of the manner in which they executed their trust, we shall have, fully exhibited, the nature of the Christian doctrine. They, every where, taught the disciples to have respect to the "wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is *according to godliness.*"† They taught the "man of God" to "flee evil things," and to "pursue righteousness, piety, fidelity, love, patience, meekness." No where do they deliver any system of "religious tenets." The doctrine of Christ, the "teaching" of that Divine grace or gospel which had brought salvation, was, with them, "to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world."‡ So far, indeed, is the word "doctrine" from embracing its modern theological sense, in apostolic use, that even when specifically applied to some particular kind of teaching, it has respect, not to articles of belief, but to matters of practical conduct. "He that *transgresseth,*" is, with John, the one that "abideth not in the doctrine of Christ"—the one who was not to be entertained in Christian or even social fellowship; the one to

* This is what is now actually done under the present forms of religion. Men must be indoctrinated into a particular set of tenets, before they can be received as *converts;* and afterwards, they are expected to sit, *during the whole of their lives,* under what is called "the preaching of the gospel."

† 1 Tim. vi. 3. ‡ Tit. xi. 12.

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whom no Christian might "bid God speed," since, in so doing, he would render himself "partaker of his evil *deeds*."* Idolatrous and unholy practices, constituted, with the Lord, the doctrine of Balaam; and the doctrine of the Nicolaitanes, (a community of wives,) was an error, not of *faith*, but of *practical* morality.†

It is, then, evident that what is properly and scripturally termed the Christian doctrine, is a teaching of a practical nature—a teaching of *Christian duty*—a doctrine "according to godliness." This was the "good doctrine," the "sound doctrine" of the apostles—the "form of doctrine" which was to be "*obeyed* from the *heart*,"‡ and which, therefore, consisted not of "tenets," but of *commands*. *The expression, "the doctrine of Christ," in the Scriptures, is never used in respect to "tenets" to be believed. In modern theology, the expression is never used of any thing but tenets.* Every pulpit resounds with defences of the doctrines of each particular party; with expositions of the "sound doctrine" of its standard; with denunciations of every opposing "tenet;" and all this is regarded as the "defence of the gospel," as the "preaching of Christ," as the exhibition of "the doctrine of the Lord"! The question asked in regard to any passage of Scripture is not, What *duty* does it teach? or, What *practical truth* does it reveal? but, What *doctrine* does it contain? The inquiry is not, What is the *fact?* but in conformity with what *doctrine* is the fact to be interpreted? It is to *speculative reason* that all religion must at once be transferred to be resolved into "doctrines," notions, and metaphysical abstractions, which are to be dispensed to the people as the essence of divine truth, the boast of orthodoxy and the hope of salvation! Alas! into how sad an apostacy has the religious world fallen, when mere theories are substituted for the real and practical religion of Jesus! And when men, who exhibit in their behavior the *life* of Christians, and are even acknowledged to be *Christians* by a religious party, will, nevertheless, be debarred from Christian fellowship by that party, because, forsooth, their "doctrines" are Arminian rather than Calvinian, or because they prefer the teachings of Christ to the dreams of theology!

But Christianity is essentially a practical matter, and addresses itself, not to man's speculative, but to his practical reason, allied, as this is ever, with the will, the conscience, and the affections. It aims first to purify the *heart* by FAITH, a work in which reason can have no part, however it may be concerned in the preliminary examination and apprehension of the facts and evidences of the gospel. In purifying the heart, and in bringing under control the passions, faith accom-

* 2 Jno. ix. 10. † Rev. ii. 14, 15. ‡ Rom. vi. 17.

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plishes what reason never could effect; and in presenting to the mind, for its contemplation, the glorious visions of revelation, faith enlarges and expands reason; reduces the chaos of the soul to order, and commands both light to adorn and guide, and life to quicken our whole spiritual and moral nature, which thus truly becomes "created anew in righteousness and true holiness," and poor fallen humanity, no longer involved in the darkness of natural reason, and its empty, shadowy speculations, is "created in Christ Jesus unto good works, which God had before ordained that we should walk in them."

Now, a system which teaches men to look at Scripture truths and facts *through* theological "tenets;" which makes the very *essence* of religion to consist in the deductions of abstract reason, and necessarily divorces it from the real and the actual, perverts the truth; frustrates the great purpose of religion, and can, in no sense, be regarded as Christianity. It is not even a religion; and differs not in *nature* from ancient systems of philosophy, except in embracing the facts of revelation amongst its materials. And that individuals become converted and religious under such a system, is not to be attributed to the system itself, but to the grace of God, through the revealed truths and facts incidentally embraced in it. *True* converts, indeed, are usually made outside of the system altogether, and afterwards unite themselves with some particular party, merely to have access to the external worship and ordinances of religion, which each party maintains according to its own "views." Hence, there are found in each "denomination" many of the people of God, who, though *in* a sect, are not *of* it; true believers, who trust in Christ and not in fallible creeds, and who have an earnest desire to see all party distinctions obliterated, and a perfect union established amongst the people of God. Unfortunately, however, in adopting, as they are compelled to do, the orthodoxy of one party, they have rendered themselves heterodox and suspected in the eyes of every other; the doctrinal tenets and ecclesiastical polity of the denomination become insurmountable barriers; their love of peace restrains their struggle for independence; they become accustomed to their cage, and, perhaps, at length content with their imprisonment.

All these difficulties arise from the two great errors against which we are contending, viz: 1st. Supposing the Christian faith to be *doctrinal*, and to consist in tenets, when, on the contrary, it is *personal*, and has respect to Christ himself; and 2ndly. Imagining that the Christian doctrine was mainly designed to make men *think* right, when its great and obvious purpose is to make them *do* right. These two errors have rendered both the *faith* and the *practice* of religion doctrinal, and the "*works*" carried on by each particular party are,

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consequently, as sectarian as their belief. They are not "works of faith and labors of love;" but efforts to maintain theories, and to subserve denominational interests; struggles for power and pre-eminence; conflicts of opinionism, bigotry and pride. But such are not the purposes of Christianity. Its truths and facts are not designed for theoretical, but for practical use. All its principles and teachings are intended to act upon the heart and life of the Christian, in order that he may become a "doer of the word," and be "fruitful in good works." There is not, among them, one abstract proposition; one unapplied truth; one unnecessary fact. If we are told that Christ is the "bread of life," it is that we may partake of that bread; if we are informed that "God is spirit," it is not that we may speculate upon the Divine nature, but that we may "worship Him in spirit and in truth;" if an apostle reasons from the fact that Christ died for all, it is to reach the practical conclusion that "they which live should not henceforth live unto themselves, but unto Him that died for them and rose again." Every thing here is direct; real; a matter of actual business; an affair of life. Whether it be for instruction, or reproof, or correction, or training* in righteousness; whether it be revelation, exhortation, or prophetic warning, all is designed "to make the man of God perfect, thoroughly furnished unto *every good work*."

But our modern "tenets," or religious propositions, called "doctrines," have respect only to correct thinking. To be "orthodox," a man must *think* so and so, in regard to the "nature of God;" in respect to "original sin;" "effectual calling;" "particular" or "conditional election and reprobation;" "particular" or "universal redemption;" "effectual grace;" "perseverance of the saints," &c., &c. Men compass sea and land to make a proselyte to opinions and speculations touching matters beyond the ken of the highest powers of reason, and which, when received, can have no practical influence except to delude them with the idea that they have embraced Christianity, and to make them hate each other for opinion's sake. Theologians may call these opinions "doctrines" if they will, and they may be true or false, it matters not. Certain it is, that they do not constitute "the doctrine of Christ," inasmuch as they are designed—must I again repeat it?—to teach men how they ought to "think," while the Christian doctrine teaches men how they "ought to walk and to please God."

An objector may here inquire, Can men do right without first thinking right? Can they act at all, voluntarily, without thinking? Alas!

* The word here rendered "instruction," (παιδειαν,) is *training*.

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there is a sort of thinking, if it deserve the name, in which men only "think they're thinking," and which has no reference to any thing but thinking. Again, there is a thinking, if even here we may so term it, that is the inspiration of the heart, rather than the tardy judgment of the intellect; a faith that prays to be freed from unbelief; a love that anticipates the conclusions of argument; an obedience which waits not for the deductions of reason. "Faith worketh by love." "If you love me," said Jesus, "keep my commandments." It is not our private reasonings, but a personal faith and love, with a simple knowledge of the Christian precepts, that must guide our conduct. It is a sad error to suppose that Christians are dependent on dialectics for their guidance. When God reveals, it is unnecessary for man to reason. An obedience, based on our our own reasonings, would not be an "obedience of faith." It is God that works in the Christian, both to will and to do His own good pleasure. It is the Holy Spirit in the heart, which gives the disposition to do—it is the same Spirit in the word that teaches what to do, and this is the doctrine of Christ. We have only to apprehend or receive this teaching, and thus learn how we ought to act in every condition of life. The communication of a knowledge of our privileges; our hopes; our duties; of the principles which are to govern our conduct, and the motives which are calculated to induce obedience, is a very different matter from the elaboration of "tenets" to regulate our opinions, and give form to our speculations. The discussion of the untaught questions involved in what are termed "articles of belief;" the pertinacious dogmatism which must positively determine matters too deep for human capacities, and the intolerant bigotry which demands unqualified assent to such decisions, are but evidences of a taint of that "original sin," which consisted in seeking forbidden knowledge, instead of performing commanded duty. "The time will come," says Paul, who was a *prophet*, it seems, as well as an apostle, "when men will not endure sound doctrine, but, after their own lusts, shall they heap up to themselves teachers, having itching ears, and they shall turn away their ears from the truth and be turned unto fables."

Such, alas, is precisely the condition of affairs in the religious world! The true doctrine of Christ, which teaches men to *do* whatsoever he has commanded, is replaced by systems of speculative theology; practical injunctions have been rejected for theoretical opinions, and Christianity itself has been supplanted by polemics. There is no more the humility of disciples, but the pride of teachers; no longer the obedience of faith, but the conceit of knowledge; no longer the peaceful unity of Christian love, but the belligerent diversity of sectarian hatred. The dew of the Divine teaching, designed to main-

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tain the verdure of Christian character, has been dried up by the heats of controversy, and those heavenly influences which were intended to vitalize and perfect the good fruits of holiness, have given place to a species of metaphysical chemistry which has changed these fruits into bitterness and decay. Oh! if professed Christians would contend as earnestly for the true doctrine of Christ, which has respect to conduct, as they have contended for mere opinions—if they would "provoke each other to love and to good works," with the same success as they have excited each other to controversy and strife—if they would be as zealous "for good works" and purity of behavior, as they have been for purity of doctrine in their mistaken view of it, how different would soon be the condition of the world!

How charming, then, is the simplicity of Christianity! The Christian faith is a personal trust in Christ as the Messiah, the Son of God—an entire reliance upon Him for wisdom, righteousness, sanctification and redemption. The Christian doctrine is a teaching to do whatever He has commanded—a practical instructing in the privileges, duties, and obligations of the Christian profession. This is all. Here only have we a religion fit to be preached "to every creature," because here only have we one adapted to the *capacity* of "every creature," as well as to the actual condition of fallen humanity—a religion able to renovate the lowest as well as the highest of our race, and to prepare all to meet that august tribunal, before which men will be judged, not, after the fashion of orthodoxy, for their opinions or their reasonings, but according to the gospel and doctrine of Christ, for the secret motives of the "*heart*," and "for the *deeds* done in the body."

R. R.

NOTES ON A TOUR TO EASTERN VIRGINIA.

No. III.

On the 7th of December, rising before the morning star had lost its radiance in the risen day, we hasted to get on board the steamer Mataponi, destined to carry its passengers down the York river to the old and venerable Yorktown. We were accompanied to the river by Bro. Henley, with whom we had sojourned, and by Prof. Hooke, and other friends. Accompanied by my grand-daughter, Caroline Henley, we arrived at Yorktown about 12 o'clock.

On our landing, we were met by Bro. Dr. Frederick Powers, with carriages, to carry us to our appointment at the Grafton church, some six miles from the river. We safely arrived there between one and

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two o'clock, a distance of some 70 miles from Bro. Henley's, whence we had taken our departure.

As we passed from Yorktown to the Grafton meeting-house, we could not but gaze, with intense interest, on the old battle-field, on which the destiny of our country, and its present and prospective millions seemed to be suspended. Two or three decaying Lombardy poplars yet stand upon the ground, indicating the memorable spot where Britain's army, commanded by Cornwallis, surrendered to the hero of the Revolution. Strange to me, it appeared, that no more magnificent or enduring monument should perpetuate the triumphs of that decisive victory, and mark the spot where the British lion crouched to the American eagle.

We addressed a waiting audience on Paul's letter to Titus—on the salvation bringing grace of God, and its influences and effects. After the meeting, we dined with our brother, Dr. Robert Powers, who lives a short distance from the Grafton meeting-house. On the next day, we enjoyed the Christian hospitalities of Bro. Dr. Frederick Powers, at Yorktown. These brethren, with their excellent wives, are earnest and efficient members of the church. Their parents, now no more on earth, were models of piety and Christian excellency. Here, too, we met with their sister, the widow of my son in the faith, the much beloved and esteemed Henry M'Kenney—a graduate of Bethany College, and a devoted laborer in the Lord's vineyard. But the Master, at an early period, called him to a higher sphere.

At Yorktown, after dining with Dr. Powers, in one of the venerable edifices built more than a century since, by the English, before the Revolution, and of materials imported from British soil, now undergoing repairs, Mrs. Campbell, a native of that soil, was disposed to inspect the massive materials of which it was composed. On inspection, it would appear to have been so constructed of brick and mortar and wood, as if to successfully contend against centuries and all their wasting influences. This, indeed, is one of the characteristics of that great and mighty people. It is, too, probably one of the legitimate results of its system of entail, which ever looks down the vista of coming time, with a special regard to the interest and honor of posterity. In our migratory spirit, there lurks the idea that one or two generations settle the whole account of American heraldry and family aristocracy. There is, however, in human nature as now developed, especially under our social institutions, a restlessness and spirit of adventure that impair this feudal spirit, take away all sanctity from the old manor, and set us all adrift in quest of new localities and new adventures.

At Grafton, I should have noted, that Bro. Coleman was not un-

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mindful of Bethany College, but, as his manner was, pressed its claims upon the attention and liberality of the brethren. Like myself, he is by no means a distinguished solicitor. He seems as if much more disposed to give than to ask; nay, to give rather than to receive. Some two or three brethren gave their fifty dollars, while those of larger means fell short of that mark. It is not always that men prefer "the rule of three direct" in giving. They have, in such cases, more respect for "the rule of three inverse." It is a common fact, that when God gives much, men give less; and where God gives less, men give more, proportionally. The great Teacher gave one memorable lesson on this mysterious fact. A widow's mite is sometimes more than another person's hundred pounds.

We had the pleasure of meeting at Grafton, our very energetic brother Carey, from Hampton, formerly a teacher at Bethany College; who, besides his very pressing invitation to visit Hampton, gave his hundred dollars to the Endowment Fund of the Virginia Chair in Bethany College. We regretted as much as he could regret, that our previous arrangements prevented our yielding to his so earnest importunities. We very much desired to see our sister Carey, of whose devotion, zeal, and energy in her profession, we had long since the most satisfactory proof; and also to have seen his flourishing school, composed of the youth of both sexes. But our purposed visit to the city of Williamsburgh, and especially our appointment for the 9th at Olive Branch; and, superadded to all this, sister Winn's carriage and horses, kindly sent from Williamsburgh, waiting to convey us to her residence, prevented us the pleasure of visiting Hampton.

At the close of that day, we found ourselves quite at home in the hospitable mansion of sister Winn, in the old capital of the Old Dominion.

On Lord's day morning the 9th, we proceeded from Williamsburgh to the Olive Branch church, some eight or nine miles from the city. The day was inclement—murky and wet, the first we had seen on our tour; and consequently, we had a more select auditory. Our address was heard with evident interest and attention. Bro. Coleman presided at the Lord's table, and ministered to our comfort. From the church we went to dine with our much esteemed brother, Elder Whitaker, who is still zealous and indefatigable in his profession—in his work of faith and labors of love. His son, a graduate of Bethany College, of elevated views and character, accompanied us while in that vicinity, and bids fair to be a worthy representative of a worthy father. In the evening, we much enjoyed the Christian hospitality of our highly appreciated brother, Richard Henley. The next morn-

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ing after breakfast, we hasted to Williamsburgh, to fulfil our appointment.

We had been much solicited to visit this old city, once the grand theatre of the old fashioned aristocracy of the Old Dominion. It was, rather unfortunately, the commencement of the session of the Circuit Court. Our old friend, Judge Clopton, a co-laborer in the Virginia State Convention in 1829 and 1830, was presiding Judge. He courteously adjourned court for the accommodation of the citizens in general.

Our meeting was held in the old Colonial Powder Magazine, now fitted up for a Baptist meeting-house;—I have forgotten whether an hexagon or an octagon, more probably the former. It has, however, been well pewed and consecrated into a meeting-house, now-a-days called a *church*.

The Methodist meeting-house, if I mistake not, was very politely tendered to us, but being informed that the Powder Magazine held more people, and was more central, we gave it the preference.

Our theme was the *animal* man and the *spiritual* man. The *physical* or animal man was developed in contrast with the *spiritual* man. The former was shown to indicate man in a *preternatural* condition, in which his animal nature—his instinctive appetites and passions—triumphed over his reason, his imagination, his conscience, his affections, his will, and every noble and Divine attribute of his nature;—that he was wholly enslaved to animalism in some of its forms—"the lusts of the flesh, the lusts of the eye," and the ambition or "pride of life." These were enthroned within him. He might be theoretically a moralist, a philosopher, a patriot, a worthy citizen of the State—learned, wise, patriotic, generous, brave, pre-eminently popular; or he might be a voluptuary, selfish, sensual, demoniacal; but, in either case, a purely *animal* being. That the self-government of man, like that of the State, might assume to be autocratical, monarchical, aristocratical, or democratical; still, it was a *fleshly* government. Its *motives*, *principles*, *actions*, might be purely selfish, sordid, even misanthropic—enslaved to appetite and selfishness. Such was Paul's *natural*, or animal man.

The government of one's own self, might be either animal or spiritual. It was to be characterized or denominated by either one or other of these two powers. Every thing in man, called body, soul or spirit, was subordinated to one or other of these two. There was no third power in man. For every complexion of character that any one could imagine possible, was, when evangelically and philosophically analyzed, demonstrated to be under a spiritual or animal sovereignty, the shading of, or graduating or commingling of which, might, in new

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forms and modifications, equal in number and variety the entire tenantry of earth.

Alexander Pope's two principles that reign in man—"self-love to urge and reason to restrain"—may be *poetic*, but they are neither in harmony with reason, pure reason, nor with Divine revelation. The Bible pays no compliments to philosophy of any school. For revelation, as the heavens above the earth, is above all the philosophies of earth. A proof indestructible of the plenary inspiration vouchsafed to the humble, and, with one exception, the uneducated and unaccomplished fishermen and plebeians; in whom, as in mere earthen vessels, were deposited the treasures of Divine wisdom and knowledge, which eye had not hitherto seen, nor ear heard, nor imagination conceived.

With this single view of the subject, any man, possessed of language or utterance, could put to silence all the philosophers, ancient or modern, that ever lived. I would presume on this ground, on this single position, to demonstrate that any and every form of scepticism was "a refuge of lies."

The spiritual man, as Paul says, is judged by no other man. His philosophy is heaven originated and heaven descended. It is consistent, perspicuous, irresistible to every man that has a discriminating ear to listen to it. If his wisdom be foolishness, viewed by the world, the world's wisdom is foolishness to him.

The internal evidences of Christianity, to a cultivated mind; to a mind enlightened by God's own Spirit, and by God's own science, at a glance, incomparably outweigh all the contravening philosophies and imaginings of earth. The spiritual man appreciates or discerns all things, yet he himself is not, and cannot be, appreciated or discerned by any man, not under the guidance of Divine revelation.

The folly of scepticism and of carnality, is superlative. The wisdom of God, of Christ, of the gospel, is paramount to any thing and to every thing called wisdom amongst men. Hence, the first decisive proof that any man exhibits of a sound discerning, discriminating mind and judgment, is his becoming a Christian; surrendering himself up to the absolute guidance of the Lord Jesus Christ. Or as Solomon has said, "the fear of the Lord;" or piety "is the beginning of wisdom." "A good understanding have all they who keep his commandments."

The book before me is the only book on earth that has any pretension to true wisdom, to true philosophy, on the most engrossing themes, too, that ever commanded human attention. It is a revelation of man to himself, as much as a revelation of God to man.

A spiritual man is, therefore, incomprehensible to an *animal* man, as much as an angel is incomprehensible to an infant, or color to a

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blind man. But the spiritual man discerneth the physical man, because he has yet a physical constitution, and he has had the experience of that condition, and can make the comparison with great clearness and discrimination.

The great power of the civilized man over the savage, mainly emanates from the stimulating influence of Christian light. Thus light quickens, strengthens, and enlarges the capacity of man. The entrance of God's word into the heart "gives light, and makes the simple wise." Hence the moral grandeur of the Bible heroes. Hence the splendid cloud of witnesses which Paul brings into court in his letter to the Hebrews. The conclusion of which is—"And what shall I more say? The time would fail me to tell of Gideon and of Barak, of Samson and of Jephthah, of David also and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, became valiant in fight, turned to flight armies of other nations; women received their dead children to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection," &c., &c.

The most splendid gentlemen, heroes, sages, philanthropists, philosophers, that ever lived on earth, that ever aggrandized human nature, were *the men of faith.*

Modern Christendom has apostatized, and is fallen and degraded by substituting opinions, theories, orthodoxies, philosophies, speculations, and ecclesiastic polities, for *faith* in God's own facts, for *obedience* to his precepts, for *hope* in his promises, and for *love* to the person and character of Emmanuel, and to all who love, admire, and adore him.

Sectarianism, *in every form of it*, is at war with the spirit and letter of the gospel. These rival temples, rival altars, and rival worships, are abhorrent to reason and to the God of reason, and hostile to the spread, the power, and the triumph of Christianity at home and abroad.

Human orthodoxies are poor and ineffectual instruments of illumination, sanctification, or salvation.

But the spiritual man judges of all these innovations and inventions of men as naturally, necessarily, and immutably antagonistical to both the letter and the spirit of the gospel.

There is a common faith, a common hope, and a common love! actuating all who are led by the Spirit of God. These the spiritual man cherishes. By these he forms his character, and by these he seeks to allure into the family of God every benighted wanderer from his fold.

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Human expedients for these are consummate folly. As soon will philosophers find a substitute for the sun, the moon, or the stars of heaven, as any man, or set of men, find, in their wisdom and prudence, a substitute for Christ's gospel, as presented to us in these Holy Oracles; which alone are able to make us wise unto salvation, and able to furnish us for every good thought, good word, and good work. God alone could devise a remedial system in harmony with his own honor and dignity, in the eyes of all ranks and orders of intelligence, and in harmony with the safety and happiness of the universe. No creature could do it. The horizon of angels—of cherub or seraph, was too limited; their experience too imperfect, and the possible developments of created intelligences through an infinite universe, if not in extent, in continuance, were far beyond their loftiest und most vigorous efforts.

For their sakes, and because of an apostacy and fall of angels, even in heaven itself, it was not only expedient, but demanded, and indispensible, that a new development of God, in reference to such a contingency, should be fully vouchsafed, that as Paul says—"To the intent that now to the principalities and powers," of all ranks and orders in the celestial regions, "might become manifest the manifold wisdom and power of God."

The catastrophe of angels and of men, develop the moral rectitude of Jehovah, equally in its punitive and conservative manifestations, and Divine justice, judgment and equity, in harmony with condescending mercy, compassion and love, are made to irradiate the heavens, as the arch of heaven, when spanned with all the glories of vision in the bosom of that dark cloud, corruscating under the rainbow of peace, the splendid and awfully sublime manifestations of the brilliant glory and majesty of the august potentate, and Lord of earth and heaven.

We proceeded to discuss the wisdom, the benevolence and grace displayed in the foundation laid, both for the church of Christ and the sinner's justification and pardon, and to demonstrate the utter failure of all the expedients of modern time, in the selection of church platforms, in philosophic creeds and disciplines; their theories of conversion; relations of Christian experience before they were Christians, and all the subscriptions to such abstractions as were miscalled *faith*. In fact, the whole terminology of scholastic orthodoxy was allusively shown to be any thing but sensible or appropriate, without, at the same time, any direct allusion to it, farther than the mere maintenance and exhibition of the apostolic basis of a sinner's hope, and the spiritual discernment of the spiritual man.

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We also dilated on the august official title of the Lord Messiah, as THE CHRIST—the anointed High Priest and King of Zion, and the oracle or the prophet of the church; demonstrating that in him were united and displayed all the splendid offices within the area of human conception or imagination.

Courteously solicited to occupy the same house in the evening, we consented to make another appointment. The Baptist church in this city was the only Baptist church east of the mountains, in Virginia, that invited us to use its pulpit or its meeting-house. It is not, we presume, because they think that our presence, or that of our brethren, would desecrate the house. Nor is it because they would not lend their houses to Methodists, Presbyterians, or other denominations. We have but one inference remaining, and that is, that they are conscious of their own vulnerability or weakness, in the issues which they have formed or assumed in reference to us; and that they are fearful of retaining their hold on their members. Can it be that they feel their own impotency to defend their own theoretic outposts! I believe Dr. Ryland is the only man in Old Virginia that admits any of our brethren into the pulpit. But his church are *colored* Baptists, and they are not so much in jeopardy. I would not be uncharitable. But with all my charity, my late tour through Eastern Virginia, despite of any prejudice on my part against them, has, on the whole premises, compelled me to conclude that, conscious of their inability to maintain any of those positions they have assumed against us, they are literally afraid of the consequences of their people hearing our brethren on any of these positions.

Elder Young, of Williamsburgh, is, perhaps, an exception. He is, however, rather *non-committal.* He is, moreover, a Scotch Baptist, and building a meeting-house in the city. He is not, however, living out the more prominent and more important peculiarity of the Scotch Baptists—the weekly communion. I formed, upon the whole, a favorable opinion of him. But I could not comprehend the whole premises of his position, and, therefore, charitably hope that he will carry out his own convictions. "Happy are they who keep his commandments, for they shall have a *right** to approach the Tree of Life, and to enter into the gates of the city." Of the Baptist brotherhood of Williamsburgh, we must say that they acted more worthily of their profession than any other church with whom we formed any acquaintance in our tour.

In the evening we had a still more crowded house, and addressed the audience on the apostolic commission, as reported by Matthew.

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* Εξουσια—*authority.*

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The items that engrossed our attention, were in the order presented in the document itself:

1. The *authority* under which it was given, viz: "All authority in heaven and earth" were now invested in the Messiah. In pursuance of which they were to *preach* the gospel, or to announce the fact of Christ's coronation, and the remission of sins through his name.

2. They were to *baptize* all who received the gospel, *into* the name of the Father, the Son, and the Holy Spirit.

3. They were to *teach* the baptized to observe all his institutions.

The necessity of faith, repentance, and baptism *into the name of the Father, Son, and Holy Spirit*, in order to their introduction into the kingdom of the new Sovereign of the Universe, and their participation of all the rights, titles, honors and felicities, promised under the New Reign, were then exhibited. A more concentrated attention could not have been given than was given by the audience.

Next morning, (December 11th,) accompanied by Bro. Coleman and our hostess, sister Wynne, we were conducted in her carriage to the place of embarkment, some five miles from the city, where we took the parting hand, and embarked for Richmond, one hundred miles distant, twenty of which were in the cars. On our arrival in the afternoon, we were met at the station by Bro. L. Waller, and carried to his hospitable mansion, in which we always find ourselves at home.

On Thursday evening (the 13th) we addressed, at the Atheneum, one of the most literary societies in the State, on the True Basis of all Moral Science. We were heard with profound attention, by a large audience, to the last word.

On Friday, about 3 o'clock P. M., we left for Caroline. We were met at the Bowling Green Station by one of Bro. Pichegrew Woolfolk's sons, and in a few minutes found ourselves at home in his father's hospitable mansion. Next day, at the Bowling Green, we addressed, in a spacious and very neat church edifice, a good and attentive audience. Theme, Matthew ix. 37–38.

Next day a still larger assembly was addressed on Mark's version of the Commission, compared with that of Matthew. We spent a very happy evening at Bro. De Jarnett's, and the night at Bro. Jordan Woolfolk's. On our way thither we made a call at Bro. Maury's, and had the gratification of renewing his acquaintance and that of his lady, and of becoming acquainted with sundry members of his very interesting family. We saw his most amiable Christian consort standing on the banks of the Jordan, looking over to the heavenly Canaan beyond. Since then she has safely crossed the stream, and entered into that anti-typical rest which remains for the people of God.

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The brethren at Bowling Green, of their abundance, contributed freely to the endowment of Bethany College.

Next day, accompanied by Bro. Parish, Bro. Pichegrew Woolfolk and lady, and their brother Jordan, we proceeded to the city of Fredericksburgh. On our arrival, we immediately called upon old sister Walker, one of the most devoted mothers of the Virginia sisterhood, known to me some thirty years, and soon fell in company with sister French, equally renowned amongst all the Christian brotherhood for her zeal—her works of faith and her labors of love. Ten such sisters as these would have saved old Sodom from the vengeance of indignant heaven. Sister Walker, some thirty years ago, was a distinguished mother of the Baptist Israel, when I first formed her acquaintance. Since that time, though having suffered many domestic bereavements, she has, through all changes, trusted in the Lord, and now rejoices in hope of soon seeing him face to face in all his glory.

At Fredericksburgh the church has not been growing for some years. Various causes, besides death and emigration, have contributed to this. We addressed a respectable congregation at 11 o'clock on Monday, on the true foundation of the sinner's hope and of Christ's church, from 1 Cor. iii. 11. We had the pleasure of seeing Elder W. F. Broaddus at church in the morning. He is presiding over a large female seminary in Fredericksburgh, and doing good service in this work. He is a gentleman of a more enlarged catholicity of feeling than most of his brethren. A little more firmness would diminish nothing from his respectability or usefulness.

At night we had a very crowded house—a general representation of denominational Christianity, and, as we learned, all the clergy of all schools. Our theme was the opening speech of the Reign of Heaven, (Acts ii.,) Peter's first use of the keys of the Kingdom of Heaven, as dispensed by Jesus Christ. We could not have had a more concentrated attention.

While there, we enjoyed the Christian hospitalities of Bro. Eve and Mr. Ficklin.

Next day we took the cars to Richmond again, and, on our arrival, were conducted by our host, Bro. Waller, to our Richmond home.

On our return, I betook myself to preparing an address for the Young Mens' Christian Association, which I may lay before my readers some of these days. We had portions of three days, with many interruptions, to prepare it.

On Wednesday evening we delivered an address in the Sycamore Street meeting-house, to the brethren and citizens. The theme was the duty of the church, in her whole constituency, to exert all her energies and means, in not merely building up themselves in their

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most holy faith, but consecrating their personal agency and their pecuniary means in having the gospel preached to those without the church. This was shown to be essential to the health and happiness of every church, and to its standing approved in the presence of the Lord at his coming. A. C.

THE PASTORATE: A DISCOURSE.

BY D. S. BURNET.

Our thanks are due to Bro. Burnet for a copy of the above named discourse. On this subject, his long and successful ministry enables him to speak with the authority of experience, and his words will, we doubt not, receive, as they deserve, the earnest consideration of all who pray for the prosperity of Zion. The subject is of pre-eminent practical importance, and involves the most vital interests of the church. It presents us with the culmination of Christian polity, and the concentration of its most vital ministerial forces. We may disparage mere forms of organization as much as we will, but there is no value to humanity in a principle that does not project itself into form, and embody itself in act. A church that does not provide for its own permanency and growth, is already in decay. Can it be that our cause is to perish in the flower, and never ripen into full and blessed fruitage!

It is a characteristic of vigorous and expanding life, that it moulds itself to the pressure of its necessities. In the dense forest, the pine shoots up its slender stem, that its head may bathe in the quickening light and nourishing atmosphere; and amidst barren rocks and arid sands, the roots plunge deep into the earth for moisture and food; so the church, alive with the life of Christ, must conform its outward manifestations to the circumstances with which it has to contend. Grow it must and will, if the *power of godliness* be in it; but then it will not only grow into a form, but it must also grow by a form. We may have "the form of godliness, without the power thereof." This is true; but we cannot have the power fully efficient and displayed for good before others, without the form.

Among the many questions of practical importance which press themselves upon our notice on this subject, are those relating—1st. To the fitness and character of the person who shall be elected and ordained to this high and responsible office; and 2d. To the *work*—the "good *work*," which he is to perform. On these topics, Bro.

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Burnet gives us some excellent and beautiful sentiments, which he will allow us to present to our readers. Persons who may wish to read the whole discourse, can procure it on the terms stated below,* by addressing the author at Cincinnati, O. W. K. P.

In the selection, the basis should be a good mind and an affectionate heart. Culture is much, but it is not every thing. It is nothing, in the absence of something to be cultivated. You could sooner make a library out of painted and labelled blocks, than make a man out of a dolt. We need men—cultivated men—come that cultivation from the academy or from the closet;—self-made men; there are no other men made. All others are unfinished, if they may be said to be begun. The Latin satirist said—

Poeta nascitur; non fit,

"the poet is born, he does not become one," and so say I. If the preacher have no foundation in nature, it is too late to begin under the reign of grace. "*Apt to teach*," is the constitutional requirement of the overseer's office. We may throw the mantle of Elijah over shoulders unfit to wear it, but by so doing we never conveyed to him Elijah's office, Elijah's authority, nor Elijah's aptness. He is man made, God condemned;—for the organic law reads, "apt to teach;" "The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall *be able to teach others also*;"† and again, "able to exhort and to convince the gainsayers."‡ He must be a teacher "faithful," "able," and "apt," or God never appointed him; he has no more claim upon the office than Corah, Dathan and Abiram had on the priest's office.§ Their history was not recorded for naught. It must be confessed, however, that any whom an uninstructed church may have forced into this embarrassing position, are more to be pitied than condemned. Nevertheless, "the time to set in order the things that are wanting," has come. Until we reflect seriously and prayerfully, as well as continuously, on the subject of episcopal or pastoral qualification, we shall never be able to meet the crisis, and provide ourselves with proper men.

Nature must furnish the heart also—the heart to be changed, and religion must change it, or the loftiest talents would be prostituted in the pulpit, and the pulpit itself desecrated. Hell is full of talent; and a giant, but misguided mind, governs it. Sanctified mediocrity, is heaven-high superior to naked genius, however towering. Whitfield, more heart than head, was a ministering angel; Edward Irving, of much greater powers, and brightly burnished, in the finishing shop, was a blazing bolt of wrath, to scathe the church for following men, where those men did not follow the Lord. But talent always leads, if perchance it does often mislead. Consecrate and adorn it, then, as a fitting sacrifice, and put it on the fire of God's altar, that it may intensify the flame, and project it to the heavens.

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* Single copy 5 cts.; six copies 25 cts.; thirty copies $1; one hundred copies $3.

† 2 Tim. ii. 2. ‡ Titus i. 9. § Numbers xvi.

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The question is not, may or may not plain men, of good character and scriptural knowledge, preach the gospel, instrumentally convert their contemporaries, and afterwards instruct them. Our cause owes an ill-requited obligation to such men. The Lord bless them, and cause his face to shine upon them! The question is not, whether the church is authorized to avail itself of its best resident gifts in conducting the worship of God. It is our folly and our sin that we have not by ardent, constant meetings, developed the talent which God has sown in our midst. We need, in this respect, the zeal manifested in several denominations. The Lord stir us up to emulate their example! *But the question is, shall the churches be so content with their present attainments and moral influence, as to make no systematic efforts to furnish themselves Christian instruction and oversight, adequate to the present demands of society and the present elevation of the intellectual and spiritual standard?* Are we now fulfilling public expectations, by the sterling strength, biblical knowledge, compact logic and rhetorical finish, as well as chastened spirit and effective pathos, of our pulpit exhibitions? Are we making progress commensurate with the general advance of society? We should know that "there is no release in this war"—no essential checking of our speed, but at the risk of a retrograde motion. In that case, the ceaseless return of the stone of Sisyphus upon his painful struggles, would appositely illustrate the obstacles to our progress. Like Pope's hero, who

> "With many a weary step, and many a groan,
> Up the high hill he heaves a huge round stone.
> The huge round stone resulting with a bound,
> Thunders impetuous down, and smokes along the ground;"

like him, we shall prove ours a difficult task, if we are unfaithful to our present mission.

The noble spirits who perilled all, in their efforts, have barely brought the cause to its present point of commanding influence. Like the afore-mentioned founder of Corinth, they have exceeded their predecessors in escaping Plutonian darkness, and in enjoying unwonted measures of life. May they never, like him, be doomed to see the burden of their labor ever rolling back to the bottom! Sisyphus could not get the stone over the hill alone. A race of reformers, unaided, never drove a generation before them. A few of a generation they have been enabled to influence, but that few soon died, and generally the work has perished. This is the voice of history. Revolution is effected in the consistory, the legislature, the forum, and the field of adult population. It is continued, consolidated, and rendered permanent in the nursery, the family, the school, the church; and that, generally, by other agents than the revolutionists. A stone may turn a current, but to preserve it in the right direction, a channel must be constructed on the model of correct views of level and hydrostatic pressure. Better let the water flow on in its former direction, than to divert it from its course and endanger a cultivated surface, by the uncontrolled action of an element which is an admirable servant, but a severe master. We have reared many teachers for schools and colleges, but have done but little for the church in this particular. Our crisis has come, and our watchful forethought and preparation

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should be adequate to the moment that may be decisive of our future destiny as a people.

The pastorate is not merely a scriptural office—an office which our present condition loudly demands; but it is a *work*, a labor. It is no sinecure, in which the incumbent may lounge through life. The office is like the love which should inspire the possessor of it—active, ever active. In the study, in the street, in the parishioner's family, in the Bible class, in the pulpit, it is a work, a hard work—for mind and heart, tongue and pen, and for all the charities and amenities of social benevolence. It is a *good* work, compared with any other known among human employments; for—say what we may of values which may measure the secluded and ambitious scholar, the patriotic and fearless soldier, the imperilled sailor, the untiring merchant, the municipal or national functionary, the compassionate physician, or the patient and faithful teacher—none of them deals with such lofty interests, wields so wide an influence over man's passions and powers, or draws so heavily upon his own sympathies and solicitudes, as the pastor of God's flock.

This excellent *work* and scriptural office is naturally *desired* by every one who is, or supposes he is, intellectually, morally, and socially qualified for the station. The office is power, and the love of power is universal, developed in the cradle, perishing only in the grave. It is power for good; and every good man must be desirous of wielding it, if his hand be strong enough, his nerve be steady enough, and the exigencies of the cause, either permit or demand the employment of his agency. No man that desires not the good that it may be possible for him to do, "is fit for the kingdom of God," much less qualified to be a pastor in it. With me, a desire for the Christian ministry is an indispensable qualification for the office, and it should never be forgotten in the employment of any one. No cold calculation or languid indifference can enter *his* views and feelings, who sympathizes with the good Shepherd who giveth his life for the sheep. A perusal of Ezek. xxxiv. should make such tremble. Pleasure in the work, and aptitude for it, are essential to success in any employment. The student has the choice of his profession, the apprentice of his trade, and each is expected to enter upon his sphere of life *con amore*. Must, then, a man enter into official relation with Jesus Christ, fresh from the bosom of eternal love, without so feeling its fervors that he could not be happy in any other work? Can any one imitate the Son of God's love, in his self-denial and humiliation, who though he was rich in the heaven of heavens, became poor among the poorest of the earth, to make his rebel creatures rich, without a burning, an inextinguishable desire to accomplish the same object—the glory of God in the salvation of men? Remove from the favored son of Kentucky the heart of flesh which the Lord put into his bosom, and substitute it by stony, icy insensibilities to the cause; let him prate about his duty to warn his fellow-passengers to the grave, rather than exhibit to his audiences a burning desire for their immediate salvation; and how would such a life of duty compare with his actual life of love? In vain would you urge such a man to lay his civil honors upon the altar of self-consecration to a life of labor, mainly among the poor; in vain exhort him to forego the endearments of home—where the heart is—

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"The resort
Of love, of joy, of peace and plenty, where
Supporting and supported, polish'd friends
And dear relation mingle into bliss."

In vain would you ask such a social nature, bathed for long years in the fountain of domestic love, to adopt the language of Procter—

"Let me live among high thoughts and smiles
As beautiful as love; with grasping hands,
And a heart that flutters with diviner life
When'er my step is heard."

In the absence of this love, in vain would you solicit him to become a hermit in the midst of dense society, among whom he moves, every waking hour, on the errand of evangelic love! Such a man "desires the office of a bishop," knowing that "it is a good work," and that desire is stronger than the love of life. Give me that desire burning on a blundering tongue, rather than mere convenience embodied in an unfeeling elecution. The true church is one great heart—the only "heart of hearts," (that poetic phrase is nonsense in any other connection,)—the heart of the chief Shepherd, the myriads of the under-shepherds, and the flock, which no man can number, all pulsating with the great Father proprietor's heart, in one mighty love. Can he be a member of this spiritual working machinery, in whose heart the love of God is not "shed abroad by the Holy Spirit given unto us?" Forbid it, thou bleeding Love!

"O love divine, how sweet thou art!
When shall I find my willing heart
All taken up in thee!"

I hold, then, that this holy love is a call, the internal call, without which the fairest talent, the most silvery tones, and the most fiery zeal, would never exceed the apostolic estimate, couched in the expressive epithets, "sounding brass and tinkling cymbal."

The external call, in which the church speaks, and God speaks by the church, decides the conflict between the man of God and his fears, his modesty, or his love of other employments,—and he becomes a minister of Christ. What a miracle of mercy! The sinner, perhaps the sinner of many years, whose tongue blasphemed, whose hands brandished deadly weapons, whose feet strayed from the fold, whose heart was deceitful above all things and desperately wicked; this sinner of many crimes and many more mercies, is permitted by the grace of the gospel to find pardon and peace, and to employ those members, and all his powers, in the greatest of all labors, the labors of God and his Christ! He is a temple of the Holy Spirit, and a co-worker of God! "Who is sufficient for these things?" or who mourns aright over his insufficiency?

Every vice and folly has a train of secret and necessary punishment. If we are lazy, we must expect to be poor; if intemperate, to be diseased; if luxurious, to die prematurely.

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COLLEGE ETIQUETTE AND THE FACULTY OF THE N. W. CHRISTIAN UNIVERSITY.

THE Faculty of Bethany College have received a communication from the Faculty of the North-Western Christian University of Indiana, in reference to our course in dismissing certain insubordinate and lawless students, sometime in the month of November last, and to their course in receiving them into their University. This document is sent us for publication in the Harbinger; but of course, no one at all acquainted with the proprieties of such cases will, for a moment, expect us to enter into any public discussion with the Faculty of the North-Western Christian University upon either the merist of our decision or the demerits of their disrespect of it.* The judges of our courts, and the executive officers of the land, would be sorely harassed, were they compelled to enter into newspaper discussions on all their decisions or acts that did not happen to please every body. It is not expected of them, nor will it be of us.

When those young men, under the wicked spirit of a politico-religious fanaticism, and a puerile itching for even infamous notoriety, had falsely, recklessly, and slanderously represented the Faculty and students of Bethany College, and the church and citizens of Bethany, as not only beyond the pale of Christian fellowship, and unfit for their own righteous companionship, but deserving even of a public notice of defamation in the columns of political newspapers, circulating over the world, and known to be hostile to the cause of Reformation in which we are engaged, and with which our good name is so much involved, it was deemed due to the many good and true men and women, whose hearts would bleed at such an outrage, to state briefly and dispassionately the facts of the case, and the grounds of the Faculty's action. This was done in an article published in the January number of the Harbinger, with some further strictures, which the President deemed necessary, in the February number. These were given as a token of our respect to public opinion, and in satisfaction of the feelings of many brethren, who did not wish to hear us slandered, without being furnished with the facts necessary for our defense.

In the face of all these facts, and regardless of the established etiquette and discipline of Colleges, the North-Western Christian Uni-

* Another communication, from one of the teachers of the Hiram Institute, O., has also been laid before the Faculty, which they must also decline to notice further, and for similar reasons of propriety.

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versity has received, and still retains among her students, several of these dismissed students. These are the facts, and let both Colleges be judged by them. We are content to abide the consequences of doing our duty, let them be what they may.

But strange as it may seem, the Faculty of the N. W. Christian University have at last concluded, some four or five months after the fact, to consider the propriety of their course, and as a first preliminary step, demand of us the grounds of our decision. We might well raise a question of jurisdiction, and ask, Who constituted them our judges? But the grounds of our decision have already been published, and they have seen them. We have, therefore, nothing more to say on that subject.

With regard to the many misrepresentations of our course which have appeared in the public press from various quarters, we will say, we have no disposition to go out of our way to enlighten the wilfully and the wickedly blind. The case were hopeless, for the blindest of the blind are those that will not see. When men are determined, for their own ends, to injure us, they will charge upon us motives such as suit their purposes, let us deny them ever so explicitly and honestly. We have had to complain of this injustice frequently in the opposing clergy, who knew better, in reference to the charge of Unitarianism; and now there seems to be a similar spirit at work amongst some who ought to be our friends, in raising another issue. They seem determined, if possible, to make a little capital out of our trouble, and, therefore, regardless of all the facts in the case, persist in representing us as dismissing* those young men because they were abolitionists. We cannot make them see or believe that we would have dismissed them for similar conduct, no matter what their religion, politics, or geography had been. But if they cannot see our motives, we can see theirs, and we do not intend to enter into the discussion of issues raised to cover disgraceful conduct, and to give countenance, and even applause, to proceedings that will not bear to be seen in their real ugliness and deformity.

In reference to the communication from the Faculty of the N. W. Christian University, we deem it our duty to say one word further. We do not think it proper to pass unnoticed and unrebuked, insinuations against a great and good man, calculated to injure his influence, and to throw upon his life, while yet in mature and useful vigor, the

* We cannot but feel astonished that any one should think, that because students succeed in getting away from College before sentence of dismission is announced against them, that therefore, the authority of the College over them ceases. No man can throw off his obligations by running away from them. He only adds the sin of running away to the rest.

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imputation of imbecile old age. It looks like a disposition to get him out of the way before his course has been fully run. The Faculty of the N. W. Christian University close their communication to the Faculty of Bethany College, with the following patronizing and hopeful sentiments:

"We can appreciate, to some degree, the labors of its [Bethany College] President, and we truly sympathize with him in the great purpose of those labors. We believe he has made an impression upon the world, which the trembling hand of age will not have strength enough to deepen, although it may avail, to some extent, to dim and mar its beauty."

We have never but once before, seen offered to our venerable President so reckless an outrage upon the respects of polite intercourse, as is this. The rebuke which the general sentiment of our brotherhood gave to *that*, we thought would be enough. But we were mistaken. The insinuation, cruel and rude beyond apology, if it were true; injurious and—we will not say what else, as it is groundless and false, is again made, and in this case, as in the other, by young men whose own minds had been fed from the fountain they revile, and from which even their fathers still reverently and gratefully draw encouragement and strength. *Two* of the *three*, who compose the Faculty of the N. W. Christian University, were, but a few years ago, students of Bethany College. One of them was here several sessions, and left a respected and *honored* graduate. The other was here a single session, and certainly had many reasons to revere the President, which we could not have believed a couple of years could so entirely obliterate. We leave the motive from which such wantonness proceeds, for the judgment of sober and honorable men, and to the quiet reproof of the consciences of those who have uttered it. A few years will teach them that it is not comely in young men, inexperienced and comparatively unknown, aspiring to be teachers in Universities and models for the youth of our land, to become public revilers of the fathers in Israel, or to speak disparagingly of one whose labors or whose powers they are scarcely able to understand, much less to equal. The brotherhood have not come to that degree, that God hath given children to be their princes, and babes to rule over them. Nor will they submit to have the youth behave himself proudly before the ancient, and dishonor the hand that has nourished him.

As for the President of Bethany College, let his deeds endorse him. The world is witness every day, that in him is fulfilled the gracious promise so beautifully expressed by the Psalmist:

"The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.

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Those who are planted in the house of the Lord
Shall flourish in the courts of our God.
They shall bring forth fruit in old age:
They shall be full of sap and flourishing;
To show that the Lord, my rock, is upright;
And that there is no unrighteousness in him."

Long may his years be spared to reprove his revilers, and to withstand those whose selfish and ambitious ends would wish him removed even while he liveth.

March 4th, 1856. BY ORDER OF THE FACULTY.

SHALL THE WORK CEASE?

AMERICAN BIBLE UNION ROOMS,
New York, Feb. 9, 1856.

FRIENDS OF A PURE VERSION—You know that we do not make frequent appeals for pecuniary aid. Were there not a pressing necessity, we would not apply to you at this time.

At our last meeting, there was so general a desire manifested for the early completion of the New Testament, that the Board ventured largely to increase its force of revisers at these Rooms, in order to press through the work as rapidly as possible, consistently with its thorough execution. Our expenses have thereby been greatly increased.

Last year our venerable Bro. Maclay raised for us between seven and eight thousand dollars. He has now resigned his agency, and confines himself to his presidential duties. Bro. G. W. Huntly, who collected for us last year a very large amount of money, has been prevented thus far, this year, by domestic affliction, from prosecuting the agency for the Union. Under these circumstances, our balance on hand has gradually run down, until this day we have to announce AN EMPTY TREASURY.

At the same time, we are under a weight of engagements, never before equaled. No reserve fund exists, and we have no resource, under God, but the zeal and liberality of the friends of pure versions.

We feel assured that the knowledge of these facts will impel you to do all for us in your power. The Bible Union has never been in debt; and we believe that you would regret, with us, such a lamentable affliction. For the sake of the sacred Scriptures of Divine truth, of which we are endeavoring to procure a complete revision in our own language, and for the sake of the Author of truth, who is best pleased with his children when they are most anxious to know and do his will, we entreat you to aid us to the extent of your ability, and to do it *cheerfully*, *promptly*, and *effectually*.

If practicable, let the mail which bears you this intelligence, bring back to us the first-fruits of your sympathetic response.

On behalf of the Board,

W. H. WYCKOFF, Corresponding Sec'y.

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American Bible Union Rooms,
New York, March, 1856.

My Dear Brother—Enclosed please find a copy of our earnest request for aid, issued last month; and also a copy of the action of our Board in relation to the anticipated completion of the New Testament.

We regret to have to inform you that our receipts still average below our expenses; that our revisers cannot be paid; and unless assistance be rendered to us by the friends of pure versions, the work will be most disastrously suspended.

If a reviser is dismissed for want of compensation, and engages himself elsewhere, he cannot be recalled at our option. But the injurious consequences of a suspension of operations, will not be confined to the loss of revisers. The reputation of the Union will be sullied, and the reproach of not meeting our engagements will cast a blight over the history of the enterprise.

You can aid us, my dear brother, to some extent, in this season of difficulty. We need personal contributions, collections in churches, payments on life memberships, and every form of assistance which will relieve the pressing demand for funds. May the Lord grant you grace and wisdom to adopt and prosecute the best measures to meet the present emergency. Your brother in Christ,

W. H. Wyckoff, Cor. Sec'y.

Bible Revision Rooms, Louisville,
March 20, 1856.

To the above appeals I now only add: The unparalleled winter has reduced our collections one-half. It has been very difficult to travel, and impossible, much of the time, to assemble the people. I believe the friends of this cause only need to know the facts and they will make up the deficiency. Do not wait for agents. Let the local agents and friends forward their contributions promptly, and a few months will bring relief and infuse new energy into all our movements.

James Edmunds, Cor. Sec'y.

To our brethren in Christ everywhere, and especially those called the Disciples of Christ—Grace, mercy and peace from God our Father and the Lord Jesus Christ be multiplied!

In common with our Baptist brethren, and with many of the intelligent professors of the common faith, we are deeply penetrated with the conviction, that it is essential to the intelligence, faith, piety, union, and co-operation of the lovers of Christ, his kingdom and cause in the world, that the inspired Scriptures be presented to the living world and the living church in the living language of the meridian of the 19th century. This we regard as a paramount duty, equal to the preaching and teaching of Christ, his mission and work, as our Redeemer. This cause demands large means, and much expenditure of money. Let us, then, be first in liberality, as we have been first in

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the advocacy of this work. I should not allude to this fact if it were not notorious, and because the opponents of this great movement make use of it, as, in their imagination, it is an objection to it. True, we have comparatively less influence, because less in number, compared with the Baptist community, and the other Christians, of other denominations, engaged in it; who, of course, have the power to correct all our alleged errors. But we stand erect for the truth, the whole truth, and nothing but the truth of God in this work. We, therefore, ought freely and liberally to contribute to it. We may have our errors, and, indeed, we desire most ardently and prayerfully to have all our errors corrected, and hope that our Baptist brethren wll be liberal in this work too. We will judge of their sincerity and love for the truth in the ratio of their liberality, and let them so judge of us according to our liberality. A. C.

THE CAUSE IN AUSTRALIA.

ADELAIDE, South Australia, Oct. 17, 1855.

BELOVED BRO. CAMPBELL—May grace and peace from God the Father, and our Lord and Saviour Jesus Christ, be multiplied to, and rest upon you!

We, the brethren forming the church of Christian Disciples in the city of Adelaide, desire to let you know how gratified we were, and how our hearts were gladdened, by the receipt of your loving and encouraging letter, brought to us by our beloved brother, Henry Hussey; please to accept of our thanks for the same.

We have reason to be grateful to our heavenly Father for his goodness in preserving our brother through all the perils of his journeys, by sea and land, and restoring him in safety to his friends and us. His uniting himself to us has, indeed, been a cause of gladness and thankfulness. Our brother, as you justly conclude, will be a willing and able helper in the good work. We have already felt the influence of his usefulness. His zeal, which is only equalled by love for his Master's cause, has urged him to exert himself for our edification and the upbuilding of the church; and his solid and wholesome advice in matters of difficulty and trial, has been to us of incalculable benefit.

At his suggestion, and through his instrumentality, we have been enabled to commence proclaiming the good news of salvation in a neighboring village—North Adelaide.

The first address to the people of this locality was made by Bro. Henry Hussey, on Lord's day, September 9th. We anticipate much good will spring from his labors in that quarter. A Sabbath school has also been opened in connection with the meeting-house, and we doubt not this school will be well attended—our brother having a

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peculiar attractive manner, calculated to gain the attention of young and old.

The church in Adelaide number about sixty individuals; among whom there are some young persons lately added to us.

Some months ago, a number of our brethren residing at a village called Hindmarsh, about two and a half miles from Adelaide, formed themselves into a church, and prosperity seems to attend the movement, as several additions have been lately made to their number. This church numbers about 25, and has a Sabbath school attached to it. One of the members of Hindmarsh church is a Mr. W. Magary, one of our most extensive millers and grain merchants; a man though possessed of an independence, yet carries himself as humbly as the man who toils for his daily wants and whose riches extend only to his week's pay. Bro. Magary's praise is in all the churches, and justly so. He is evidently devoted to his Master's cause. He is not ashamed, with the poorest of the brethren, to contend for the faith once delivered to the saints. Possessed of a warm heart, and under the influence of genuine piety, he is a pattern to many.

There is a small church, numbering about 15 members, situated in a delightful part of the country, about 20 miles from Adelaide, where the brethren assemble from distances varying from one to seven miles, on each Lord's day, to attend to the worship of God and the institutions of his house.

Such is a brief account of the churches of the Disciples in this Colony, and we have good hope, that ere long we shall be able to plant others, and increase the number of the members of those already formed.

South Australia, we conceive, presents a favorable field for missionary enterprise. Free from the influence of a state dominant church, men are, to a great degree, unshackled and more easily brought to judge for themselves, in matters of faith, than they are in our native land; and if the gospel, in its primitive simplicity and purity, be brought to bear upon their minds, there will be reasonable grounds to build the hope upon, that much good may be done. The whole population of the colony is somewhere about 100,000. True, of this number we form a very small portion, as the aggregate number of the brethren in South Australia do not exceed, perhaps, 100; yet small as our number is, we do not despair. We desire to recollect the promise of the Lord, that his word shall not return unto him void.

There are many bodies of professing Christians here; among whom we, in charity hope, can be found those who love the Lord Jesus Christ; and although they do not see as we do in all things relating to the kingdom of our Lord on earth, yet believing that they place their hope of salvation in the great work of the Lord Jesus, we feel justified in esteeming them as fellow-heirs of immortal bliss, and rejoice in their partial success in drawing sinners from the ways of sin to the paths of holiness, while, at the same time, we neglect not to embrace every opportunity afforded us to instruct these our neighbors, in what we believe to be the mind and will of the great Head of the church.

Our brother, Mr. Wm. Crawford, who had the pleasure of meeting you when you were sojourning in Scotland, in 1847, desires to be kindly remembered. With much delight he adverts to the opportu-

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nity he on that occasion enjoyed, when hearing from your own lips the words of Truth.

The amanuensis of this letter little thought, when listening to you in the City Hall, Glasgow, that he should be employed to address you, much less from such a distant part of the globe.

That you may be spared to see the accomplishment of the great work before you, and find the realization of the promise, that as thy day is so shall thy strength be, is our earnest prayer.

I am, dear and respected brother, in the name and on behalf of the church, Yours in hope,

GEO. BROOKMAN.

LETTER FROM SISTER WILLIAMS, IN PALESTINE.

JANUARY 1, 1856.

BELOVED SISTER CAMPBELL—I must not refrain from wishing you, by means of ink and paper, the best of wishes for the new year:—that your remnant of pathway to the bright and glorious end of loving toils for our Master, may be always cheered by his presence and gladdened by the light of his countenance. I lately had notice of your remembrance of me, shared by dear sister Burnet, in the sum of £55 received, and which had been gathered by you both, from the brethren. I am by its means relieved of some anxiety regarding my house, (it ought to be designated the Disciples' house, for the largest portion of its required fund has been supplied by them, and glad shall I be when they shall feel their way into the establishing of a station here, which might stand against the various false faiths of this dark land.) There is, at the present moment, ample work for another or two in this place.

With returning vigor, after an illness and extreme weariness for five months, I am privileged once more to assemble around me my dear children, who are Mohammedans and Jewesses, and the days pass in toil, it is true, but in the delightful conviction that good is being accomplished for these poor little ones. I have had, for sometime, three inmates, for all of whom I furnish food, and to two of them clothing. One is a Jewess, of quick parts; another a dear little Mohammedan, of seven years of age, who, however, calls herself a *Christian;* another an Abyssinian, also professing to love the Saviour, although claimed by the Moslems. The young Jewess has passed through several favorable changes, and I think believes in and loves the Messiah according to the extent of her knowledge. I am careful in speaking with her, not to anticipate her convictions. I am quite surprised at the satisfactory progress of all, and daily feel that the blessing of the Lord maketh rich and addeth no sorrow. I now greatly desire a Protestant female Arabic teacher, and funds to pay her. The change with regard to schools for girls is such, in this place, that they would now fill a number of schools, if teachers were here suitable for them. Of two of my girls I wish to make teachers, as they already possess the requisite language in which to communicate with their countrywomen. The Beirut mission, or rather one

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lady, has well educated, in the house of her husband, five young females, who are in the greatest request now as teachers of schools. Beloved sister Campbell, pray for me and my school, and let me have the sympathy of your Christian heart. Will you let me hear from you particulars of your family—of dear Father Campbell, and others around you? Love to dear Virginia, Decima and Willie. Where are Alexander and his wife?

In the lasting bonds of Jesus' love,

I am your attached sister,

MARY R. WILLIAMS.

The preceding letter is like an oasis in the desert to the weary pilgrim. It is full of promise—a reward for the liberality of all who have contributed to this mission. I have much more confidence in the conversion of the children of Jews and Mohammedans, than in the conversion of their parents, the old, or even those arrived at maturity. Early convictions and impressions strike deep into the soil of our humanity; and when the affections are fairly won to the great Redeemer, they grow with our growth and strengthen with our strength. But superior far is the wisdom of Solomon to all our wisdom and reasonings. And what says the Divine oracle from the lips of the King of Israel? "Train a child in the way that he should walk, and when he is old," or grown up to manhood, "he will not depart from it." To say the least, I have as much confidence in the mission of sister Williams as I could have in the most accomplished man we could allot to that field. Amongst our sisterhood, I know no one more accomplished for the work, or more devoted to it, than sister Williams. I am glad to learn from Mrs. Campbell that she is in receipt of generous contributions from our sisters and from brethren, at sundry places, since her labors and condition were announced.

A. C.

DR. ALEXANDER AND MY UNITARIANISM.

PRINCETON, March 18, 1856.

DEAR SIR—In reply to your inquiry, just received, I can only say, that I know nothing of the "volume" or the charge in question. I have published no work within four or five years, and have no recollection that I ever alluded to the subject. If the reference is to my father, I have only to add, that he died in October, 1851.

Respectfully, T. A. ALEXANDER.

Rev. Mr. Epperson.

I am, in common with many others, pleased to learn from the above letter from Dr. Alexander, that he has not, as some have reported, published me to be a *Unitarian*. Whatever other heresies the demon of partyism may have attributed to us with some kind of evidence, however feeble it may be, there may be some sentence of ambiguous interpretation, which they may force into their service, with some air

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or pretence of truth or reality; but for this, we challenge all Christendom for one period: we do not ask a page. The Divinity of the Lord Jesus as equal to, or one with the Father that sent him, and his vicarious sufferings as the atoning Lamb of God, there is no living man more firmly, and without the shadow of a doubt, entertains, believes and teaches, than myself. Let any of these slanderers or calumniators meet us on any truthful issue, and we will meet them with the Sword of the Spirit. Let them do this or ever after hold their peace. A. C.

THE CAUSE IN ENGLAND.

[We have only time and space at this moment to thank our Bro. King for this communication. I know his zeal, his earnestness, and his devotion to the truth, and expect to hear still better news from his labors and that of our brethren in England. May grace, mercy and peace be multiplied to them all, from God our Father, and from the Lord Jesus Christ!—A. C.]

MANCHESTER, England, Feb. 28, 1856.

DEAR BRO. CAMPBELL—Since my last, things have moved on at a somewhat even rate. One thing is certain, that all the sects are becoming weaker, and less able to draw the multitude. Our state church is losing ground yearly, and gives another proof of the truth of the Word—"A house divided against itself cannot stand." Were it not for the loaves and fishes, it would be rent in twain immediately. Methodism is sinking into its grave. Congregationalism says it is as ancient as the apostles, and wonders why it does not prosper; and every where there is evidence that "changes will come because they must."

For some months I have been from home, (London,) with the intention of forming a church in Manchester—a city, in some important respects, second only to London. The Truth has so far prevailed, that in September last we were enabled to announce the formation of a church, which has now increased to over 30 members, with every prospect of continued enlargement. "A small result," you may say; but we build in troublesome times. Sanballats and Tobiahs spring up like mushrooms. We have to work and fight with every inch of ground disputed. I must not, however, be understood to mean by *fair combat*, for then the truth would, indeed, prevail; but our enemies work under ground—our foes are invisible. City missionaries go from house to house, and warn the people against our "awful doctrines," and certainly, could they succeed in convincing us that we hold what they zealously attribute to us, we should be alarmed at ourselves. The following, from a letter just received, will show the kind of influence brought to bear against us. The writer had published in a newspaper a serious misrepresentation of our pleadings, and by subsequent hearing and examination, became convinced of his error. "I am sorry my pen should have been used to calumniate what I now consider the truth. . . Had it not been for some of my friends, I doubt not I should long since joined you. . . . You had been held up to my view in the most hideous form, as my letter will convince you."

In the Town Hall of St. Helen's, (a place of some importance, 21 miles from this city,) I delivered, last week, three discourses on the *Revival of Christianity*, having large meetings and much discussion. Several persons of good repute declared themselves willing at once to put to sea in the good old Apostolic Ship, which produced an outburst of indignation from sectarians, and wonderfully united persons who, until then, had stood with daggers drawn; for instance, *Conference Wesleyans* and Wesleyan Reformers. The Rev. Dr. Carr immediately announced three sermons in the Parish Church, on the following subjects: "The Essentials and Non-Essentials of Christianity," "Baptism," "Unity; what it is, and what it is not."

Yours, dear brother, in the one hope, D. KING.

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SISTER MARY R. WILLIAMS, MISSIONARY IN JAFFA.

THE sum of $115 has been raised for the use of sister Williams, in Jaffa, and is now on its way thitherward. The following are the names of the contributors of this sum; $50 50 of which was sent by brethren and sisters of New York, the matter having been presented to them through our excellent brother, Henry Henderson, of Missouri, who was sojourning there for a short time.

Sister	Kinnard, Richmond, Va.,	$5 00
"	Fox, Mangohick, Va.,	1 00
"	M'Comas, Baltimore,	5 00
"	Moreling, "	5 00
"	Farquharson, "	1 00
"	C. Austin, "	5 00
"	E. Dungan, "	3 00
"	R. Sitler, "	2 50
"	Sitler, "	2 50
"	Gunther, "	2 00
"	L. Hahn, "	1 00
"	M'C., "	1 00
"	N. Russel, Bethany, Va.,	1 00
"	K. Pendleton, "	1 00
	S. H. Campbell, "	11 50
"	Chapman, Alabama,	12 00
"	Errett, Warren, O.,	5 00
"	Chambers, Steubenville, O.,	1 00
"	M'Brair, Brooklyn, N. Y.,	10 00
"	M'Master, New York,	1 00
"	Watts, "	50
"	Dudley, "	1 00
"	Barker, "	1 00
"	S. Barker, "	1 00
"	Monroe, "	50
"	Seely, "	50
	E. Parmly, "	5 00
	Mary Enneve, "	1 00
"	Wadellen, "	5 00
	Cash, "	2 00
"	Simmes, "	1 00
"	Bereau, "	1 00
"	Laughlin, "	1 00
"	Elcott, "	50
"	Inman, "	1 00
"	Parmly, "	2 00
"	Ovington, "	1 00
"	Byrd, "	2 00
"	Kell, "	1 00
"	Stansbury, "	1 00
"	Pettigrew, "	1 00
"	Andrews, "	1 00
"	Duncan, "	1 00
"	Baxter, "	1 00
"	Jones, "	1 00
"	Fisher, "	1 00
Brother	Merwin, "	1 00
"	Inman, "	2 00
"	Smith, "	1 00

Sister Williams has received $55, sent her in October last; of which $30 was given by a daughter of Bro. T. M. Allen, of Missouri, and $20 was sent me by sisters in Illinois, and $5 from sister Hawley, of Detroit, through sister Burnet.

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The expenses of sister Williams are considerable, and it will require the liberality of the Christian friends to be continued, provided that she remains. And should she return to this country, it will be necessary to raise some $400 or $500 to bring her home. Bro. Burnet and myself have written to her, urging her to return, thinking it is too laborious for her to continue her labors of love any longer, with her broken constitution and at her advanced age. We sincerely think that she should relinquish it.

We are happy to say, that our "Appeal" to the sisters, in the February No. of the Millennial Harbinger, is being liberally responded to. And we hope it will be continued with unabating benevolence from many warm hearts, whose names have not yet been forwarded to us.

Bethany, April 6, 1856. S. H. CAMPBELL.

"THE GOSPEL AND ITS ELEMENTS."

SUCH is the apposite title of a very neat little volume of some 200 pages, from the prolific pen of our very estimable Bro. Challen, long and favorably known to our brotherhood in the West and South-West, as well as in the East. This is a very readable, neat, and chaste volume, adapted to the multitude, who have not time nor taste for elaborate volumes. We commend it, as worthy of a very general circulation; indeed, it should be widely circulated as a tract, more especially out of the ranks of our brotherhood. For young converts, as well as for those of more maturity of mind, this volume will be a good auxiliary. We bespeak for it a very general and candid reading. FOR prices, see advertisement on cover. A. C.

AN APPEAL TO THE BRETHREN.

DETROIT, January 8, 1856.

DEAR BRETHREN—The Miami Avenue Church of Christ of this city, have engaged, with the beginning of the year 1856, in a new and important work, namely, that of gathering means for the purchase of a lot and the erection of a Christian chapel thereon. Being poor in number, and, for the most part, poor in pecuniary resources, we prefer our appeal to you personally, for what you can consistently spare us. And further than this, you will please to further the end that we have in view by calling the attention of others to the effort that we are making, and to the need we have for assistance. During the late visit of brethren Campbell and Burnet to this city, both they and we were made painfully aware of our destitution in this respect. The First Baptist church refusing their house, and nothing better offering, the public had to be invited to a German meeting-house; and from this fact it is believed that the hearing was not near so general as it otherwise would have been.

Of the importance of this point we will say but little. We have now a population of over 50,000 souls, and our city is steadily increasing in all the elements of substantial prosperity. The Baptists have already two meeting-houses, Episcopalians three, Methodists four, Presbyterians five. Detroit may be said to be the key to the State generally. It sends forth an influence, for weal or for woe, into almost every nook and corner of our broad peninsula. Ought we not, then, to quicken our efforts in behalf of the dissemination of Christianity, as it appears in all its beauty and simplicity upon the inspired page? And may we not confidently trust that this, our first appeal for aid, will be liberally responded to? We have secured as eligible a lot as can be found; size, 60 by 100 feet; price, $4,000. An amount nearly equal to the price of the lot has been

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promptly subscribed by a few members of this church. A fine location, and the best of causes, should have all the advantages that a neat and comfortable meeting-house will afford.

We are, dear brethren, in behalf of the church, fraternally yours,

RICHARD HAWLEY,
JAMES HUFF,
COLIN CAMPBELL, } Trustees.

DEEDS FOR MEETING-HOUSES.—Let all our brethren, in obtaining deeds for lots or houses of worship for the use of our brethren, have them made over to trustees chosen from amongst themselves, to be held in trust for the use of those known at this time as "*The Disciples of Christ.*" A. C.

OBITUARY NOTICES.

HAVING been absent from the United States, in one of her Britannic Majesty's provinces, at the time of the departure of our most estimable and amiable sister THOMAS, of Kentucky, I did not hear of it for some considerable time afterwards. On inquiry for the particulars of her death, I have been favored with the following notice of it from the Frankfort Commonwealth:

"Died, at her residence in this city, a few minutes before 9 o'clock on Tuesday night, July 31st, Mrs. ANN THOMAS, in the 83d year of her age. The deceased was the daughter of Walter Chiles, Esq., of Spotsylvania county, Va., and widow of the late Edmund Thomas, Esq., of this city, who was the first Register of Kentucky, and held the office till his death, and who brought with him from Virginia, the necessary public records for Kentucky, when our commonwealth was first established. Mrs. T. has been a citizen of Frankfort for fifty-five or fifty-six years—a witness to all the changing events through which Kentucky has risen from feeble infancy to her present prosperity and power. In 1827 Mrs. T. united with the Baptist church in this place; and so soon thereafter as the Christian Church was organized, she became a member of that church. Her life was quiet, useful and pious. Its most striking feature, perhaps, was the energy, self-devotion, care and success with which she applied herself to the bringing up and education of her children; and it must have been a great gratification, in her later years, to see the happy result of her care, as developed in the refinement and intelligence of her estimable and accomplished family."

I have known this venerable matron for a long time—a true mother in Israel; and all this is happily expressed in one line, "*Her life was quiet, useful and pious.*" Though dead, she yet speaks in her example, and in the lives of her children; amongst whom, sister Tubman, of Augusta, Georgia, is a worthy representative. A. C.

Fell asleep in our Lord Jesus Christ, on the evening of the 19th of March, at 9 o'clock, SAMUEL S. CHURCH, pastor of the church at St. Louis, aged 33 years and 6 months, after a long and lingering illness, which he bore with the patience and resignation which a confidence in our Lord is only capable of inspiring.

In his death, the cause has lost an advocate that years will not replace. A great man has gone to his reward. His praise was in all the churches. He was loved by all. With manners winning, and gentle, retiring, and unobtrusive; a heart full of kindness and love, he won imperceptibly and unceasingly upon the affections of all who met him. No man united, in a more eminent degree, *all* the qualities of a man of usefulness in the cause of our Master, than he. Gentle and amiable in his deportment, social and loving in his disposition, he was loved by brother and friend. Argumentative, powerful and impressive as a preacher, he was a favorite with the public and his brethren, and possessed unbounded influence with the congregation of which he was the minister. I

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write no panegyric. A few lines cannot tell his worth and the loss which all of us have sustained. But, though parted from us, he still lives, and will ever live, in our hearts. Samuel S. Church will long live in the affections of the whole brotherhood, and especially in the hearts of those here, who knew him so intimately and loved him so dearly. He belonged to us all—to the whole household of Faith—and how deeply do we feel that our loss has been great.

Removed from his field of labor to the enjoyment of his eternal and ineffable reward, in the full bloom of manhood and fulltide of his usefulness, the stroke has, indeed, fallen severely upon our hearts, which are now stilled to aching by the blow. Shall we lift our eyes in grief and sorrow and utter—"How unsearchable are THY judgments, and THY ways past finding out"?

Death, though he came early in life, brought no terrors to him. The sorrow and grief are all our own. "He died in faith," like those whose examples he had so often proclaimed to others. Calling his family to him one by one, he spake words to each; and so to his friends who were around him. AND such thoughts! and such language! I will not now intrude upon the solemnity of that scene.

In a firm, calm voice, he bade them all farewell, commending his wife and little ones, his mother, relatives and friends, to that ARM which had been his support in life, and was now his strength in death. He sank away as an infant into its slumbers, to wake again in the morning of the resurrection, to be invested with immortality by the King of kings and Lord of lords.

Thus he died.

"He set as sets the morning star, which goes
Not down behind the darkened West, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

St. Louis, March 26, 1856. H. C.

[We profoundly sympathize with the church, not only in St. Louis, nor in the State of Missouri, but throughout the whole West and North-West, in the melancholy loss of our so eminently useful and so universally beloved brother and fellow-laborer, S. S. Church. Our only consolation in this sad bereavement is the assurance of his having entered into the joys of our Lord. May the good Lord, who has taken him home, be a husband to his widow and a Father to his fatherless children!—A. C.]

Died, in Washington county, Pa., on the 23d January, 1856, sister MARGARET TITUS, in the 83d year of her age. Sister Titus was immersed by Elder Walter Scott, in the year 1830, and continued, till the day of her death, an exemplary and devoted follower of the Lord Jesus. She lived to a good old age, and then calmly, and without a struggle, "fell asleep in Jesus," to awake to life everlasting. Her mild, gentle, and affectionate manner, won the hearts of all who knew her; while her patience of hope, her firm confidence in the promises of the Lord, her cheerful resignation, exhibited a striking proof of the excellency of the gospel of Christ Jesus. She leaves many relatives and friends to mourn her loss; but they mourn not as those who have no hope. "As in Adam all die, even so in Christ shall all be made alive." "Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labors and their works do follow them." J.

Departed this life on Tuesday evening, 11th December, at 7½ o'clock, MARGARET THOMSON, daughter of Benjamin Skene, of Louisville, and wife of Wm. Thomson, of Jefferson county, Ky., after a severe and protracted sickness of two years and a half. She was well known in the churches of New York, Cincinnati, Steubenville, Louisville, and Bloomington, Ill., as a most exemplary Christian, and was much beloved by all who knew her. In her disease, which was acute rheumatism, she suffered to the utmost of human endurance, but never a murmur escaped her lips. All was borne in the true spirit of Christian fortitude and patience. Having gone to her rest, she now quietly sleeps in Jesus, awaiting the morning of the resurrection, when the Saviour shall appear and the sound of the trump of God shall call her to life again. W. T.

Hays' Spring, Jefferson county, Ky., Dec. 12, 1855.

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At the residence of her father, Bro. B. Wells, of Brooke county, Va., on the 25th of March, in her 24th year, of pulmonary consumption, sister CHARLOTTE SCHELL, wife of Bro. Charles Schell, of Bloomington, Ill.

Possessed naturally of an amiable temper, the deceased, under the influence of the Christian profession, had adorned herself with the graces of the Spirit, the fruits of which she had experienced and manifested since she confessed her Saviour, and more especially in her last and trying moments was she enabled to possess the utmost confidence in her Redeemer, and to triumph in the hope of eternal life and blessedness at His right hand. Sister Schell left an amiable and affectionate husband and an infant child, to mourn their loss.

Passed through "the valley of the shadow of death," on the 19th of September, 1855, at his residence near Elkton, Ky., our beloved brother, SLAUGHTER LONG.

Bro. Long was born in Hopkinsville, Ky., October 12th, 1806, was buried with our Lord in baptism by Elder C. M. Day, October 8th, 1850, and ever after led a life adorned with the graces that beautify the Christian character. And when the shades of death had mantled his placid brow, he called his kind and affectionate family around him, assured them of "the bright prospects of future glory" that rose upon his departing, though unclouded vision, and exhorted them to meet him in the world of everlasting light and love, where painful separation can never be known.

Departed this life on the 18th of January, in the city of Detroit, our beloved brother THOMAS CHRISTIAN, in the 69th year of his age.

The subject of this notice was born in Pennsylvania, and removed to this State in 1834. Educated in the Episcopal church, he continued a worthy member of that denomination until the year 1842, when, under the preaching of Bro. A. S. Hayden, he became one of the first fruits of the Reformation in this city. Of him it may be truly said, that he was an Israelite indeed, in whom there was no guile. His life was an epistle of Christ, known and read of all men; and we doubt not that its influence will long be felt by those who cherish his memory. Its close was peaceful and happy, and strikingly exemplified the words of the Psalmist—"Mark the perfect man and behold the upright, for the end of that man is peace."

Sister SARAH TERRELL, of Columbus, Ia., on the 12th January, after a painful suffering of twelve days, fell asleep in Jesus. She obeyed the gospel some 23 years ago, and her life has been that of a Christian since. She was amiable and kind as a neighbor, affectionate and mild as a wife and mother, pious and devoted as a Christian, and greatly beloved by all who knew her. Just before her death, she called her children to her, (all grown,) and told them to "take that blessed book, (the Bible,) learn well its precepts, obey them from the heart, and when they come to die, death would not alarm them." This said, she remarked, "My work on earth is done;" and happy in death, she left the world with a bright hope of immortality.

BIBLE UNION CLAIMS.

I HAVE much to say, and documents to show, in behalf of the paramount claims of the Bible Union upon our whole community for immediate material aid in the furtherance of its grand object—the greatest and the grandest now before the Christian public: in which the true church of Christ is more interested than in any other object that has been before it for centuries past.

A. C.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *MAY*, 1856. [No. V.

AN ADDRESS

To the Bible Revision Association, held at Louisville, Ky., April 10, 1856.

BY W. K. PENDLETON.

MR. PRESIDENT, BRETHREN AND FRIENDS—

I am happy to have it in my power to speak a word in behalf of the Bible Union. It is a movement which my heart consents with my head, in most cordially approving, and I did not, therefore, scruple for a moment, to accept the proposition assigned to me for discussion on this occasion. That proposition is—"*No age has been more favorable for the work of revision than the one in which we live.*" In attempting to support it, I am embarrassed to decide what to reject, rather than to find arguments in its support, so varied and so many are the proofs that offer themselves for my service. The importance of the proposition, under the circumstances, I almost fear to allude to, lest the brief and incomplete consideration, which an occasion like this compels me to be content with, shall seem incommensurate with its real vital bearing upon the whole movement of the Bible Union: For if it is not true,—if there has been some other age more favorable for such a work than the present, then there is a strong presumption against the propriety of a movement now. That time may have been improved, and, in that case, we already have the result in a revision better than any which can now be made:—or, if it was allowed to pass without such a revision, then the faithful witnesses,

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the enlightened keepers of the blessed word, must have judged it unnecessary, and, therefore, to the full extent of their superior advantages, would their course condemn their less favored successors, as justly chargeable with presumption, for undertaking what better qualified workmen had decided ought not to be done.

It is right, then, to ask the question, Is the time favorable,—is it more favorable than any other time? God, our heavenly Father, in his infinite wisdom, waits for "the fulness of time," and men must prayerfully and watchfully wait, or instead of "the light of his countenance," the shadow of his providence will fall upon their work, and, like Moses, they will be compelled to forsake it in disgrace.

Any thing like an authoritative revision of the Sacred Scriptures is not to be undertaken without solemn deliberation;—and when it is to be a common version, the treasury and the vehicle of the faith and the hope of the people, it were well that the voice of the people should mingle in the call for its preparation. The work, too, requires a pure text—comprehensive, accurate, and profound scholarship—a devoted piety, an earnest unsectarian spirit, and a humble reverence for the word of God, as the inspired utterance of supernatural wisdom, before which the haughty spirit of adventurous speculation submits itself, and the airy tests of a presumptive and empty philosophy appear worse than foolishness.

These are postulates which may be confidently laid down as criteria by which to try the times,—the comparative favorableness of different ages for the work of revision, and to such a trial we fearlessly and willingly subject the great movement in behalf of which we are now convened

For all practical purposes, it will suffice if we confine our comparison mainly, first, to the consideration of those periods at which translations or English versions have been made; we may then consider the period that has elapsed since the last, or authorized version of King James, down to our own day, and more particularly to the commencement of the present revision enterprise of the Bible Union. We shall thus be able to narrow the field of our inquiries, and bring it somewhat within the limits prescribed by the circumstances which surround us.

Of Wickliffe's translation, the first ever made into the English language, we need say but little. Wickliffe himself was persecuted, driven from his professorship in Oxford, and angrily pursued with accusations of heresy, and trials before tribunals of excited and ignorant bishops, so that he could find but little of the time, nor cultivate but little of the spirit, requisite for a work of translation. Seventy years in advance of the art of printing, and amongst a people unlet-

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tered and tamed to priestly authority, he could have but little of that sustaining countenance and co-operation which are so essential to the successful production and introduction of a work of such fearful innovation. Classical literature had scarcely begun to be revived in England, and the means for determining either the precise words of the Spirit or their exact signification, were very limited. The condition of the spoken language, too, was altogether unsuited to an adequate rendering of the original, even could that have been procured in its primal purity; and thus Wickliffe, great in heart, bold in purpose, and loving both God and the people with a sublime devotion, could not do more than breathe the quickening spirit of his mighty soul on this divine work, and commend it, under God, to those who should come after him.

A century and a half rolled by before another effort was made to renew the work so boldly undertaken by Wickliffe. But it was, at best, rather a period of transition, and unsettled and crude inquiry, and, therefore, but little favorable for the translation of the Scriptures. It is true, that in the beginning of the 15th century the study of the classics began to be revived in Italy; and, about the 3d and 4th decades of that century, the earlier labors of Emanuel Chrysoloras, in introducing the Greek language and literature at Florence and other transalpine Universities, were ripening into a more elevated style of learning, and producing a few comparatively respectable Greek teachers, from whose influence and example a growing impulse was given to the Greek classic taste of their day in Italy. Guarino, as professor of rhetoric, taught Greek successively at Venice, and other cities of Lombardy, at Florence, and finally at Farrara, where, in 1460, he died. About this time, too, many valuable Greek manuscripts were brought from their ancient seclusion into Italy, and through the enterprise and zeal of Jno. Arispa, of Sicily, and Filelfo, the virulent and conceited professor of rhetoric—that is, of Latin and Greek philology at Florence, the literature of the Italian Universities was enriched by the introduction of some of the most polished and renowned of the ancient Greek historians, philosophers and poets.

The unsettled political condition of the Eastern empire, tended to increase the growing facilities for studying Greek in Italy, and among a few eminent co-laborers driven into her Universities from this cause, we find the distinguished Theodore Gaza, who in 1430 fled from Thesolonica, which at that time fell under the Turkish yoke. History affords us a few other names who, during the first four decades of the 15th century, affected a classic taste; but the specimens of the translations of the Greek authors into Latin, made by the best of them, show that they were but awkward and unskilled laborers in

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these elegant fields, and knew, in fact, but little either of Latin or Greek. These were hopeful beginnings, the worth of which no scholar would willingly disparage; yet when all is said, even for Italy, we can only find that the Greek language was, as early as 1440, regarded as a high recommendation to the favor of the great, and could be learned, at most, at four or five cities on that side of the Alps.

While this small praise is all that can be given to Italy, much less is the measure due to England. A distinguished Italian, Pozzio, celebrated for his industry in collecting classic manuscripts, says of England during this period: "Men given up to sensuality, we may find in abundance, but very few lovers of learning; and those, barbarous, skilled more in quibbles and sophisms than in literature. I visited many convents;—they were all full of books of modern doctors, whom we should not think worthy so much as to be heard. They have few works of the ancients, and those are much better with us." This picture will not surprise us, when we remember that Oxford, the chief seat of learning, was still under the influence of Scotus and Ockham, and that the professors, their disciples, were so addicted to babbling the scholastic jargon of these masters in the still living controversy about Realism and Nominalism, that *Oxoniensis loquendi mos*, became at once a proverb and a reproach.

Glancing thus at the state of classic learning in Europe, and with especial reference to our question, we are brought down to the invention of the art of printing, without discovering any adequate qualification for the work of translating the Sacred Scriptures. Neither the literature nor the religion, the heads nor the hearts of the time, were fit for so divine a work. Still, God was preparing for the opening up of better days for humanity. The invention of the art of printing, combined with the downfall of Constantinople,—events almost contemporaneous,—seemed like the conjunction of heavenly influences for the redemption of the nations. Greek scholars and Greek literature were furnished by the one; books, cheaper and more abundant, by the other. Munificent patrons founded schools and colleges; a few ardent students traversed the Alps, to quench their classic thirst at Italian fountains; scholars of distinction visited England, and a sort of literary intercourse was opened up, by which the treasures of Italy began to be transferred to the Universities of England, and thus was achieved a glory of conquest distinguished by none of the blazonry that glares upon the brutal brow of war, but which, in the still small voice of awakened truth, exerted a power over the world greater than that which, in his proudest hour, hovered in the imperial eagles of Napoleon.

Still, when the century closes, what do we see? Much to rejoice

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at, it is true. The first book had been printed, and that book was the Bible, now known as the Matzarin Bible, of which there are some eighteen or twenty copies still extant. The whole Bible in Hebrew, the Socino text, of which only nine copies are known to exist, had been issued in 1488. The Hebrew language had begun to be taught in the Franciscan monasteries of Tubingen and Basle; translations of the Bible had been made into several of the European languages, always from the Vulgate, however;—the Vulgate itself had gone through many editions, and many other books, connected with classical literature, been issued from various presses, but amongst them, only 141 in all England! Better than all this:—The period so generally known as the dark ages, had closed. The Moors had been driven from Spain by the conquest of Grenada, and upon the ruins of Islamism, Christianity once more planted in that ancient dominion. France, by the annexation of Brittany, the last great fief of the French crown, had become an entire and absolute monarchy. Public peace had been restored to Germany; Charles the VIII. had invaded Naples, and the beauty, and polish, and elegance of Italian art, manners and literature diffused through the nations on this side of the Alps; whilst science, spreading her wings eastward and westward, had conducted Vasco Le Gama to realms beyond the Orient, and wafted the adventurous sail of Columbus to the shores of our own great and wondrous continent, till the very earth seemed to widen for the freer play of the liberated spirit of the nations.

These were steps in progress of which the age might well be proud, and for which humanity should never cease to be grateful. But expanding as the human mind was under the quickening influences of a smiling providence, it was not yet prepared for the work which we are considering. In England especially, we find only occasional pretenders to Greek—Grocyn, Linacre, and a few others, could boast of having set at the feet of Politian and Hermolaus, on their own side of the Alps, but they did nothing directly in the fields of sacred literature. Their babblings of Greek fell, for the most part, on unheeding ears, and the most studious of their disciples had facilities for nothing beyond the merest smattering. Even English, though the old obsolete form had gone out about the accession of Edward the Fourth, was yet in a miserable condition. The best specimens of historical writings which the period affords, appear to the accomplished and polished critic of the present day as puerile and contemptible. Metaphysical thought was still cramped with the jargon of the scholastic doctors, and the consciences of scholars and pupils alike, were still in the keeping of an ignorant and carnal priesthood. Can any one, therefore, say that this was a period favorable for an

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adequate translation of the inspired language of the Bible, or a full transfusion of the divine Spirit, which breathes in the heaven-born sentiments of that blessed book!

The 16th century opens with still brightening prospects for England. In Italy classical learning had begun to decline, but in England it was flourishing with a new vigor. In 1510 Erasmus was brought over to teach Greek at Cambridge, and under the zeal, address, and showy sprightliness of this truly remarkable and erudite scholar, a powerful impetus was given, both to classical and sacred literature. In France, Budœus was deepening the researches into philological and historical learning. In 1503 Conrad Pellican published the first Hebrew grammar, and though it is said to have cost him incredible labor, it serves but little more now than to display the general ignorance of Hebrew which then prevailed. In 1509 this was improved, and a dictionary added by Reuchlin, himself the true beginner of philology, or sound scholarship. Printing presses were established at various important literary and classical centres on the continent, and grammars and lexicons thus began to be multiplied; so that students, who hitherto had been compelled to depend mainly upon the lectures of their professors, were, to some extent, furnished with the necessary school-books for acquiring the elements of Greek and Latin. In 1516 Erasmus issued from the excellent press of his friend Frobenius, at Basle, the *princeps editio* of the New Testament, with explanatory annotations and a continued paraphrase. In 1518 he issued another edition, and plunged himself into a fiery war with the monks, who could bear no imputation to be cast against the accuracy and authority of the Vulgate. In 1522 the Complutensian Polyglot (printed between 1514 and 1517) was issued from the press of Alcala, under the direction and patronage of Cardinal Ximenes, the munificent founder of the University at that place. Oriental literature, too, was becoming more common, and several editions of the Hebrew Bible, known as the Soncinates, had been issued, and which, in fact, constituted the basis of the Hebrew text of the Complutensian Polyglot. In 1525 another edition was published by Daniel Bomberg, which, with its predecessors, became the basis of subsequent authors.

We are thus brought down, by a very rapid survey of the literary history of the times, to the era at once of the reformation and translations, and we are, in some degree, prepared to estimate the fitness of the age for the translation of the Scriptures. It is quite fashionable, I know, to laud the immense learning of the scholars of this day, but a little sober reflection upon facts, will dissipate much of this superstitious credulity. We know the tendency of the human mind to exaggerate the wonders of every thing that is new; but it generally

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happens, that the most extravagant eulogies are uttered by those who are most ignorant of what they praise. We are not surprised, therefore, that amidst the general literary darkness which at this time prevailed, the few luminaries that rose among them were regarded as fiery-headed monsters of learning, and that the age itself should, in subsequent times, receive the reputation awarded to these new and dazzling lights. But we have seen that these scholars were few,—that the facilities for acquiring a knowledge of the Greek language were very limited and difficult of access,—that the knowledge was superficial, pedantic, and unphilosophical; and in addition to all this, that the general spirit of the age, both political and ecclesiastic, was most unfriendly to that freedom of thought and speech which are so essential to the proper performance of a work like this.

Greek, in fact, was at this time, on many accounts, almost forbidden fruit. When Greek lectures were first introduced in Oxford, in 1519, it caused a public row among the students! A large party arrayed themselves against the Hellenistic innovators, stoutly determined that they would not hear Greek lectures. Styling themselves Trojans, they seemed resolved, "by dint of clamor and violence," to withstand the invasion of their ancient Troy, till a sort of Grecian horse, in the person of the King, subdued their stubbornness, and compelled them to hear. Not until two years after this do we find a single printer venturing to use the Greek type, and then, though only in a few words, it is done with a most gracious apology to the benevolent reader for the rashness of the innovation! We gather from these anecdotes, the true condition of the times in England with respect to Greek. Even Erasmus and Budœus, the one a Dutchman, the other a Frenchman, confessedly the great scholars of the age, though they were fond of writing Greek, rose but little higher, in their style, than schoolboy exercises. Their temerity in sporting with the difficulties and delicacies of this marvelous tongue, can only be accounted for upon the ground of their comparative ignorance of the profound philosophical beauty and perfection of the language, which winged the thunder of Demosthenes, and clothed in substantial, yet almost etherial beauty, the subtle thoughts and sublime philosophy of Plato. The commentaries of Budœus, great as they are, were written in a style "so rambling and desultory," that the method of a Stephens was necessary to reduce them to an order practically useful to the subsequent scholar.

Such being the scholarship of the age, the question is natural, Could any higher scholarship be brought to the work of translation? The answer is implied in the statement of the question. Tyndale, the first translator, apart from his labor in this respect, though the author

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of a translation of the Orations of Isocrates, has no such literary reputation as the scholars whose names I have now mentioned. He was educated at Oxford, and took his degree there, it would seem, as early as 1502, and though his biographer represents it as "at this time the most celebrated seat of learning in the world," we have seen what the real foundation of that celebrity was. Erasmus had not yet commenced his labors there, and Grocyn, who had returned from Italy, whither he went to study Greek, some ten years before, is the only name of distinction connected with Oxford at this time. Wood (in his annals of Oxford, 1508) says, "the schools were much frequented with quirks and sophistry. All things, whether taught or written, seemed to be trite and inane. No pleasant streams of humanity or mythology were gliding among us, and the Greek language, from whence the greater part of knowledge is derived, was at a very low ebb, and in a manner forgotten."

We are the more particular to determine the circumstances favorable or adverse to this translation, because all subsequent translations are so nearly conformed to it, as to manifest but little advance in scholarship, or other requisites for the work, beyond those enjoyed by Tyndale. They are, in fact, but revisions of Tyndale's, with so little variation, in some cases, as to make it difficult to distinguish them. In fact, the motives which seem to have influenced the authors of the various editions, down to the bishops, and, indeed, down to the common version inclusive, appear to have been rather political than critical, and the changes, such as they were, to have been determined rather by principles of temporal policy and feelings of party or doctrinal prejudice, than by any sound and scholarly criticism upon the language of the original Greek text, or superior interpretive insight into its spiritual significance and beauty. To verify this general assertion, I need only recal very briefly the history of these various editions, subsequent to Tyndale's, first published in 1526.

Coverdale's is first, (1535.) It was substantially Tyndale's, so far as Tyndale had gone—that is, as to the New Testament, the Historical Books, and Jonah. This edition Henry VIII. not only encouraged, but commanded to be read, while, strange as it may seem, he had commanded Tyndale's to be "detested and abhorred." The reason was political—I may say tyrannical also. Tyndale's version had prologues and notes. These were discordant to the ears of the royal "defender of the faith," and hence Tyndale's version was condemned, and Tyndale himself persecuted to exile and to a martyr's death.

In 1537 appeared Thomas Matthews' (or John Rogers') Bible, differing so slightly from Tyndale's as to require no small critical

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examination to distinguish the originals. It was announced "by the King's most gracyous license." It differed from Coverdale's mainly in that it restored the prologues and notes of Tyndale, and was doubtless fostered through Cranmer and Cromwell by the then open rupture between Henry and the See of Rome, as calculated to weaken the power of the Pope in England.

Erasmus' Bible, which appeared two years after, (1539,) differed from those which I have named only in a sort of expansion of the text and the occasional introduction (in crotchets) of new matter, whence derived is not stated or known. The motive of this edition seems to have been political, since the chief difference between it and Matthews' Bible was the omission of the prologues and notes of Coverdale, because they offended many subjects of Catholic prepossessions, whom it was the policy of the court to keep quiet.

Richard Taverner's, which appeared in this same year, is so like the Thomas Matthews' Bible, that in naming the various versions of this era of revisions, it is frequently altogether overlooked.

This ends the labors of translators previous to the accession of Mary, in 1547. The bloody persecutions of this narrow minded, cruel, and malignant Queen, drove many Protestants into foreign countries, and among them, the authors of what is well known as the Genevan Bible. The authors of this edition had some peculiar advantages, and were also encumbered with some peculiar doctrinal prejudices. They had the counsel and advice of Calvin, and, towards the close of their labors, of Beza also. They had also the peculiar theological and political views of these distinguished reformers, and the popularity of their version depended more upon the liberal views of government, and the doctrinal expositions expressed in their notes, than upon any very marked improvement on, or departure from, those which had preceded it. Miles Coverdale could not, indeed, improve very much upon his own work, and as he was a prominent laborer in getting up this version, we find that its chief departure from previous editions, consisted in the introduction of the divisions of chapters and verses, made and employed, for the first time, five or six years before, by Robert Stephens, in an edition of the Greek Testament, for convenience of reference. Made thus by exiles, puritans and rigid Calvinists, both in doctrine and discipline, its peculiarities would naturally partake of these influences; but it is quite apparent that they were more concerned to direct the interpretation and application of the version, than to make changes in it; and, as they well judged, it was this feature in it, which, under the Protestant reign of Elizabeth, made their work so popular in England. From the time it was first issued (1560) till 1615, four years after the version of King James was pub-

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lished, it went through more than thirty editions, (folio, quarto, and octavo;) and even down to 1708, continued to rival the common version in the affections of the people. They could not understand or enjoy the word without the "Genevan spectacles,"—the notes and comments of the exiled puritan Calvinist commentators, Coverdale, Goodman, Gilby, Samson, Cole, and Whitingham.

As with all these versions, so with the next, and last before the present authorized version of King James, the edition of 1568, known as Parker's, or the Bishops' Bible—the motive was political. There was in this work a presumptuous and disgusting blending of Episcopal pride with the sacred things of the blessed word, which too plainly betrayed the spirit from which it proceeded. The arms of the See of Canterbury were emblazoned about the first letter of the book of Genesis, and the picture of the Lord Treasurer (Burghley) adorned, as a prefatory ornament, the book of Psalms. Dignitaries possessed by so vain an itching to display their own greatness, could be but poorly qualified to produce an impartial translation of the Scriptures for the use of the people, and accordingly the people were not slow to discover the motive which influenced these Bishops, and to characterize this version as the "opposition Bible!" It had but little respect with the people, and though it was the *authorized*, the Genevan continued to be the household, the fireside, the family Bible of the people.

It was the cherished policy of James, upon his accession to the throne of England, to harmonize the theological factions with which the country was disturbed and divided against itself, and to effect, if possible, some degree of unity on the subject of religious belief. With these views, the celebrated Hampton Court Conference was called, and it was at the meeting of this body that Dr. Reynolds, the leader of the non-conformists, asked that the King should authorize a new translation of the Scriptures. The authorized version, at that time, was the Bishops' Bible. This was, of course, unpopular with the non-conformists, and the King declared upon this occasion, that of all the versions ever given, he thought the Genevan the worst. To please both King and non-conformist, a new version seemed the only alternative. Thus the new, now the common version, was ordered to be made; but notwithstanding the sweeping denunciation of the King against it, the 47 translators, appointed by his own authority, made this same dispised Genevan version the basis of their own. "The truth is, [says Geddes,] and why should it not be spoken, that James's translators did little more than copy the Genevan version. The difference being on the part of the former, chiefly in a more scrupulous adhesion to the letter of the original, and in the superabundant

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insertion of Italics, to supply its apparent deficiency." Other distinguished critics not only agree in this statement, but are very decided in their preference for the Genevan, as the best English version that has yet appeared. This is the judgment of Boothroyd, who adds, "It is more literal than Tyndale and Coverdale; but not so absurdly literal as the version in common use."

Notwithstanding the great array of learned names, and even the Royal authority with which the common version made its appearance, it gave, at first, but little promise of supplanting the Genevan. It is a significant fact, that the translators were compelled, in more than one version, to append the main body of the notes of the Genevan, in order to make it acceptable to the people.

All these versions, therefore, down to the common, or James's, inclusive, appear to be but revisions of *one*—that of Tyndale and Coverdale; and the ruling motive in their preparation not so much spiritual and critical, as political and theological, according as Puritanism and Calvinism, or Royalty and Episcopacy, prevailed in the work. Both parties consenting to the translation of the Sacred Scriptures, each felt it necessary to make them speak on its side, and this is the true philosophy of these frequent revisions in that era of revelation and change.

Tyndale, we have seen, could not have had a critical or profound knowledge of the Greek, and we have no evidence that he was a Hebrew scholar at all. The question will, therefore, be asked, How came it to pass that he succeeded in making a translation which so many subsequent revisers consented in agreeing to follow and substantially adopt? It is not necessary, in order to find a satisfactory answer to this question, to impugn the scholarship of these distinguished authors, though it must be conceded, that with all their voluminous erudition and word-knowledge, they had not precisely the kind of scholarship which the work of translation requires. They were deficient in philology; were, in fact, rather learned theologians, than intimately skilled in polite letters and philology. *Est in Anglia*, says Casaubon, *theologorum ingens copia; eo enim fere omnes studia sua referunt.* Bellomy, indeed, is very bold in declaring that there was a lamentable ignorance of Hebrew, even among the revisers of King James. We doubt not, he has greatly underrated their scholarship, yet it must be conceded that their knowledge, almost incredibly vast as it is reported to have been, was by no means so precisely and philologically correct as to be alone relied upon for a translation; still, it cannot be maintained that these revisers followed Tyndale and Coverdale so closely as they did, for the want of a superior knowledge of the Greek and Hebrew languages, or of ability to make from

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such originals an independent and truly new translation. The true solution of the matter is, that all these translations were most servile renderings of the Latin Vulgate of Jerome. They were English translations of a Latin translation, itself made from other Latin translations, which were characterized by many discrepancies and referable to no uniform Greek original. I know all that has been said, both by these translators, or rather revisers, and their eulogists, as to their placing before them the Hebrew and Greek, &c.; yet the work itself proves the assertion which I have made. Jerome, indeed, professed to have done the same, yet upon his own confession, out of many Greek sources at his command, he selected the one that agreed the more closely with the popular Latin versions of his day, and subordinated the Greek to the Latin, rather than the Latin to the Greek. The recensions of Hesychius, Lucian, and Origen, were rejected, and only copies of the period of the Κοινη εκδοσις, the *Vulgaris editio*, down to the recension of the 3d century, were employed, and only such as contained a text analagous to that from which the Latin versions were made. The fact is, Jerome was too much afraid of the people to offend their predilections for these ancient Latin versions, which were so strong, that notwithstanding all his caution, he says he drew upon himself such an outcry of reproach, both from the learned and illiterate, that nothing but the command and countenance of Pope Damasus, sustained him under the attack.

When we remember the high veneration in which the Vulgate was held, and that it was, in fact, regarded as of higher authority than the Greek or Hebrew, at the time the Complutensian Polyglot was made, we will not be surprised that it exerted, at least a regulative influence over the editors of that edition. Besides this, their Greek resources were very limited. "They had but a few manuscripts from Rome, and these apparently of very modern date." They believed the Hebrew text to have been greatly corrupted by the Jews, and hence, in their Polyglot, they not only gave the Vulgate the middle column, placing it between the Hebrew and Greek, but stated in their preface that *it was there, like Christ upon the cross, between two thieves!* Yet it was from such a Greek text as this that our common version was made, for Beza, on whose version it directly rested, followed Stephens, and Stephens followed Erasmus, and Erasmus, this thief-like Complutensian. True, Erasmus had five manuscripts which he consulted, but his Greek resources and his respect for the Vulgate may be alike estimated, from the fact that he actually composed the Greek (translating from the Vulgate) of the last six verses of the Apocalypse!

Robert Stephens, also, had a few additional manuscripts, (sixteen in all,) but he did not attach much weight to them, for though they

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differed from the Complutensian in 581 places, he followed them in only 37 instances. Beza made but few changes upon Stephens, for though he had a few more manuscripts, some eighteen perhaps, as Hug says, "his means were too scanty, and no principles had been established in respect to their application." This, then, is what the authors of the common version had to translate, and this is, in fact, the present Elzevir's Bible, or the Textus Receptus of Protestant Christendom. Not only was such the text, but the translation itself is so servilely literal, that in many respects it can scarcely be called English style at all. There is a close conformity to the original idioms that not only departs from the *forms* of English, but not unfrequently causes an inexplicable confusion of thought to the reader. The style, commend it as we will, is not the style of the present day, nor of the day in which the version was made. "If I translate a *French* book into *English*, (says the learned Selden, speaking on this subject,) I turn it into *English* phrase, not into *French-English*. (*Il fait froid*,) I say, *It is cold*, not, *It makes cold*. But the Bible is rather translated into *English words* than into *English phrase*. The *Hebraisms* are kept, and the phrase of that language is kept; as, for example, He uncovered her shame; which is well enough, so long as scholars have to do with it; but when it comes among the common people, Lord what gear do they make of it." Such testimony, from such a source, is enough; yet the scholar will judge for himself, and he cannot fail to discover that the language of King James' version is not the language of Knowles, of Daniel, of Raleigh, of Bacon or Milton; names all familiar, and some of them immortal on earth.

But in thus presenting the negative side of this controversy, which our position justly requires us impartially to look at;—in looking *into* the defects of all these versions, and arraying the disabilities under which the respective workmen labored, let me not be understood as wishing, or designing, to detract from the merits of their labors. I venerate and admire them all, so far as they were true in the purpose and faithful in its performance. With Tyndale especially, the fearless proto-translator, can I go even into his exile, and sit down with a reverencing and loving heart at the feet of him and Luther, while their two great souls were communing together and nerving each other to stand for God and the people, alone if need be, against the scepters and mitres of the world. No, no! Some of them went through great tribulation, and having washed their robes and made them white in the blood of the Lamb, are now before the throne of God, serving him day and night in his temple; and He who hath wiped away their tears, and now feedeth them and leadeth them to living fountains, commandeth us reverently to love them. So let us do!

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What shall we say, then, are we better prepared for this great work than were those who have gone before us? The full array of our superior advantages would require a volume, rather than the few minutes in which I must conclude this address. There is no class of requisites, with respect to which the present age does not stand like Saul among the people—head and shoulders above all others. In biblical criticism, in hermeneutics, in history, in geography, in the knowledge of Oriental customs, manners and monuments; in general literature and science, and especially in the freedom, and before all the ages that have preceded us.

When the common version was made, we have seen that, making full allowance for the labors of the authors of the Complutensian Polyglot, of Erasmus, of Stephens, and of Beza, the text was little more or better than that of the Vulgate of Jerome. Since then, the labor that has been bestowed upon it is immense—almost incredible. In 1623, twelve years after the common version was issued, a copy of the Samaritan Pentateuch, which had been lost sight of for a thousand years, was sent by de Saney to the Library of the Oratory at Paris. It was soon discovered that it did not correspond with the received text, and hence first arose the idea of collating manuscripts. There were not wanting, either, scholars of influence to press the work into execution. Morinus, in 1663, and subsequently Capellus, who spent 36 years of honest toil on his *Critica Sacra*, and after him Bishop Walton, in London, contributed each to prepare the way for scholars of ampler means. Athias, Jablonski, Van der Hooght, Michaelis Houbigant, Kennicott, and M. de Rossi, labored successively in these wearisome fields, gleaning from the musty, dim, and repulsive rolls and folios of unsightly Hebrew chirography, whatever could serve to restore to its original purity, in word, and letter, and point, in "jot and in tittle," the Hebrew text, till a cumulative work was completed in the Bible of M. de Rossi, which is marvelous to think of. Kennicott, in 1780, had examined 600 manuscripts and compared 310 editions, making, with the labors of others, 1346 MSS. and 352 editions collated, from which several thousand various readings had been discovered and arranged in correction and elucidation of the text.

While labor so immense has been bestowed on the text of the Hebrew Bible, industry, zeal, and scholarship, equally great, have been busy with the Greek text of the New Testament. More than fifty distinct critical annotated editions of the Greek text of the New Testament have been issued from the presses of Europe and America, and upon each of these no small degree of scholarly labor and critical acumen have been conscientiously and protractedly employed. Ben-

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gel, Bowyer, Griesbach, Alter, Howard, Knappe, Boissanade, Lachmann, Scholz, Knaebe and Goeshen, discarding all guidance of the editions of their predecessors, have produced, from independent sources, editions of their own, whilst others have contributed no less to their elucidation and correction. Thus the critical era introduced by Mill, and cultivated with so much assiduity by Matthaci, Webstein, Birch, and other distinguished laborers, some of whom I have already named, is still producing and exercising equal profound and ardent scholars, and Tischendorf, Tregelles, Davidson, and others, are winning fresh renown from their contributions to the already vast treasures of biblical criticism, which the industry and pious scholarship of two and a half centuries have accumulated. More than 800,000 various readings have been collected, compared and canvassed. Thus the light of manuscripts and versions has been concentrated, in full and steady blaze, on the original of the sacred text. These zealous and indefatigable laborers have been as so many condensing lenses, all pouring their beams into a common focus, till darkness has become light, and we may safely conclude that but little more remains to be gleaned from this toilsome and animating field of mazy complexity and wearisome drudgery.

In hermeneutics, too, our advantages are peculiar and great. Many schools of interpretation have arisen, been canvassed, and, leaving behind whatever in them was true or useful, have retired to give place to more philosophical rivals. Historical and comparative philology both have been profoundly cultivated upon the broadest principles, and with facilities altogether peculiar to comparatively recent times. To these, the explorations of modern travelers, the familiar knowledge of Oriental manners and customs, the accumulation and study of ancient monuments, the philosophical histories of ancient nations and their institutions, at once the product and the glory of modern literature—all, under the light of a regulative science, have contributed their portion. All sorts of material have been subjected to an exhaustive criticism, and the essence of each added to the treasury of our interpretive tests. From the Fosterian school we have been taught to manage the interpretive light of parallel passages, while from the Rabinical we have learned the proper use of the Chaldee Tarzums and the worth of a humble and restrained conjecture, extending the general idea of the Schultensian school, and combining it with all that was valuable in the rest of the Hallsan scholars, from Michaelis to Gesenius, with a harmonizing eclecticism at once philosophical and learned, have produced the crowning triumph of interpretive method, in a system of hermeneutics, both historical and comparative, applicable in its principles, not only to the interpretation of the He-

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brew, but also to the Greek or any other languages. Thus, whilst the modern farmer, here in America, revives from the Pyramids of Egypt a variety of wheat ancient as the Pharaohs, the archeologist brings off a monument written over with that learning in which, it is said, Moses was skilled, and displays it before our modern eyes, at once an illustration and a witness of the everlasting oracles of our holy religion.

Let no one suppose, however, that in the absence of all these means for correcting and restoring the original text, and without this improved and scientific apparatus for its interpretation, the word of God was not still the saving truth of God;—that it did not intelligently and convincingly present the gospel as "the power of God unto salvation to every one that believeth," whether Jew or Greek. It is in the kingdom of grace as in the kingdom of nature,—we can live despite of a good deal of ignorance, and surrounded by many disadvantages. But this is no reason why we should not improve our condition. It is a great part of the wondrous plan of redemption, that we must work out our salvation; and thrice blessed shall be the honest, prayerful, earnest, truth-loving labor, we shall spend upon his blessed word. God will respect the people that seek to hear him aright. Let us not falter, therefore, but give the word, unadulterated, to the people. Scatter it among the nations just as it fell from the lips of inspiration, and let it agitate them. It will purify them, or else break them to pieces, and thus prepare the ages for something better. Indifference is the last resort of infidelity—its most impregnable stronghold, and we rejoice to see the church determined to look all truth fearlessly in the face, and let God be true, though it prove every man a liar.

I feel that I am presuming upon the patience of the Convention, and trespassing on the time that should be occupied by others. Yet I have to regret, that I must omit many arguments which offer themselves for my service, and to state even the few which I have time to adduce, so nakedly as to make them appear tedious and dull. Give me liberty farther, however, to call your attention to one more peculiarity of our age, which, I think, enhances its favorableness for a translation of the Scriptures, even more than any I have yet presented. It is the freedom and unsectarian spirit of the people from whom this movement proceeds, and by whom it is so liberally and munificently sustained. Time does not allow me to speak of the scholarship, and other qualifications of the revisers employed by the Bible Union. It is presumed that they are the best the age affords. If they are not, let them be rejected and their places filled by others. In judging of the movement, I am free to confess I am entirely disinterested. I

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am in no way, as respects their work, personally connected or conversant with those engaged in these labors of revision. Yet I have cordially co-operated, with thousands of others of the people, in sustaining the work, because I believed it a needful and noble enterprise, that if properly conducted, God would bless; and because I had confidence that the men to whose conduct it was committed were competent and true. If I thought it would turn out a sectarian Bible, I would not, by word or money, help to make it. We have such an one now, and that is one reason why I want another. If I find, when it is done, that it is a sectarian Bible, I will confess my fault for having aided, though even so little, to bring it through the press, and cast it from me as unworthy of the motives, and contrary to the wishes of the myriads of disenthralled and liberal hearts that have so nobly called for a full, faithful, and unbiassed translation of the word of life, as originally delivered from the hands of the inspired authors.

All the translations of the Scriptures into English, down to the common version inclusive, were made, not only under the critical, philological, and other disadvantages, of which we have spoken, but also under tyrannical restraints unfriendly to a free and fearless expression of the judgments of the authors. The sceptre and the mitre threw their bewildering shadows upon them all, and they carry the sign of it to the present day; but now, here in America, there is none to make us afraid. Happily for us, our public men, presidents and politicians, are too polite even to refuse a little material aid. From them we have no opposition. The sceptre hath departed, but the mitre still lingers, and there is an occasional bull or bulletin from Protestant apostolic vicars mimicing Vatican thunders, and warning the faithful to beware. Strange as it may seem, too, the complaint is that the translation must needs be a sectarian one! Expediency-divines, who think sectarianism a blessing, because it keeps up a healthful competition among the parties, ought not to make this objection, unless upon the ground that it may trench disastrously upon some of their defences. But if they are sincere, and really want a translation free from all sectarian influence in its preparation, how can they be content with the common version! The case is this, if a translation to be made by scholars, selected for their piety and scholarly qualifications from *nine*, we may say nearly all the great evangelical denominations of the day, free from all restraints but their own conscientious regard for the word of God, must needs be sectarian, how much more the common version, made, by at most, but two different religious parties, and under the directions and restrictions of a bigoted and tyrannical monarch!

But what is the reason that is assigned for branding it, in advance,

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as a sectarian Bible? Because, forsooth, the Greek word βαπτιζω is to be translated by its English equivalent, *immerse!* This, it is said, is a foregone conclusion—therefore, the work must be *sectarian!* This is certainly remarkable logic. Because the translators know enough of Greek to have ascertained beforehand that βαπτιζω means *immerse*, therefore they cannot make a faithful translation of the Scriptures! Would they have translators employed, who, until the moment they sit down to commence the work, have come to no conclusions as to the meaning of any important Greek word! King James's translators thought it their honor to have come up to their labors, not to *learn*, but already *learned*. "They came, [say they] or were thought to come to the work, not *exercendi causa*, (as one saith,) but *exercitati*—that is, *learned*, not to learn; for the overseer and ἐργοδιωκτης under his Majesty, to whom not only we, but also our whole church, is much bound, knew by his wisdom, which thing also Nazianzen taught so long ago, that it is a preposterous order to teach first and to learn after; that το εν πιθω κεραμιαν μανθανειν, to learn and practise together is neither commendable for the workmen nor safe for the work." We cannot think, then, that the objectors would have the translation made by scholars, who have not decided beforehand upon the meaning of this, and many other Greek words that have been long under discussion, and that have exhausted the skill and the resources of criticism.

The objection evidently lies against the rule, which requires this and every other word to be faithfully and adequately translated into our vernacular; and is this sectarianism! What but sectarianism can object to giving to the people the precise meaning, in corresponding English words, of the original Greek words of the Spirit, precisely as they were uttered by the inspired authors of the Bible! This is the rule, and in following it—I care not what party the scholar may belong to, Baptist or Pedobaptist—he must translate βαπτιζω by *immerse*. No matter whether it expunges from the sacred record the name of Baptist, or removes the ambiguity on which the sophism of the Rantist is built;—still, if he be faithful to the rule, he must translate, and that translation must be *immerse*. Who would make it *sprinkle!* What honest scholar would venture to render it *pour!* We might summon the greatest names that have ever adorned the church, and ask them one by one, What was the primary and accepted use of this word, in the days of the Saviour and his apostles, as it has been determined by both historical and comparative philosophy, and there would be but one voice. But if we give up the rule, must it not be as a sacrifice at the shrine of sectarianism; and where shall it end, and who shall decide?

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The cause of our Pedobaptist friends is that of the advocate, not of the Christian philosopher. They have a position to justify or apologize for, and they set themselves ingeniously to work to find out arguments, till, by dint of analogy, inference, conjecture, and other vague and inconclusive methods, they conclude that though it was never so done, yet, nevertheless, it will so *do*, and, therefore, it is the height of sectarianism to disturb them in their practice, or to cast a doubt upon its scriptural authority or validity. This is the method of the lawyer, and by it often the worse is made to appear the better cause. But the people are free—the spirit of sectarianism is well nigh dead in them, and is, day by day, growing less potent over them. They ask not what may be allowed, but what was originally commanded and done. They come not to the Scriptures to torture them into proofs of their faith, but to find out thence what they shall believe. They are tired of listening to what sectarians can *prove*, and are now anxiously only to know what it is that God, in the Scriptures, hath *said*. And who, in this free land, shall deny them this liberty! It will be attempted in vain. The religion of the priest is passing away. The great thought that man, every man for himself alone, is responsible to his God, has taken possession of the consciences of the people, and like Paul, when arrested on his pathway of honest and zealous, but blinded error, they are crying out, "Lord, what wilt thou have us to do?" and they must have the answer from God, not from a tradition that maketh void the Law. Protestantism is culminating in this. The voice of Bacon and Luther is yet in the world, calling the nations to inquire what God, in nature and in grace, has said, and is every day echoing in the ears of humanity. And have they not heard? From the minutest innermost germ-cell that hides the mystery of life, to the rounded and ripened world, science has put nature to the rack, and won from her, by curious questionings, the hidden ways to her treasured wealth. Here the promise has been munificently fulfilled, "Seek and you shall find." In religion, too, for the last two and a half centuries, what brooding earnestness has been sitting over the word of life! Looking steadfastly into its wondrous depths, humanity hath felt itself divine, bound everlastingly to God through Christ alone, and hath risen up in power, through the truth, to declare itself free from all things beside. The people are coming out from the conflict and the tribulation of the ages, with the everlasting words, *God*, *immortality*, *freedom*, shining in their consciences and burning in their hearts, and alas for the power, sceptred or mitred, that shall attempt to renew their bonds. Every day antiquated, cadaverous, wrinkled and withered sectarianism, is shrinking back before the manly front

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and generous heart of a universal Christian brotherhood, and the victory is already won.

Let us conclude, then, with the words of my proposition—"No age has been more favorable for the work of revision than the one in which we live," and with hearts faithful to God and true to the people, let us not falter or pause till the work has been accomplished.

PROPHECY—*No. VI.*

The reign of Antiochus the Great, has been justly celebrated, both in history and prophecy. It filled a large space in the fortunes of God's chosen people; and till he came into conflict with the Romans, his career was magnanimous and brilliant. But after that, the sun of his glory went down, and like an extinguished smoking lamp, he expired, disgracing his name and dynasty with the unsavory odor of his mean and sacrilegious behavior.

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger nor in battle."

This is a perfect miniature of Seleucus Philopator, the son and successor of Antiochus the Great. The annual payment of one thousand talents to the Romans, besides the expenses of his own government, rendered the taxes of the provinces very oppressive during his entire reign. He sent his treasurer, Heliodorus, to rob the temple at Jerusalem. But the God of Israel interfered to prevent this sacrilege. After a feeble and ignominious reign of eleven years, or prophetic days, he was cut off neither in anger nor in battle, but by the secret treachery of his own treasurer, Heliodorus.

"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries."

The subject of this prediction is Antiochus Epiphanes, son of Antiochus the Great, and brother of the late king. He was one of the twenty hostages chosen and delivered for the faithful performance of all the conditions and terms of the treaty which his father had made with the Romans, after the battle of Magnesia. In this capacity he remained in Italy thirteen years. But for some reason his brother, Seleucus, desired him to return to Antioch; and to obtain him, he sent to Rome, as a substitute, his only son, Demetrius, who was then about twelve years of age. Antiochus was set at liberty, and had re-

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turned as far as Athens, when he received intelligence that Heliodorus, having poisoned Seleucus, was endeavoring to usurp the throne, and that a strong party had declared in favor of his own sister, Cleopatra, Queen of Egypt. He also knew that Demetrius, who was then a hostage at Rome, was the lawful heir and successor of Seleucus. But notwithstanding these obstacles, he resolved, if possible, to be the next king of Syria. And what he could not obtain by the right of birth or the choice of the people, he determined to secure by flatteries. By flattering speeches and fair promises, he gained the favor and assistance of Eumenes, King of Pergamos, against Heliodorus; and at the same time he greatly flattered the Syrians; so that by a show of clemency, he secured their favor. Thus, without very much opposition from any of his competitors, he came in peaceably and obtained the kingdom by flatteries.

He afterwards assumed the title Epiphanes, or the Illustrious. But Daniel calls him a vile, or despicable person; and many of his contemporaries call him *Epimanes*, or *the madman*, on account of his low, base, and lascivious demeanor. We learn from the writings of Polybius, Philarchus, Livy, and other heathen historians, that he would often leave his palace with two or three of his domestics, and ramble up and down the streets of Antioch; that he would visit the shops of goldsmiths and dispute with them about the most trifling minutiæ of their art; that he would associate, drink, and carouse with the very dregs of the people; that he would go uninvited to parties of pleasure, and indulge in all the vanities, follies, and wanton fooleries of the young; that he would often lay aside his royal habits, put on a Roman gown, and assume the character of a Roman politician; that he would spend large portions of his revenue in fits of drunkenness, revelry and debauchery; that he would sometimes leave his palace and walk about the streets in a Roman dress, with a crown of roses on his head, and stones under his garment to pelt any who would attempt to follow him on such occasions; that he would bathe in the public baths, and disgust all by his obscene behavior; and in short, that his general demeanor proved him to be a vile and despicable person.

But notwithstanding these eccentric and debasing idiosyncracies of character, the prophet forsaw that he would succeed in his designs and become powerful. "And with the arms of a flood, shall they be overflown before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him, he shall work deceitfully; for he shall come up, and become strong with a small people. And he shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have

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not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches."

All his competitors for the crown were swept away from before him, as if by a flood; and Onias, the prince of the covenant, or high priest of the Jews, was also deposed, and his office sold to his brother, Jason, for three hundred and sixty talents of silver. But after the league, or agreement with Jason, Antiochus worked deceitfully; for, three years after this, he again sold the high priesthood to his younger brother, Menelaus, for three hundred talents more; and Jason was compelled to flee into the land of the Ammonites.

What follows to the last clause of the 24th verse, is rather a recapitulation and amplification of what precedes, than a reason for it. From Rome, Antiochus came up to Antioch with only a few attendants. And for a short time, he had but a few adherents in Syria. But through the favor of Eumenes, his own insinuating manner, and the liberality and prodigality of his gifts to the people, he soon became strong, and took possession of the eastern, as well as most of the western provinces. For he did that which neither his fathers nor his fathers' fathers had done. With a profuseness before unknown, he scattered among the people the prey of his enemies, the spoils of temples, the riches of his friends, and the surplus of his own revenues. Josephus says, "In his gifts he was magnanimous and munificent." The author of the first book of Maccabees affirms, that "in the liberality of his gifts, he abounded above the kings that were before him." And Polybius mentions several instances of his extravagance. Among other things, he says, that he would sometimes bestow very rich gifts upon entire strangers; and that at other times, standing in the public streets, he would throw handfuls of money among the people, crying, "Let him take it to whom fortune sends it."

"And he shall forcast his devices against (or *upon*) the strongholds (*fortifications*) even for a time."

Ptolemy Epiphanes died 180 B. C., and was succeeded by his son, Ptolemy Philometor, who was then only six years of age. His first guardian was his mother, Cleopatra, the sister of Antiochus Epiphanes, King of Syria. During her life, peace continued between the king of the north and the king of the south. But after her death, till the young prince reached his majority, the affairs of Egypt were administered by Lennæus, an Egyptian nobleman, and Eulæus, one of Ptolemy's pedagogues. Soon after these men entered upon the duties of their office, they demanded of Antiochus the provinces of Coele-Syria and Palestine, on the ground that they belonged to Ptolemy Soter, according to the distribution that was made of Alexander's dominions after the battle of Ipsus; and also, because Antio-

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chus the Great had promised to restore them to Ptolemy, as the dower of his daughter, Cleopatra. But Antiochus denied the justice of both claims; and in anticipation of war, he for a time forcast his devices by repairing and strengthening the strong-holds and fortified cities of these provinces.

"And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a great and mighty army; but he shall not stand: for they shall forcast devices against him. Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow; and many shall fall down slain. And both these kings' hearts shall be to do mischief; and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches."

Antiochus having made all necessary preparations for a war with Ptolemy, resolved not to wait for the enemy, but to attack him in his own dominions. The first battle was fought between Mount Casius and Pelusium, in which Antiochus was victorious. Early the next spring (171 B. C.) he led another army against Ptolemy; routed his forces on the frontiers of Egypt; took Pelusium, Memphis, and all the other fortified cities of Egypt except Alexandria. Ptolemy also fell into his hands by some means, which history does not record. But it is generally conceded, that the misfortunes which at that time befel Egypt, were not owing so much to the cowardice and incapacity of her king, as to the injudicious and malicious conduct of those who fed upon a portion of his meat; and especially to the corrupting influence of Eulæus, his instructor and guardian. This man had purposely led his royal pupil into every extreme of luxury and effeminacy, to render him the more incapable of managing his own affairs and the concerns of his kingdom, and thereby to secure for himself, during the king's majority, the same office which he had so much abused during his minority. Ptolemy was, therefore, wholly unfit for the crisis. In the field he always kept himself as far out of danger as possible; and by his effeminate demeanor, he so disgusted many of his friends and other citizens of Alexandria, that they forsook him, and the following year made his younger brother, Euergetes, king in his stead. In this dilemma, it is most probable that he voluntarily surrendered himself to the protection of Antiochus. Be this as it may, it is certain that, for some time, the nephew and the uncle were associated together as ward and guardian in the interests of Egypt. They ate at the same table; and professed to cherish for each other the most cordial friendship. Antiochus expressed much concern for the welfare of Philometer; and the latter acknowledged

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his very great obligations to his uncle, and laid the whole blame of the war on Eulæus, his prime minister. But all this was a game of deception; for Ptolemy embraced the very first opportunity of freeing himself from the restraints and guardianship of his uncle, and as soon as Antiochus had secured the peaceable possession of the country, he seized whatever he saw fit; plundered all places; and enriched himself and his soldiers with the spoils of the Egyptians. Thus did he return into his own land with great riches.

"And his heart shall be against the holy covenant; and he shall do exploits, and return to his own land."

While Antiochus was in Egypt, a false report of his death spread throughout Palestine. Jason thought this a fit opportunity to regain the high priesthood. He therefore collected together about one thousand men, and marched against Jerusalem. Many of the citizens joined him; with whose aid he easily overcame the rest; drove out Menelaus, and unmercifully put to death all who fell into his hands, and whom he regarded as his enemies.

When Antiochus heard this, he concluded that the Jews had made a general insurrection; and therefore, set out immediately to quell it. What most exasperated him, was his being informed that the inhabitants of Jerusalem greatly rejoiced when they heard the report of his death. He, therefore, besieged the city, took it by storm, and for three days gave it up to the fury and avarice of his soldiers; in which time eighty thousand men were inhumanly butchered, forty thousand were made prisoners, and as many more were afterwards sold into slavery.

After this, Antiochus entered the temple; explored the holy and the most holy place; offered swine's flesh upon the altar of burnt offerings; contemptuously sprinkled broth made of the same, over the temple; carried away the altar of incense, the table of shew-bread, the candlestick, and other golden vessels, to the value of one thousand eight hundred talents of gold. He then robbed other parts of the city, and returned to Antioch loaded with the immense spoils of both Egypt and Judea.

But he had not yet completed his designs upon Egypt. "At the appointed time he shall return, and come toward the south; but it shall not be as the former or as the latter (*invasion.*) For the ships of Chittim shall come against him: therefore, he shall be grieved and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant."

The next spring (169 B. C.) Antiochus returned into Egypt with a determination to finish the work of its entire subjugation; and espe-

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cially to extirpate the party that was then becoming powerful under Ptolemy Evergetes, the younger brother of Philometor; and then led his army directly against Alexandria. But this fortress was found to be impregnable. He, therefore, changed the plan of conquest, and resolved to weaken Egypt, and thereby to secure it the more easily, by keeping up a civil war between the two brothers who were then contending for the crown. He, therefore, raised the siege; led his army to Memphis; invested Philometor with such power and authority as he supposed would enable him to withstand the forces of Evergetes; and then returned to Antioch.

But to his great mortification, he soon learned that Philometor had played the hypocrite as well as himself; that he had been fully reconciled to his brother Evergetes; and that the two were then reigning jointly in Alexandria.

He then laid aside the mask, and publicly proclaimed his intention to take Egypt by force. The winter was spent in making preparations for the war. Early the next spring (168 B. C.) he sent his fleet to take Cyprus, and at the same time he himself led a powerful army against Egypt. But this invasion was not like either of the former; for while breathing vengeance against Alexandria, and within four miles of the city, he was met by ambassadors, who had just arrived in ships from Chittim or Italy, and who, at the request of Ptolemy, had been sent by the Roman Senate to forbid his farther interfering in the affairs of Egypt. With one of them, Caius Popilius, Antiochus had formed a very pleasant and familiar acquaintance at Rome; and therefore, as soon as he recognised him, he attempted to embrace him as his old friend. But Popilius declined the compliment; saying, that his country's interests should be placed before private friendship; and therefore, that he must first know whether he was an enemy or a friend to the Roman people. He then handed him the written decree of the Senate. Antiochus read it; and said he would consult with his friends, and speedily give him such an answer as they would advise. But Popilius, with the wand that he had in his hand, drew a mark round Antiochus, and in a very firm and decided manner said, "Answer the Senate before you stir out of that circle." This was certainly a very haughty demand. But Antiochus had lived long enough at Rome to comprehend its meaning; and in a few moments he said, "I will act according to the request of the Senate."

This put an end to the war; but not to the evil temper and the malicious disposition of Antiochus. He left Egypt in great wrath, on account of his disappointment, breathing vengeance against the unoffending Jews. When he came to Palestine, he sent Appollonius, with twenty-two thousand men, to destroy Jerusalem. For a few

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days after his arrival, this general concealed his diabolical purpose. But on the next Sabbath, when the people were all collected in their synagogues for social worship, he ordered his troops to execute his bloody commission. The men were then butchered; the women and children taken captives; and the city was plundered and much of it consumed by fire.

Appollonius then built a strong tower on an eminence in the city of David, and filled it with soldiers and military stores for the farther execution of his majesty's will. After this the temple worship was entirely suspended, and the whole city given up to idolaters.

The destruction of Jerusalem was but a fraction of the malicious purposes of Antiochus. He was resolved to execute the same summary vengeance on all the Jews throughout his dominions. As soon, therefore, as he returned to Antioch, he published a decree, in which he required all the people of his empire to worship the same gods as himself, and to observe exclusively the same religious ceremonies. As he anticipated, the gentiles submitted to this regulation without much opposition. Many of the Jews also apostatized, and became the most zealous executioners of the king's decree. Thus had he intelligence with them that forsook the holy covenant. Others patiently suffered martyrdom, "not accepting deliverance, that they might obtain a better resurrection."

But in Modin, a town in the inheritance of Dan, the standard of opposition was raised by Mattathias and his five sons, Johannan Kaddis, Simon Thassi, Judas Maccabæus, Eleazar Avaran, and Jonathan Apphus. They were priests of the course of Jeheiarib, and zealously devoted to the institutions of Moses. Seeing a Jew offering sacrifices on a heathen altar, Mattathias, with the zeal of Phinehas, ran upon the apostate and slew him. At the same time, Apelles, the Syrian commissioner, and all his retinue, were put to death. This was the first of a series of heroic exploits, that once more secured to Israel their national independence. Mattathias did not live to see the issue. Worn out with the fatigues of the first campaign, he died 166 B. C., having appointed his son, Judas Maccabœus his successor.

Judas was eminently qualified for the crisis. With a small army he defeated the forces of Antiochus, first under Appollonius, governor of Samaria; then under Seron, deputy governor of Coele-Syria; afterwards under Nicanor, lieutenant of Ptolemy Macron, governor of Coele-Syria and Phoenicia; soon after this, under Timotheus, governor of the country beyond the Jordan; and finally under Lysias, a nobleman of the royal family, to whom the king had committed the government of all the provinces west of the Euphrates, with special

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orders to destroy the whole Jewish nation and distribute their land to others, while he was attempting to restore order in the eastern portions of his empire. After these victories, Judas led his army to Jerusalem; pulled down the heathen altar; cleansed the temple; supplied it with new furniture; and completely restored the Mosaic rites and order of worship.

Antiochus was at Ecbatana, in Media, when he heard of the defeat of Nicanor and Timotheus. He immediately set out for Judea, threatening vengeance and utter ruin to the whole Jewish nation. When near Babylonia, he received farther intelligence that Judas had also defeated Lysias, retaken Jeruselem, cast down the images and the altars that he had set up, and fully restored the worship of the God of Israel. When this message was received, he became perfectly furious, and commanded his charioteers to double their speed, that he might the sooner satiate his vengeance on the devoted Israelites; declaring that he would make Jerusalem the burying place of the whole nation, and not leave within it a single inhabitant. But while he uttered these boastful words, the hand of God smote him. He was immediately seized with the most excrutiating agony; and after suffering indiscribable torments in mind and body, he expired at Tabae, on the borders of Babylonia, an object of disgust to all beholders. Such was the awful and monumental end of this "*vile person*," according to the united testimony of Polybius, Josephus, and the author of the second book of Maccabees.

With many of the good and pious, it has long been a matter of inquiry, why God, even for a limited time, permits such men to succeed in their diabolical designs. It was once so even with David the king and sweet psalmist of Israel.

"I saw the wicked rise,
And felt my heart repine,
While haughty fools, with scornful eyes,
In robes of honor shine.
Their impious tongues blaspheme
The everlasting God;
Their malice blasts the good man's name
And spreads their lies abroad.
Then I with flowing tears,
Allowed my doubts to rise;
'Is there a God that sees or hears
The things below the skies?'
The tumult of my thought
Held me in hard suspense,
Till to thy house my feet were brought
To learn thy justice thence."

But in the case of Antiochus, the problem is easily solved. In the history of this despicable man, we have a clear and most convincing demonstration of the ways of Providence and of the truth of prophecy.

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That part of the 11th chapter of Daniel, to which the present article refers, is so exact an epitome of what Polybius, Diodorus, Siculus, and other heathen historians have written concerning this *vile person*, that no learned skeptic pretends to deny their coincidence.

Some men, however, desire to believe a lie. Their love of sin has blinded their minds, hardened their hearts, and alienated their affections from the truth. All attempts to convince and to persuade such by any array of testimony, is utterly vain. With them, all prophecy is either too ambiguous or too specific. The first objection has been often made to the predictions concerning the coming of Shiloh, the Prophet like unto Moses, the Desire of all nations, and many others that evidently relate to the Messiah; and the second was first urged with much show of learning against some of the writings of Daniel, by Porphyry, a celebrated Phoenician infidel of the third century of the Christian era. He was too well read in Syrian history, to deny that Daniel's account of the "*vile person*" was applicable to Antiochus Epiphanes, and to him alone. But neither would his malignant opposition to Christianity, permit him to acknowledge the inspiration of the prophet. To do this, he well knew, would be to concede the divine authenticity of the whole Bible. He was, therefore, compelled to maintain, and that, too, without the shadow of evidence, that the book of Daniel was written after the death of Antiochus Epiphanes. But never was there a more baseless and visionary hypothesis. It is not merely an assumption without proof; it is in direct opposition to some of the most authentic historical records. Be it remembered, that by the decree of Ptolemy Philadelphus, the Old Testament, including the book of Daniel, was translated into the Greek language and laid up in the Alexandrian Library, about 277 B. C., and 113 years before the death of Antiochus. This one fact forever settles the question concerning the inspiration of Daniel. To suppose that any one Jew, or the whole Jewish nation, could, after the time of Antiochus, introduce into this Greek version such a monstrous fabrication as that which Porphyry alleges, and that this could come down to us without one word of opposition from heathen philosophers, orators and historians, many of whom possessed a copy of this version, and all of whom were anxious to transmit to posterity their own systems of mythology and theology, is certainly to presume very much on the credulity of the human race. The man who can believe this, should not complain that God has not given to the world sufficient evidence to prove that Jesus of Nazareth is the Messiah and only Saviour of mankind.

The assumption of Porphyry is also refuted by certain portions of this same prophecy, which have been fulfilled since the commence-

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ment of the Christian era; and even since his volume of fifteen books was written to demonstrate the absurdity of the Christian system. Of the truth of this, our readers will find ample proof in the following articles. R. M.

THE MILLENNIUM—*No. IV.*

After a general survey of the prophetic field, we have finally selected a few stand-points of observation. We take one from Jeremiah, chap. xxxi. 31–37: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant, that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar, the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus said the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

In this paragraph we have only four grammatical periods. The first two declare a new constitution. It is both an *institution* and a *constitution*. The other two indicate the permanency of Israel as an everlasting *nation*, or people. They were from their origin, and they will be to the close of the earthly drama of humanity, a standing monument and miracle of the *special* providence, and *special* moral government of Jehovah, as the God of Abraham, Isaac and Jacob.

According to our received chronology, this prophecy of Jeremiah was written two thousand four hundred and forty-three years ago—five hundred and eighty-seven years before the birth of the Lord

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Messiah. And to this day the Jews stand out a distinct and peculiar people, in attestation of its Divine authenticity.

What was peculiarly called the "*Kingdom of God*"—rather the *Reign* of God, *in* and *over* the Jews as a people, was, by the Lord Jesus—the only Oracle of the Godhead—threatened to be taken from them on their rejection of him as their own Messiah.

Along with this event he intimates to them their own doom and destiny as the natural descendants and representatives of their federal heads, the covenantees, Abraham, Isaac and Jacob. From these intimations we take our station in presuming to scan the outlines of the prophetic chart. We think no man can interpret the Christian Scriptures, and especially the Christian prophecies, without the aid of two Jews,—a believing Jew on his right, and an unbelieving Jew on his left side. He must listen to them both, and then listen to a lecture upon them from two other Jews,—Jesus and Paul. No man could have ever been a Millerite, had he listened to them with a respectful attention.

There is one oracle of our Apostle Paul that commands much thought, and which furnishes a very safe sign-post, at a very difficult angle, in our pathway along the lines of the prophetic chart. It is laconic in the superlative degree. It reads thus: "The gifts and callings of God are without change of purpose" or "repentance," on his part. He has a scheme, a purpose, a plan in creation, providence, moral government, and in redemption, from which he never departs.

We have a most unfortunate school of religious sceptics in a special providence, and in all special interpositions and operations. They are startled at certain spectres of most unsightly attitudes, gestures and signs, from which they never recover.

The laws of matter are not the laws of mind. Still, the uniformity of the laws of material nature, is compatible with occasional thunder storms and tempests, earthquakes and volcanic eruptions.

In the elements of our respective humanities, there are frequent perturbations, commotions, involutions, evolutions, and eclaircissments. It is not competent to the demands and cravings of our nature to say, with Alexander Pope, "binding nature fast in fate," God "left free the human will?" Faith is not, in any case, incompatible with the highest reason. But it often transcends its power, and outmeasures its periphery.

There are many seeming incongruities with our *beau-ideals* of perfection, in every department of nature, of providence, of moral government, and of redemption. Some of these we have surmounted and resolved into perfect harmony with our own philosophies; others of them we may also yet surmount from some higher stand-point; and

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there may be some we never can comprehend. But from our own premises and our present mental possessions, we must infer that they are in the same eternal harmonies with all the attributes of God, as are those we most clearly and satisfactorily appreciate. Indeed, it may be one of the elements of the felicities of heaven, that we may be for ever reaching after a more ample knowledge of the great I AM, and never capable of more than a partial conception of his infinite excellencies, majesty and glory.

Our highest wisdom is expressed, and our most profound devotion developed, when we sincerely, humbly, and prayerfully ask—*What saith the Spirit of Inspiration in his holy oracles?*

There is one climax of ineffable beauty in the personification of him who is the WORD and the WISDOM of God. It is one of the climaxes of the Son of David, who saw the beauty, the majesty, the glory of him who was in "the beginning with God, and who was God." It is in the following words:

"Jehovah possessed me in the beginning of his way,
Before his works of old. Of old I was anointed,
From the beginning, or ever the earth was.
When there were no seas, I was brought forth;
When there were no fountains abounding in water.
Before the mountains were settled,
Before the hills, was I brought forth.
While as yet he had not made the earth nor the clouds,
Nor the highest part of the dust of the world.
When he prepared the heavens, I was there:
When he described a circle upon the face of the deep:
When he gave to the sea his decree,
That the waters should not pass his commandment:
When he appointed the foundations of the earth:
Then I was by him as a Workman with him:
And I was daily his delight, rejoicing always before him;
Rejoicing in the habitable part of his earth;
And my delights were with the sons of Adam."
[Proverbs viii. 22–31.

Such are the breathings of the Divine Spirit through the lips of King Solomon, in reference to the drama of creation, and such were the order and the developments of the whole scheme of providence, with special prospective reference to man's being and to his well being.

If in his wisdom and goodness, our Creator gave to every column of air, whose base is one square inch, a weight or pressure equal to fifteen pounds, it behooved that every conduit, vein, or artery in the human body, and in every other body through which a vital fluid flows, should have been constructed of such capacity and power that, without any perceptible inconvenience to its healthful and systematic circulation, it might not merely rise to full perfection, but continue to retain it, insensibly bearing that weight of fifteen pounds on every

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inch of its surface during the whole period of its being, or until it has fully consummated its mission.

Now, such being the fact through the entire domain of animated nature, ought we not to realize the Divine power and wisdom as acting wholly under the promptings of Divine goodness, and as directed and controlled by it? Indeed, the only two principles in the universe, known to man, naturally, necessarily, and immutably *active*, are *good* and *evil*. All other powers, talents or emoluments, are, by a Divine law, subordinated to the promptings and activities of these two.

In tracing all the meanderings of the stream of prophecy, from the first prophetic promise or covenant vouchsafed to fallen man, however it may appear to us to change its course, we shall find that it is moving forward in the most direct and consistent line, and in perfect good keeping with every Divine attribute, developing the moral and spiritual grandeur of the absolute monarch of universal being.

The forty years in the desert pilgrimage of Israel, gave them forty years eating of angels' food, and forty years apparel in a single suit. And though the Israel of God that came out of Egypt, never crossed the Jordan nor trod the promised land, still their immediate offspring took possession of it, and held it for many generations, even till Shiloh came, and in its hills and valleys, its villages and cities, announced and consummated the gospel of his own eternal empire.

The history of this symbolic nation is but the history of a *special providence*, documented with the most interesting details and evidences. Their future destiny also becomes the subject of a series of prophecies, engrossing all their fortunes, not only till Messiah came, but reaching thence down to periods in the yet still far distant future. Having, as a special deposit, the Oracles of God committed to them, they were not only the subject of prophecy, but the guardians of it for their own benefit and that of all the Gentile people, down not only to the present time, but reaching forward to the conclusion of the present drama.

The entire fortunes or details of Christianity, are so connected with the Gentile dispensation, that they must be studied together. The union of Jews and Gentiles under a new government, not *theocratic*, but *Christocratic*, was not only the completion of a large section of *Jewish* prophecy, but, in its details, a specific subject of *Christian* prophecy. To understand the latter, we must have a just and adequate conception of the former.

Let us, then, first inquire into the history of Jewish prophecy. In the convenants or constitutions given to the renowned patriarchs, Abraham, Isaac, Jacob and Judah, we select the capital item.

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To Abraham, God covenanted as follows, (Gen. xii. 2, 3,) "I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them who bless thee, and curse him who curses thee; *and through thee shall all the families of the earth be blessed.*" This last promise has the seed of the *Millennium* in it. *All the families of the earth* blessed in the seed of Abraham, is the consummation of the grace of God to the world! It is reiterated to Abraham Gen. xxii. 17.

This guaranty is regarded, by Paul, as embracing the Gentile world as well as the Jewish world. He argues from the fact that it was given to Abraham while yet a Gentile—or, "*in uncircumcision;*" and that it antedates the legal constitution, given to the descendents of Abraham, 430 years; at which time a national covenant, or charter, was given to the whole nation, *secular* and *temporal*, through the mediation of Moses at Mount Sinai, in Arabia. Hagar and her son Ishmael, represent the Sinai charter and the Jews under it; while Sarah and Isaac represent the Christian institution and Christians under it, contemplated as Jews or Gentiles in the flesh. The charter of blessings was again renewed to Isaac in the same words—"In thy seed shall *all the families* of the earth be blessed." Gen xxvi. 4. And the Apostle Peter quotes and applies it to the Christian dispensation. Acts iii. 25.

That David's Son and Lord was that *seed* of Abraham, Isaac and Israel, through which all nations should be blessed, is made manifest by a special covenant made with David, and reported Psalm lxxxix. 3, 4, in these words—"I have made a covenant with my chosen. I have *sworn* (i. e., covenanted) to David my servant, thy seed will I establish forever, and build up thy throne to all generations."*

And to Israel he saith, by the evangelical prophet Isaiah—"I have redeemed thee, I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame consume thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Sheba for thee." "Fear not, for I am with thee: I will bring thy seed from the East, and gather thee from the West; I will say to the North, Give up; and to the South, Keep not back: bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I

* It is generally agreed that this song was written during the Captivity in Babylon.

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have created him for my glory, I have formed him, yea I have made him." Is. xliii. 1–7.

We shall not pause to discuss the questions raised upon this passage; such as, whether the literal return of the Jews to their own country from the Babylonian Captivity, or any other, be the precise field of vision. We cite this passage to show that, some 300 years after David wrote the 72d Psalm, such were the Divine oracles concerning his Son and Lord, during the 5th century before Christ.

Some 30 years before the building of Rome, before Christ was born 785 years, it was said by Hosea—"The children of Israel shall abide many days without a king, without a prince, without a sacrifice, without an image, without an ephod, and without seraphim"—or, perhaps, "without cherubim"—without celestial hierarchy. But after that period, "the children of Israel shall return and seek the Lord their God, and David [the beloved] their king, and shall fear the Lord and his goodness in the latter days." I prefer the Targum exposition of this to any other. It reads, "They shall obey the Messiah, the Son of David their King." To this interpretation some of our most learned Rabbis assent.

But in our miniature synopsis of Jewish prophecy, as pertinent to our present field of vision, we shall reserve David and his odes for another occasion, and close this miniature of the prominent landmarks with the last paragraph of the last of the Jewish minor Prophets—"Behold, the day cometh [*a* day, but not *the* day of final judgment] that shall burn as an oven, and all the proud, yea, and all who do wickedly, shall be as stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But to you that fear my name shall the Sun of Righteousness arise with healing in his wings, and you shall go forth and grow up as calves of the stall. And you shall tread down the wicked, and they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." Till then, "Remember you the Law of Moses my servant, which I commanded to him in the statutes and judgments. Behold, I will send you Elijah the Prophet, before the coming of that great and notable day of the Lord. And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." A. C.

If we scrutinize the lives of men of genius, we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimidate, nor labor weary, nor drudgery disgust them.

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THE MILLENNIUM—*No. V.*

"THE MILLENNIUM" has long been contemplated as the consummation of the Christian dispensation. It is, indeed, a very prominent section of Christian prophecy, and demands, because of this prominence, a very special attention. But as it is rather the consummation of prophecy than the sum of it, and as it is preceded by many other prophecies, some of which are already fulfilled, and others being fulfilled, it seems to me expedient, because more edifying and satifactory, to take a general survey of the whole field of prophecy, and this, too, with special reference to the very exciting subject of a millennium. Whether we may or may not succeed in throwing any light upon this exciting and captivating theme, we hope to be both edified and edifying in our inquiries and researches into the revealed future of the Gentile dispensation.

The Jewish dispensation terminated with the coronation of Jesus as the sublime Autocrat of heaven and of earth, having been made LORD OF ALL for the sake of that community of ransomed humanity called his church, or kingdom. The unbelieving Jews were rejected and repudiated as the visible and formal people of God; and the believing Jews and Gentiles, harmonized and united, constituted the visible earthly people and kingdom of Jesus the Christ. Still, the unbelieving Jews exist as a *monumental* people; and, though no longer the depositories of the Oracles of God, they are, in their present position, the subject of special prophecy and of special promise.

But that we may be better prepared to sppreciate the New Testament prophecies of this monumental people, we must sojourn for sometime in the tents of ancient Israel, and still more fully expatiate on the covenanted promises to the Abrahamic race, respecting their future position, according to the covenants and transactions on record in their own Oracles, so faithfully and benevolently transmitted to us.

We must, indeed, in order to our own edification and comfort, be fully assured that what is yet future, or unfulfilled in their history, will as certainly be accomplished as that their Messiah came at the appointed time, and appeared in time, place and circumstances, in exact conformity to the predictions of their own prophets, and the symbols of their own institution.

Of the whole Jewish line of prophets in the Old Testament, no one, in fewer or more pointed words, has written concerning the then future destiny of the Jewish people, than did Hosea, in the latter end of the 8th century, before the birth of the Lord Messiah. His words are—"The children of Israel shall continue many days without a

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king, without a prince, and without sacrifice; without an image, without an ephod, and without teraphim:" or, according to the Septuagint, Without a sacrifice, without an altar, without a prierthood, and without oracles.* "Afterward shall the children of Israel return, and seek the Lord their God, and David" (the beloved) "their King, and shall fear the Lord and his goodness in the latter days." Hosea iii. 4–5.

This passage, though sought to be applied to the Jews in their captivity in ancient Babylon, cannot, as we judge, be sustained, and is only fully verified in their present and prospective future destiny.

But we build not on any one, two, three, or more special promises or intimations in the Jewish line of prophecy, nor upon a simple plurality or majority of them. We rely more, indeed, upon God's *covenants of promise*, or pledges given to them concerning them and the Gentiles. "To these we do well to take heed as to a light shining in a dark place." The *Papal* and *Mohammedan* defections or apostacies—subjects, too, of explicit prophecy, as well as the feuds, and bickerings, and false centres of Protestant affiliations—monuments known and read by all men of faith and knowledge—are signal attestations of numerous prophecies, symbolic delineations and literal statements in both Testaments or Institutions, indicative of the present *Babel* of religious tongues, creeds, platforms, and centres of affiliation, which have paralyzed all the energies of the more intelligent, exemplary, and philanthropic spirits in any and every form of Protestantism, however intelligent, virtuous, and zealous they may be, in their endeavors to convert the present population within the precincts of our Protestantdom; which, with all its defects, is the only green spot on the present earth and its ever jarring occupants.

At this angle of vision, the signs of an *immediate* Millennium, such as the majority of Protestants contemplate, are not very flattering. But in the absence of such *signs* as some contemplate, a Millennium would, indeed, be a *new dispensation*. And their principle, radical and rudimental, as they contemplate it, would be the end, the consummation of the *Christian* dispensation. For what is the *Christian dispensation?* Is it not a dispensation of *grace, through faith* in an unseen and absent Lord? Is it not a dispensation of the *letter*, or law, but of the *Spirit* of God?

There will, indeed, be a dispensation of grace through sight, or ocular demonstration, but will that commence before the Lord himself appears in person?

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* According to the Septuagint—*Ουδε ουσης θυσιας, ουδε οντος θυσιαστηριου, ουδε ιερατειας—oude ousees thusias, oude ontos thusiasterioy, oude hierateias.*

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But would not a *second coming* of the Lord be an end of the Christian dispensation?—! Are there yet to be two comings of the Lord? One at the beginning of the Millennium, and one at the end of it! These are most interesting, and, indeed, most soul-thrilling topics of inquiry. We now live under a dispensation of *faith* in the Lord Jesus. May we, can we, *on scriptural premises*, look for a dispensation of religion, or, rather, of reconciliation, on the principle of *sight!* Would not every eye gazing on the Lord, be converted on his appearance in the clouds of heaven with a train of ten thousand times ten thousand angels around him! And would not such an advent terminate the dispensation of the gospel? Is not faith annihilated by vision! What a man *sees*, can he, does he *believe* or hope for! And suppose the Lord were to appear in the present, or in the next generation, would the prophecies concerning the Jews and the Gentiles be fully consummated? These are considerations which, methinks, the common understanding of the most common minds in Christendom, would not long hesitate to decide. But to close our inquiries for the present, Is there any one conversant with the Oracles of God, who seriously thinks that the Christian dispensation ceasing now, would justify all the expectations of enlightened Christians, rationally cherished on the conceded truth of the Jewish and Christian Scriptures, as generally understood by nine hundred and ninety-nine in every thousand!

A. C.

BIBLE REVISION—*No. I.*

The following extracts from the *Nashville Christian Advocate*, on the pending Bible revision movement, indicate some diversity of views amongst our Methodist friends on this great movement and demand of the age. We give a fair sample of the *spirit* and *form* of the opposition, and invite our readers to a calm and dispassionate reading of these extracts:

[From the Nashville Christian Advocate.]

Dr. A. Clarke, the incomparable Commentator, has been extolled for scholarship by the Bible menders to the extent that language can express a sentiment and words convey an idea, and appealed to as among the most important witnesses, if not at the very head of the class, as justifying the New Version enterprise. But it appears, indeed, that most, if not all of the diminutively few Pedobaptists, and especially the Methodist ministers, that may have said any thing that might be construed, though in the least degree, into approval of this strange work, have by virtue of that fact, if for no other consideration,

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been exalted to the very heavens for their superior piety and profound erudition.

Some days ago we saw in the Christian Age, a Campbellite New Version sheet, accompanied with the editor's commendation, the remarks of Dr. Elliott, taken from the Western Christian Advocate, on New Versionism, as found in the following article from an Indiana correspondent of the North-Western Christian Advocate, published at Chicago, Ill.

We had intended, at an hour of leisure, to give to the readers of the Advocate some remarks on the extract, showing that while Dr. Elliott was entitled to confidence as a scholar, that in this instance he had furnished proof of profound ignorance of the subject upon which he commented, or was guilty of a most reprehensible carelessness. But a friend having kindly favored us with the paper containing the article, we prefer offering it to an elaboration of our own. E.

[From the North-Western Christian Advocate.]

Bro. W.—I notice in the Western Christian Advocate of March 5, an editorial "Remark" appended to V. D. Lingenfelter's "inquiry," on "Bible Translation," which appears to me (I speak with deference) of very questionable propriety. Dr. Elliott would have us believe that no evil can possibly follow the work of the revisionists; our Bible is so defective, that it would be difficult to make it worse. This is the legitimate inference from his language. He says: "The new translators must be very incompetent and unfair men, if they do not furnish a better translation of the Scriptures than our present English version." Does Dr. Elliott know that the new version has robbed the Old Testament of its most indubitable testimony in favor of the resurrection of the human body? Look for a moment at Job, chap. xix. verse 26, old version: "And though after my skin worms destroy this body, yet, in my flesh, shall I see God."

New version: "And after this my skin is destroyed, and without my flesh, shall I see God."

Not only the theology, but the grandeur of the diction, is vastly lowered and diluted throughout the new version so far. Two examples will suffice to substantiate the latter clause of this assertion. Job, chap. ii. verse 5. Old version, "But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face."

New version, "But stretch forth now thy hand and touch his bone and his flesh; if he will not renounce thee to thy face!" This is bettering things with a vengeance; yea, more; it is versionizing all meaning out of the original. Take another example in the same chapter, verse 10: "But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?"

New version: "But Job said to her: Thou speakest as one of the foolish women speaks. The good shall we receive from God and shall we not receive the evil?"

There is scarcely a sentence changed in the "new version" but is vastly inferior in sublimity to "King James's version." And, wherever the theology is altered, it is shamefully diluted with the aquatic sentiments of the originators of the "new version."

Dr. Elliott certainly knows that *baptizo* is to be rendered *immerse*

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everywhere, and always, in the "new version." Whence this indifference about this new translation? Dr. Elliott, perhaps, has not witnessed, as many of us have, the infidelity which this new translation measure is diffusing abroad among many communities. And I venture to say that this little "Remark" will be copied into more immersion sheets, and do more to aid this "heresy" than every thing else that I have ever seen in "Methodist prints."

What! am I to believe Dr. Elliott, learned and venerable as I esteem him to be, in preference to Dr. A. Clarke and the great John Wesley? Am I to trample under foot their eulogies of King James's version, and believe with Dr. Elliott that it would take exceedingly, and "very incompetent and unfair" men to make a worse version than "our present English version?" Hear the language of Dr. A. Clarke in praise of our version: "The translators have seized the very *spirit* and *soul* of the original, and expressed this almost everywhere with pathos and energy. Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard* of our language: the English tongue in their day was not equal to such a work, 'but God enabled them to stand as upon Mount Sinai,' to use the expression of a learned friend, 'and crane up their country's language to the dignity of the original: so that after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original from which it was taken is alone superior to the Bible translated by the authority of King James.' The above," says Dr. A. Clarke, "is an opinion in which my heart, my judgment, and my conscience coincide." After all this testimony, and much more that could be produced from our fathers, Dr. Elliott can say, "After all, no one may be disconcerted about this matter," (of new translation.) "The new translators must be very incompetent and unfair men, if they do not furnish a better translation of the Scriptures than our present English versisn." It is said, "Old men for counsel, young men for war." But in this instance I must object to senior counsel. We have a "war" in this part of Zion, on "Bible revision;" and in the estimation of all the friends of "our Zion," such counsel renders aid and comfort to our enemies in these parts.

Indiana, March, 1856. A PHILOS OF TRUTH.

"The profound ignorance" of Dr. Elliott and all the advocates of Bible revision, is, of course, a matter of imagination, no proof having been alleged, except a single allusion to Job xix. 26; and as respects "the grandeur of the diction," a single proof is given from Job ii. 5 and 10. This *Belles Lettres* scholar is truly an amateur of "grandeur of diction," and agonizes in grief that this version "is vastly inferior, *in sublimity*," to King James's version. He signs himself in his heraldry, or coat of arms, as "*A Philos of Truth*;" a strange genealogical name—half Greek, half English. The *confusion* of language in his *signature*, is a very appropriate index to the *Babel* within. In all my readings, I remember not a similar case—a critic writing his personal name in *Greek*, and his family name in *English*. Like Tim-

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ethy of old—"his mother was a Jewess, and his father was a Greek;" and therefore, *Love* being his father, and Mrs. *Truth* being his mother, he is genealogically entitled to the name, *Philos of Truth!* How *critically* he thinks, and how *affectionately* he writes!

But does not his Hercules, A. Clarke, L.L. D., give this verse, (Job xix. 26,) "And after my skin destroy this, yet in my flesh shall I see God"? He marks as supplements, *though*, *worms*, and *body*. I should regard it a literary luxury to have *Philos of Truth* to expound or anglicise this *colon* verse. He may add the next to his task—"Whom I shall see for myself, and *mine* eyes shall behold, and not another; my reins be consumed within me." What we have copied is *translation*, the words supplied are a mere *guess* of the King's committee of revisers. Mr. *Philos of Truth* affirms, "that not only the *theology*, but the grandeur of the diction, is vastly lowered and diluted throughout the new version so far." What that *theology* is, (having given no inkling of it,) we, of course, say nothing. This is a thrust in the dark. Whether it is sound or unsound *theology*, the public must silently repose upon this oracular *Philos* of Truth, and, as in duty bound, be silent. How cruel to withhold his name in such a fearful emergency!!!

And why charge upon a translation an error, the authorities adduced by him for which not being examined, nor even referred to, on the part of its calumniators!! Is this honorable! Is it moral! Is it religious! Is it Christian! I do not endorse the whole book of Job, so far as I have seen it or examined it. But it is before the public for candid criticism, and has yet to pass a final ordeal.

We must confess our ignorance of the whole subject of the resurrection of the dead, if that most important of all the events of human destiny is in any way affected or in jeopardy from any position, criticism, or change exhibited in all that I have yet noticed in the numbers issued. I have not seen it. But I am sorry to see such indications of a chaotic mind on this whole subject, in the unenviable attitude of our reviewer, Mr. "Philos of Truth."

Does he conceive that every man's skin will be, at the resurrection, filled with flesh, blood and bones? If he do not, why weep over the depredations upon the skin of Job, or the wasting away of his flesh? And if this be not his meaning, why should he go into mourning over the sad havoc this revision has made upon his hope of again entering into his old earthly tabernacle?

We are not without hope that, ere many moons shall have filled their horns, we may have more time to devote to the opposition being manifested to this great work of Christian philanthropy. We have always expected it, and we will endeavor to be prepared for it.

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When God in his sovereign providence says, *Let there be light*, alas for them who say, Let there not be light! Let the friends and advocates of the pure word of God for all nations, tribes and languages, never be discouraged. The God of Light is on their side, and his cause cannot fail of success.

This sectarian squeamishness or fastidiousness, is one of the indispensables in order to success. It awakens inquisitiveness and investigation; it creates discussion; it energizes action; it arouses all our powers; it elevates our aspirations to the heavens; it affiliates us with saints and martyrs, the hero men of by-gone ages, and greatly invigorates our faith and hope in God. It elevates us into a higher communion with God and the spirits of just men made perfect, and greatly enlarges and enhances our Christian experience. The battle is for the supremacy of Jesus Christ, as Lawgiver, as Prophet, High Priest, and King of Zion. And if the Lord be for us, who can be against us! There are always temporizers and men-pleasers, who prefer the praises of men to the honor that comes from God. They *have* their reward, and we *shall have* ours. A. C.

"THY KINGDOM COME."—*No. I.*

That beautifully simple and most appropriate formula of prayer taught the disciples by the Saviour himself, is alike admirable for its comprehensive brevity and appropriateness to the time then being. Besides, it was doubtless intended as a reproof to those who made long and insincere prayers for a disguise to their hypocrisy.

There is, indeed, in this short prayer, so much that is appropriate to all persons and to all times, as to have led many to adopt it as a most eligible and proper form of prayer, whether offered in private or social worship. In their rituals of public worship, we find many of our churches to have adopted it, whole and entire. And, indeed, there are but few pulpits in our favored land, from which we may not hear this prayer offered weekly in their religious assemblies. And why object to the use of the Lord's prayer, in our private and public devotions, asks the pious worshiper? Are not the things therein petitioned for, good and desirable in themselves?

But it may be objected, that there are blessings in answer to prayer which may be of that kind, as to render it inconsistent, and even impossible, on the part of Heaven, to repeat them for the benefit of the petitioner. In other words, Heaven confers blessings upon men that have never been withdrawn, and, consequently, are never again to be

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asked for. For example, the covenant of seed time and harvest, day and night, was given to Noah, and has ever remained in force; and for its perpetuity, no prayer is to be made to Heaven, for it is never to be abrogated while time endures.

We have also examples of promised blessings, which have been the objects of the faith, hope, and ardent prayers of the pious. The deliverance of Israel from the bondage of Egypt, and the release of the Jews from their captivity in Babylon, were promised blessings, for the accomplishment of which those who feared the Lord constantly prayed, till the deliverance was wrought for them. The coming of the promised Messiah, was the burthen of the pious Jews for ages before his advent. When the promise was fulfilled, those prayers necessarily ceased to be offered by those who received Jesus of Nazareth as the promised Messiah. But his Kingdom or Reign had not yet begun. It was, however, proclaimed as at hand. To set up this kingdom was the grand object of the Messiah's mission.

Would it have been consistent with his benevolent wisdom, to have given his disciples a form of prayer that would have left out of view the grand object of his gracious mission? Ought it not to have been, as we see it was, the leading thought in his mind when he taught them how and what to pray? What, then, more appropriate than the leading petition, Thy Kingdom come; that while they proclaimed, The Reign of Heaven approaches, they should also daily pray, Let thy Reign come. What they proclaimed they daily prayed for to be specially accomplished, as all preachers should. And has this leading petition of the disciples' prayer been indeed answered? We put this question to the ministers of religion generally. If it has been answered, how is it that we hear this petition from so many of our pulpits in every part of our favored land?

Or have they yet to learn, that the Lord's prayer was calculated for the meridian of Judea, and was never to transcend the limits of its latitude and longitude? And that its use was confined to the period of the Saviour's ministry, or, at least, did not extend beyond the period of the first Pentecost after the Saviour's resurrection. If used after this period, its leading petition, "Thy Kingdom come," has never been heard and accepted at the Throne of Grace, because inappropriate and void of its original and proper meaning. No Christian, Gentile or Jewish, can ever pray, "Thy Kingdom come," without doing violence to its proper meaning. Besides, does it not imply that those who use it as a petition, are yet in a state of unbelief with respect to the existence of such a kingdom, and, by a necessary inference, have never entered it?

We may pray for the extension or enlargement of Christ's King-

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dom in the world; but how different that from praying, Let thy Kingdom come! Besides, if this Kingdom be yet to establish, then has the throne of David been vacated since the sceptre departed from Judah, in the family of the Herods. But his royal lineage from David, proved his title to the throne of David, who, as David's Son and David's Lord, should sit upon David's throne forever. As the Son of David, he was addressed by the Jews. The Jewish records, as given by Matthew and Luke, sustained his royal lineage and claims to that throne.

But before he could reach the crown, the combined powers of darkness were to be vanquished. Death and the grave were to be taken captive. Until those victories were won, the petition of his disciples was daily offered, Let thy Reign come. For the theocracy of the Jews was yet in full force. The nation was under the ritual of Moses. Sacrifices were offered daily in the temple, and the Passover was statedly observed. The High Priest, the only appointed mediator—Jesus as yet sustained no official relation to the nation, save that of a Prophet—that Prophet like unto Moses. As that great Prophet, he fulfilled all that was written of him in the Jewish Scriptures. Finally he submitted, voluntarily, to be taken by wicked hands, after his condemnation was extorted, and was carried outside the gates of Jerusalem, and crucified on Calvary, and made his grave with the rich and the wicked in his death, and on the third day rose triumphant from the grave; and after forty days' speaking of the things pertaining to his approaching Reign, he ascended to heaven in the presence of his disciples. Shall we here date the Reign as now begun? Not yet, till we hear the last petition made to their departing Lord. "Lord, wilt thou at this time restore again the kingdom to Israel." The answer required them still to wait. Neither He nor they were yet invested with the requisite power. Neither he nor they were yet upon the appointed thrones. A grand inauguration was yet to be displayed. "Go, tarry in Jerusalem until you shall receive this power."

Here his prophetic office closed, and soon he enters, as the great High Priest, into the Holiest of All—even into Heaven, to appear in behalf of his people, carrying with him the offering which he had made without the gates of Jerusalem. Not till now did his mediatorial office commence. Having taken his seat at the right hand of the Father, he is thus addressed by him, "Thou art a Priest forever, after the order of Melchisedek." The offering is presented and accepted, with which the Father is well pleased for His righteousness sake, and thus reconciliation is made for the sins of his people. The offering had first to be procured, before he could officiate as High

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Priest for his people. "For in all things it behooved him to be made like unto his brethren, that he might be a faithful and merciful High Priest in things pertaining to God." "For in that he himself has suffered, being tempted, he is able to succor them that are tempted."

But in thus stooping to sufferings and to death, he achieved a glorious victory, and became a mighty hero, having conquered all his foes and our foes, and leading them captive at his chariot wheels, he entered his celestial dominions amidst the acclamations of the angelic throngs: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he is the King of Glory."

The pearly gates give away, and the rightful Son and Heir of David's throne enters, amidst the convened estates and hierarchies of his celestial empire, to do Him honor. The heavenly hosts are then addressed by his Father: "Behold, I set my King upon my holy hill of Zion." "Let all the angels of God worship him." Then to the Son he says, "Sit thou on my right hand, until I make thine enemies thy footstool." "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Thy throne shall endure forever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, has anointed Thee with the oil of gladness above thy associates." Thus was Jesus of Nazareth inaugurated King and Lord of the Universe—thrones, principalities and powers, celestial, terrestrial and infernal, being subject to Him. But who of all these celestials shall be honored with the announcement of his coronation to the inhabitants of our earth? There was, in the announciation of this grand fact, an eternal weight of glory, involving the highest interests of heaven and earth, which could not be represented by the highest angelic intelligence. Neither Gabriel, Uriel, nor Raphael, presumed to offer himself as the bearer of such a message. It was an honor of which they felt themselves not worthy. None but the third person in the adorable Godhead, as previously arranged, could be found worthy to announce this glorious fact to man, or to represent the interests of the kingdom of the Lord Messiah on earth. This glorious Agent, as was pre-arranged, was commissioned from His throne to advocate his cause on earth, against the infernal opposition of the Prince of this world, and to instruct and comfort his loyal subjects in this department of his intelligent Universe, in order to the more perfect exhibition of the Divine character,

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for his own glory and the happiness of all holy intelligences. This glorious messenger was sent by the conjoint authority of the Father and the Son. "I will send you the Comforter from the Father, even the Spirit of Truth," says Jesus, "and he will testify of me If I depart, I will send him unto you. And when he is come, he will convince the world of sin, of righteousness, and of judgment. Of sin, because they believe not in me; of righteousness, because I go to the Father; of judgment, because the Prince of this world is judged, or cast out. The Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit was, then, that glorious Agent appointed by the Father and the Son to announce the fact of Christ's coronation at the right hand of the Father. "All authority is given unto me," says Jesus, "in heaven and on earth."

To whom, then, was the Holy Spirit sent? A mission must terminate somewhere. We have missious to the Court of St. James, or St. Cloud. Jesus said, when leaving his apostles, "I will send him, the Holy Spirit, unto you." "He will testify of me." His mission, then, terminated upon the apostles. When and where, is it asked? On the day of Pentecost, and in the city of Jerusalem, where the apostles were assembled with the hundred and twenty, in an upper room.

How does he perform his mission? He comes from the throne of the Eternal, vested with all authority—with all wisdom and knowledge. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." A rushing mighty wind filling the room, and cloven tongues like as of fire, resting upon the heads of the apostles, were the signals of his presence.

The apostles, addressing the suddenly assembled multitude in their various dialects, revealing to them the wonderful doings of God, was the evidence given them of their plenary inspiration. They were filled with the Holy Spirit; and with it, the power from on high which Jesus had promised them in his last interview.

What misconceptions of the new kingdom this power corrected in their minds! The restoration of the old kingdom of Israel, they now perceived to have been all a pleasing dream. The Son of David had not, as the object of his mission on earth, the subversion of the empire of the Cesars, and the reinstatement of the kingdom of Israel upon its ruins. Nor were they any longer ambitious for chief places under such a reign.

All such illusive visions were now forever dissipated from their minds by the teachings of that all-illuminating Spirit, who, as the

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Holy Guest commissioned from the skies, was to lead the apostles into all the Truth, and to bring all things to their remembrance which Jesus had told them.

Under the illumination of this heavenly Guest, they, for the first time, perceived the Kingdom or Reign of Heaven to be spiritual, but yet not the less visible, tangible, and substantial in its privileges and blessings, as well as in its external form. Their baptism of the Holy Spirit had initiated them into the mysteries of the New Reign, as well as clothed them with miraculous power, to establish the truth of the revelation which they had now received.

Gentle reader, have you read with care our Lord's conversations and discourses with his chosen twelve. If you have, enter with me, in imagination, into that upper room, crowded though it be, and let us see and hear for ourselves the things reported.

What strange sounds! What rushing mighty wind! What an afflatus of divine power! See those divided tongues, like the forked, lambent flame, covering the heads and shoulders of those twelve men standing yonder! They have just risen from their seats! The strange sounds of unknown tongues to us, have all been hushed since we entered! But the silence is now broken. A single, clear, earnest voice is heard from the mouth of yonder Galilean standing in front of the eleven. He utters familiar sounds. He is, in our own tongue, accounting for what has so astonished the people. He tells that the prophet Joel foresaw the scene before us, and foretold it.

After thus accounting for this strange phenomenon—that it ushered in a new era of the world, called the Great and Notable Day of the Lord—he speaks of Jesus of Nazareth, so well known to us all; how that God approved of him by the miracles, and signs, and wonders which he did by him before the people. That notwithstanding all this, he was taken, and by wicked hands crucified and slain. That this was permitted to be done by the determined counsel and foreknowledge of God, for wise and glorious purposes. But that God had raised him from the dead, as he had foretold by his prophet David, whom he here quoted most relevantly to the fact of his resurrection; and then re-affirmed, in the most emphatic, solemn, and impressive manner, the astounding fact to his visibly alarmed and agitated hearers, This Jesus has God raised up, of which we all are witnesses.

A. W. C.

THERE is this difference between happiness and wisdom: he that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

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NOTES ON A TOUR TO EASTERN VIRGINIA.

No. IV.

On Thursday evening, the 20th, with many brethren and friends, we supped with our friend Mr. Hill, and enjoyed a very social interview. On the next evening we addressed the Young Men's Christian Association in the Centenary Methodist Chapel. Our subject was, *The Christian Man.* Our audience was large, and, as we learned, composed of many of the elite of the city. Before commencing, we felt constrained, through sundry reports then in circulation, both for my own sake, the cause I plead, and for the sake of the large assembly before me, to allude to certain slanderous reports, imputing to me a species of Unitarian theology, recently got up in the city against my position. It was confined to that single point. I am sorry to be compelled to think, that this slander was got up by those who must have known better.

On Saturday, the 22d, we called at the Baptist Female Seminary, in hope of seeing Professor Manly, who had made me a call. I was sorry to learn that he was abroad. We called on Dr. Burroughs, who had twice made me a call, once in company with my friend Mr. Jeter, during which some of the points in issue were introduced.

I have, since my return, received intelligence that Mr. Jeter has said that I then conceded some point or points in issue. At this report I was quite astounded. Nothing could be more unfounded. Certainly Mr. Jeter must have been misunderstood, for nothing could be farther from the truth. On his stating certain matters that had occurred at the meeting of the Dover Association of Virginia, in the autumn of 1825, I assented to the fact, that there was nothing that occurred there that furnished a justifiable cause of separation, on the subject of doctrinal views expressed there; but that the *form* of presenting Christianity there, on the part of those that I heard speak, was wholly, in my esteem, unjustifiable and unsustainable by any portion of the Oracles of God. I clearly enunciated the opinion, that no one could have understood the gospel, or made a scriptural confession of faith, from all that I there heard from the pulpit on that occasion, and that I left the premises with much mortification and disappointment, in my cherished expectations of finding an intelligent and evangelical dispensation of the gospel amongst the Virginia Baptists. No Methodistic camp-meeting, no scene of wild confusion and empty declamation, since or before witnessed by me, transcended what I then and there witnessed, under the declamation of Elder Carr and some others, addressing that community. I confessed I

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went on to Richmond from that meeting, with many melancholy reflections on the state of things then first seen by me in the "Old Dominion." I also, in contrast with those exhibitions, gave a brief narrative of my early introduction to the Christian religion; how I understood, believed, and embraced it. That faith, with me, preceded hope, and that both faith and hope preceded love, and that these terminated in obedience, and prompted me to run with perseverance the Christian race. I also added, that I was led by parental authority to memorize much of the Christian Scriptures, and especially the Epistles of Paul; and pre-eminently, that to the Romans and that to the Hebrews. These were my *systematic theology*, or, rather, my doctrinal Christology, to which I owed more than to all my memorizings of the creeds and catechisms of the present Scotch orthodoxy. To this faith I pertinaciously adhered, and on it alone I founded all my future prospects, in time and eternity.

Baptism had not, as yet, occupied my special attention. It was first thrust upon my attention by a person who heard me say in a public discourse against metaphysical creeds and speculative dogmas, as neither propounded in Scripture, nor adapted to the condition of the great masses of humanity; and that, therefore, nothing that was not sustained by a "*thus saith the Lord*," either in so many words or by *express precedent*, should ever be regarded as an article of Christian faith or a rule of Christian practice. "Then, sir," said my friend, "you must become a Baptist; for you cannot find one 'thus saith the Lord' for infant baptism, nor one express precedent." I presumed that I could. But on a most thorough examination of the premises, I was convicted, convinced, and repudiated it. To this effect, if not in these identical words, I spoke. And I gave this as an argument against textuary preaching and teaching the gospel; and took occasion thence to say, that neither reason nor the laws of hermeneutics justified, or could justify, the Presbyterian and popular methods of sermonizing, from whom the first Baptists took their beau ideals of clerical labors.

On allusion to the course of some of the Baptists towards us, I took occasion to say to Mr. Jeter, that I had understood from some source that his book was gotten up at the call, or suggestion, of some ten or a dozen of strong anti-revisionist Baptist ministers, and in full purpose of heart of gratifying them, he had written it. To which he responded, that he did not know that they all were anti-revisionists. To which I replied—Can you name, or *do you know, any one of them that is not?* To which he responded in the negative. Which was, in fact, an admission that he was called to that work by those violently opposed to this grand movement. I, therefore, am con-

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strained to regard Mr. Jeter's book as conceived and brought forth in direct and violent opposition to this movement, and for the special purpose of defeating it. And to this I also ascribe, as in duty bound, all the puffs and commendations of it from that portion of the Baptist press that in heart and soul, in mind and strength, are opposed to the revision enterprise. It is not that they love me less, but that they hate this enterprise more, that such men as the hero warriors—Mr. Crowel, of the "Western Watchman," and others of great antipathy—puff Mr. Jeter's prodigious effort. Men that are as cold as death in Christian sympathies, and as hot as Nebuchadnezzar's fiery furnace in their wrath against my humble self. But we will leave them to Him that judges righteously, and who will reward us all according to our works.

With Dr. Ryland and Dr. Burroughs, we had very agreeable interviews, as also with Dr. Gwathney, President of the Young Men's Christian Association, who favored me with repeated calls, and with whom we freely interchanged Christian views and sentiments.

On Lord's day (23d) I again addressed a crowded house in Sycamore, on the 11th chapter to the Hebrews, developing and dwelling upon the great principle of Evangelical Faith. After dining with Bro. Spence, in the evening we again addressed the church and citizens on the rudimental principles of the gospel of the Reign of Heaven, as developed in several portions of the New Testament; but much fatigued with previous labors, we could not amplify farther than the simple elements that constitute the basis of the Christian Institution, and that render it worthy of universal acceptation.

We had the pleasure of the presence of Bro. Goss at our last address in Richmond, with whom, Bro. Coleman, Bro. Pettigrew, and many other kindred hearts, we then took the parting hand. This, with me, is always a soul-subduing and enervating scene. But it always enhances, in our esteem, that soul-cheering hope, that we all, who love the kingdom and the coming of the Lord, shall meet again, "where congregations ne'er break up, and Sabbaths never end."

On Monday morning the 24th, at 7½ o'clock, we were conducted to the cars by our Bro. Waller, whose generous Old Virginia hospitalities we had so often and so richly enjoyed. We safely arrived at Washington City at 4 o'clock in the afternoon. No sooner had the Potomac steamer touched the wharf, than we were taken by the hand by Bro. Barclay, accompanied by Bro. Carpenter, a graduate of Bethany College, now an officer under the Federal Government, and by them placed in a carriage and conducted to the residence of Bro. R. G. Campbell. Under whose hospitable roof, Mrs. Campbell and myself were most felicitously introduced to sister Barclay and her

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daughter Sarah. We immediately found ourselves at home; and though hitherto personally unknown to sister Barclay and daughter, we were mutually well known. It was truly a greeting of full hearts. There are tears of joy as well as tears of sorrow. We are experienced in both. We much enjoyed the Christian hospitalities of Bro. Campbell, under whose roof brother and sister Barclay now reside, boarding there during the winter.

We were pleased to learn that Bro. Barclay was progressing with his volume on his residence and labors in Jerusalem. This cannot fail to be a work of great interest to American Christians of every name. We hope soon to receive it. The innumerable associations with Jerusalem and Palestine, in the hearts of all Christians, will doubtless greatly interest them in this work. They will find much pleasure, though it should, in some respects, be a melancholy pleasure, in the details of such a volume. Every thing about Jerusalem is pregnant with reminiscences of hallowed scenes transacted there. Even in its ruins, as well as in its former glory, every heart pregnant with celestial fire, will take a lively interest. But it is not Jerusalem only, but it is Palestine also, in its once hallowed hills and valleys, its sacred mounts, its rivers and fountains—all are dear to every student of the Holy Bible. We are all looking for it with great interest, and will hail its appearance as we would the return of a long absent and much beloved and venerated friend.

That same evening we were pressed to deliver a discourse in the basement of the recently erected Baptist meeting-house, tendered to us very courteously by Elder Teasdale, formerly of Pittsburgh. He has long been favorably known to us as a gentleman and Christian of large benevolence and of much energy of character, of much power with the people, and as eminently successful in his ministrations.

We had, from a few hours' notice, quite a respectable and a very attentive audience; amongst whom we were pleased to see our highly esteemed friend, Judge M'Lean, of the Supreme Court, and his lady, sister M'Lean, one of the most liberal and generous contributors to Bethany College. The pastor of this infant church united with us, in a Christian-like manner, in the worship of the evening.

Our theme was a passage in the 16th chapter of Matthew—"Who do men say that I, the Son of man, am?" &c. The confession of Faith—the superlative Oracle on which Jesus said he would build his church, or base his reign in the human heart. On the next forenoon we had a very pleasing interview with sister M'Lean and other ladies and gentlemen, interested in the great theme of the Messiah's kingdom.

At 4 o'clock P. M., we were conducted to the cars for Baltimore, by

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Bro. Barclay. We were glad to learn that his health is greatly restored since his return to the United States. His two sons are now exhibiting his much lauded panorama view of Jerusalem, and delivering lectures upon it, in the Northern cities. We learn from many sources, that it is a painting of superlative merit, and much admired by the most intelligent classes of society. We hope to see it on this side of the Alleghenies.

From Washington we found ourselves in Baltimore in a few hours, enjoying the Christian hospitalities of Bro. F. D. Dungan and family. We had happy interviews with many of our brethren in Baltimore. On Thursday morning, the 27th, we found ourselves seated in the church of the Disciples. We addressed them from the 12th chapter to the Romans, and again, in the evening, on the 1st chapter to the Hebrews; on Friday evening the 15th chap. of 1 Corinthians engaged our attention. On Lord's day morning, the 30th, the 2d chapter of the Acts of Apostles engrossed our attention, and also in the evening. We had a very interesting and a much interested auditory. Amongst our auditory was the Rev. T. H. Stockton, with whom we spent a very interesting evening. He is, by general concession, one of the most eloquent of American preachers, and a gentleman of much catholicity of feeling. His sermons are short, on well selected topics, and of a practical tendency. The style is rich in imagery—luxuriant and fascinating in rhetorical beauties. They are, however, more theological than Christological, more modern than primitive in their terminology, more captivating of the imagination than alluring of the affections, and more charitable to the frailties of the age than exacting of the terms and conditions of primitive Christianity. There is a great diversity of personalities in our common humanity, and they are all necessary to the full development of it and to the full enjoyment of it. There is not an unintentional doublet in all God's universe. The characterisms of humanity are equal to its personalities, and as necessary, too, in order to a full manifestation of it and to the full enjoyment of it. But there is an *abstract* character as well as a real character, and every man has, in his own mental visual, a beau ideal to which he endeavors to conform himself. But this, by the way, is a free will offering.

During our short sojourn in Baltimore, we enjoyed, besides the Christian hospitalities of our most estimable Bro. Dungan and family, those of brethren Morling, Sitler, sister M'Comas, and our friend Mr. Pancoast, and had the honor of a courteous call from Dr. Fuller.

On Monday morning, the 31st of January, accompanied by Bro. William Dungan to the cars, we next morning found ourselves in Wheeling before 4 o'clock, and thought it convenient to pay an in-

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stalment of three or four hours to the presiding genius of sleep. At Wheeling we obtained a sleigh, and in the evening of New Year's day, found ourselves at home, safely seated amidst our family and sundry friends assembled to bid us welcome. We then found two new obligations pressing upon us—a debt of gratitude to the Father of mercies for having safely guarded and protected us in all our journeyings from thousands of dangers, seen and unseen by us; and also for having, in our absence of forty-eight days, most mercifully watched over and guarded those we left behind us, committed to his care.

A. C.

OUR UNITARIANISM.

PHILADELPHIA, April 30, 1856.

BROTHER CAMPBELL—On page 234 of the April number of the Millennial Harbinger, just received, I read a letter written by T. A. Alexander to Rev. Mr. Apperson, dated Princeton, March 18, 1856, in reply to an inquiry with reference to the charge brought against you of Unitarianism, found in the Life of Dr. Archibald Alexander, first Professor in the Theological Seminary at Princeton, New Jersey. The writer of this letter is ignorant of the "volume" in question, containing this charge. He is one of the sons of the late distinguished Professor, but is not the author of the work containing his life. This was written by James W. Alexander, D. D., and published by Charles Scribner, 145 Nassau street, New York, 1854. On pp. 502–3, you will find a letter written by Dr. Alexander, Princeton, March 9, 1832, and first published in a work of the same year, written by Dr. Sprague, on "Revivals." In this letter, page 503 of the Life of Alexander, you will find these words: "Religious excitement has been common among Pagans, Mohammedans, Heretics, and Papists. And in our time, there have been great religious excitements among those who reject the fundamental doctrines of the gospel, as, for example, the *Christians*, who are Unitarian, and the *Newlights*, or Schismatics, of the West, and the Campbellites, who deny the proper divinity of our Lord, and the scriptural doctrine of the atonement."

I suppose that this is the passage referred to by the gentleman to whom T. A. Alexander addressed the letter as found in the late number of the Harbinger. My attention was called to it sometime since by Dr. Barclay, and as such charges are so common, it made but little impression on my mind at the time; but seeing that the ground of

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this allegation was unknown to his son, as above referred to, I thought it best to turn to the work and trascribe the passage.

You will see that the letter of his father was written in 1832, and his Life published in 1854. It is strange that the learned Professor was, at the time, so ignorant of your published views on the proper divinity of Christ and the work of atonement. And it is still more strange, after all that you have written, published, and preached on these vital questions, the compiler and editor of his memoirs did not know better, and correct the error with which his father had (unintentionally) fallen in regard to your views, which could easily have been done in a note at the bottom of the page. It is not too late now to set this matter right, and the *amende honorable* certainly is demanded at his hands, not only in the public journals of the day, but in the future editions of his work. Whatever may be the errors you are charged with, it is most certain, that on these great questions, you are as sound as was Dr. Miller, or Dr. Alexander, or the assembly of Divines that made the Westminster Confession of Faith.

I have been a constant reader of your works for more than thirty years; have heard you preach a great many discourses; conversed with you and heard you converse on all subjects connected with the Christian religion; have read what you have written, and heard you repeatedly on these two questions in particular, and I have never had occasion to doubt your sincere and intelligent belief in reference either to the proper divinity of our Lord Jesus Christ, or the nature of his sacrificial death in the work of atonement. On these two subjects I have been particularly jealous, as I never have had any misgivings in regard to them; and I am certain, that if there had been any tendencies in your writings or speeches towards "Unitarianism," I would have detected it.

Nothing has surprised me more than these charges, by the more intelligent leaders of the parties around us. Even Dr. J. B. Jeter, page 74, "Campbellism Examined," relieves you from them. He thus writes: "By some persons Mr. Campbell was suspected and charged with leaning towards *Unitarianism*. For this impression I have never found any good ground. In his zeal to introduce what he termed a 'pure speech,' he rejected the words 'Trinity' and 'Trinitarianism,' and also some notions, more or less prevalent, concerning the Trinity; but so far as I can discover, he clearly and uniformly maintained the doctrine of Christ's Godhead, and the vicarious and expiatory nature of his sufferings." If any one could or would have detected your heresy on these questions, it would have been the author of this work. Nothing would have given him a greater triumph. It is quite a redeeming quality of a badly written book, and which

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abounds in false statements and bold and bald assumptions, that even the candor of such an opponent compelled him to acknowledge your orthodoxy on these matters.

Confidently relying upon him who is "Lord of all," and in the blood which he shed for the sins of the world, I am your brother in the hope of the gospel,

JAMES CHALLEN.

NEW HISTORICAL WORKS.

AMONG the historical works submitted to our examination, we have been particularly pleased with some lately issued from the American press. One of these is entitled:

OUTLINES OF HISTORY, illustrated by numerous geographical and historical notes and maps; embracing, Part I. Ancient History: Part II. Modern History: Part III. Outlines of the Philosophy of History. By Marcius Wilson.

Mr. Wilson is already known as the author of several text-books of American history, which have been highly approved by teachers, and introduced into many schools and colleges. The present work is undoubtedly one of much merit, evincing no inconsiderable skill in the selection and arrangement of the vast materials of universal history, so as to present a clear and connected view of the principal events recorded in the annals of mankind. By a perspicuous and graceful style of narration, and a judicious management of particular topics, the author succeeds in keeping up the interest of the reader, while he maintains the unity of the subject, a task difficult to accomplish in a general outline of so extended a field.

In the third part of the work we have a very interesting philosophical review of the entire subject, in which events are considered in relation to their causes and effects, while the changes in human society and the general progress of mankind are exhibited in a clear and interesting light. The author has judiciously availed himself of the labors of Niebuhr, Arnold, Schiller, and other eminent writers, who have thrown so much light upon history, so that the reader is furnished with the most approved and reliable views entertained at present in regard to many important questions and facts in History.

The work is enriched with a number of small colored maps, conveniently arranged for reference; and among many other minor, but valuable additions, for the practical advantage of the student, we are pleased to see the accentuation of the proper names as they occur in the text.

Upon the whole, we can confidently recommend this neat and comprehensive volume of 845 pages to our schools and colleges, as well as to the private student of history. Published by Ivison & Phinney, New York.

Another of these works is:

A HISTORY OF GREECE, from the earliest times to the Roman conquest, with supplementary chapters on the History of Literature and Art. By Wm. Smith, L.L. D. With Notes and a Continuation to the present time, by C. C. Felton, L.L. D. Boston: Hickling, Swan & Brown.

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This American republication is quite an improvement upon the English original, which is probably the best History of Greece extant for schools and colleges. Within a moderate compass it presents a vivid picture of the main facts of Grecian history, and the leading characteristics of the political institutions, literature and art of this most remarkable people. The author has evinced great judgment in omitting many unimportant details, and in devoting more than usual space to the characters and lives of the great men of the nation, and to the history of literature and art. It is thus an admirable preparation for the study of the classics, and a most interesting book for all readers, for the history of the heroism and achievements of Greece can never lose its attraction. The work contains many handsome vignettes, maps, plans of battle-grounds, &c. The American editor has added an interesting account of Modern Greece, continuing the history of the inhabitants of this country through their various changes, from the Roman conquest down to our own times, and presenting a brief view of their present political condition and prospects, and also of the differences between the ancient and the modern language of Greece. The whole is compressed in a handsomely printed volume of 670 pages, which we should be happy to see largely introduced into our literary institutions.

QUERY.

Was Christ *a* first born of the dead, or *the* first born? You will oblige some of your more learned readers by answering this question.

Πρωτοτοκος, first born, is found nine times in the New Testament, translated twice *first begotten*, and seven times *first born*, common version; twice in the plural and seven times in the singular—here used as a *participle* of existence, from πρωτοτοκεω, *primumpario—I bring forth first*. There is neither propriety nor law requiring the omission of the article in our language in this case, merely because it is formally wanting in the original. It is true that indefiniteness is generally indicated by the absence of the article in the Greek language. Arians, Socinians, and humanitarians, have made much false capital through their real or assumed ignorance on this subject. After a participle, indicating *existence* without the article, it is not necessary to omit the English article; on the contrary, it is often obviously demanded. Take an example: Acts v. 17—"The chief priest and his party rising up, being (αιρεσις) *a sect* of the Sadducees," would be the version of this passage on the principle adopted by some who repudiate the common version. But this would be simply absurd, and quite as much so to say here that Jesus was *an* image—a first born of every creature. This is both false in *fact* and in grammar—I mean in the *whole* grammar, and in the philosophy of the Greek language. Jesus was not *an* image, nor *a* first born, for he was *the* image, and *the* first born. The article, in Greek, is properly omitted after participles *indicating existence*. Take another example, from John x. 12—ουκ ων ποιμην. Translate this *not being a shepherd*, rather than not being *the* shepherd, and you simply convert the passage into nonsense. Apply this principle to the above text, and you annihilate the sense or greatly obscure it. Jesus, without this grammatical fact, becomes *an* image, *a* first born. Can there be *two* first borns!! If not, how could he be only *a* first born? He becomes, too, only an image of God, instead of *the* image!! We solemnly believe that Jesus Christ is *the only image*, and the only first begotten of *the* Father—not of a Father.

The difficulty, in part, in such constructions, is this: The Greeks had only one article. We have two, and then we have the *anarthrous* form. Take the

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word *man*, for example. The Greeks had only *anthropos*, and *ho anthropos*. If they excel our language in many points, we excel theirs in this, that we have two articles; besides, we have the *anarthrous*, or the unarticled noun. We have *man*, *a* man, and *the* man. *Man* is, with us, the *genus generaliesimum*, or the most comprehensive. *Man* includes the whole species; *a* man, an individual; and *the* man, some particular individual. Take the *anarthrous*, or articleless word *man*, in the following example, and observe what a havoc it would make of sense:

The proper study of mankind is man. (Good sense.)
The proper study of mankind is a man. (Nonsense.)
The proper study of mankind is the man. (Nonsense.)

To sum up the whole: To read that Jesus was *an* image of the invisible God—*a* first born of the whole creation, would indicate that there were other *images* of the *invisible* God, and other *first borns* of the whole creation.

A. C.

PSALMS OF DAVID.

We present to our readers the following specimens of the new version of the Psalms of David, by Dr. James Lillie.

PSALM 45.

1 To the Overseer; upon the lilies; to the Sons of Korah.
Instruction.
A song of the beloved virgins.
2 Overflowed hath my heart with a good thing,
I am addressing my work to the King;
My tongue is the pen of a rapid writer.
3 Fairer art thou, fairer than the sons of Adam;
Grace hath been poured into thy lips,
Therefore God hath blessed thee for ever.
4 Gird thy sword upon thy thigh, Oh mighty one!
Thy honor and thy majesty,
5 And in thy majesty prosper, ride,
On account of truth and meekness, justice,
And point thee to terrors shall thy right hand.
6 Thine arrows are whetted—
(The nations beneath thee shall fall—)
In the heart of the enemies of the King.
7 Thy throne, Oh God, is for ever and ever,
A rod of straightness is the rod of thy kingdom.
8 Thou hast loved righteousness and hated wickedness.
Therefore anointed thee hath God—thy God,
With oil of gladness, above thy fellows.
9 Myrrh and aloes, cassia, are all thy garments,
From the palaces of ivory, whence they have rejoiced thee.
10 Daughters of kings, are among thy precious ones,
Set is the Queen at thy right hand, in gold of Ophir.
11 Hear, Oh daughter, and see, and bow thine ear,
And forget thy nation, and the house of thy father;
12 And let the King long for thy beauty,
For he is thy Lord, and bow down to him.
13 And the daughter of Tyre, with an offering,
Thy face shall soothe—the rich ones of the nation.
14 All glorious is the daughter of the King within,
Of embroideries of gold is her vesture,

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15 In needle-work she shall be led along to the King;
The virgins after her, her companions shall be brought to thee.
16 They shall be led along with joys and exultation;
They shall be brought into the palace of the King.
17 Instead of thy fathers shall be thy sons,
Thou shalt set them for princes in all the earth.
18 I will commemorate thy name in all generations;
Therefore shall nations confess thee, for ever and ever.

PSALM 46.

1 To the Overseer. To the Sons of Korah. On Alamoth.
A Song.
2 God is to us a refuge, and a strength,
A help in distresses, proved exceedingly.
3 Therefore will we not fear in the changing of the earth,
And in the moving of the mountains into the heart of the sea.
4 The waters of it shall roar, they shall ferment;
Tremble shall the mountains in its swelling. Pause.
5 The river's streams shall rejoice the city of God,
The holy place, the dwellings of the highest.
6 God is in her midst, she shall not be moved;
Help her shall God, at the turn of the morning.
7 The nations roared, the kingdoms were moved.
He hath given forth his voice, the earth will melt.
8 Jehovah of hosts is with us;
A high place for us is the God of Jacob. Pause.
9 Go! gaze on the doings of Jehovah,
Who hath set desolations in the earth:
10 Quelling wars unto the end of the earth,
The bow he will break, and will cut the spear,
The chariots he will burn in the fire.
11 Leave off! and know that I am God;
I will be exalted in the nations.
I will be exalted in the earth.
12 Jehovah of hosts is with us,
A high place for us is the God of Jacob. Pause.

TO THE FRIENDS OF THE ORPHAN SCHOOL.

'Tis generally known, that from the necessity of circumstances, we are compelled to keep in the institution a larger number of orphans than our income will support. Brethren in Kentucky have given us assurances that an annual contribution would most cheerfully be taken up, in our congregations, for our benefit, equaling our wants. We are behind on our last year's expenses $500, which will give us much trouble to meet, unless by such a contribution for our benefit. Will the friends of the orphan lay this claim and our circumstances before the churches to which they preach, or of which they are members, and send, soon as possible, the collection to W. F. Patterson, Midway, Ky.?

J. WARE PARRISH.

[We trust the brethren will promptly respond to this brief and modest appeal of our excellent and devoted Bro. Parrish, who has made such noble sacrifices in behalf of the Orphan School at Midway. Though feeble in health, he seems never to grow weary in his efforts to do good, and to induce others, also, to manifest that pure and undefiled religion which largely consists in administering to the wants of orphans. Will not some brother or sister in each congregation in Kentucky, at once take up a contribution and transmit it as directed? A small amount from each member will suffice for the present exigency.—R. R.]

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SOCIETY OF ALUMNI OF BETHANY COLLEGE.

At the Annual Meeting of the Society of Alumni of Bethany College, July 3d, 1855, the following programme of exercises for the next Annual Meeting, (July 3d, 1856,) was adopted:

Orator—J. A. Dearborn, of Ohio; S. G. Earle, of South Carolina, alternate.

Lecturer—T. J. Melish, Ohio; Jos. King, Ohio, alternate.

Essays—German Literature, Chas. L. Loos, Pa.; Greek Literature, A. R. Benton, Indiana; History, R. Graham, Ark.; Poetry, A. G. Thomas, Ga.; Music, I. N. Carman, Ohio.

The Society will, at its next Annual Meeting, celebrate the first decennium of its existence. The President was requested to co-operate with the Corresponding Secretary, in urging a general attendance of the members at this celebration. The members present all pledge themselves to use their utmost endeavors to the same end.

The above resolution has been complied with as far as possible; but it being impracticable to find the address of all the members of the Society, the President takes this method of calling the attention of members to the resolution, and urges upon them compliance with its terms. The next meeting will be one of unusual interest to the Society, and it is hoped that no member will absent himself if he can possibly attend. It is desirable that gentlemen appointed to deliver addresses and prepare essays, should notify the President, at an early day, of their intention to be present.

Augustus Campbell, Sec'y. J. H. Pendleton, Pres't.

CONTRIBUTIONS FOR SISTER WILLIAMS.

Sister N. P. Arnold, Dripping Springs, Ky., $1 00; Bro. Joel Collins, Oxford, O., 5 00; sister E. A. Newman, Somerset, Va., 5 00; sister Elizabeth Quinby, for sisters of Pittsfield, Ill., 15 00; Bro. Swift, Alto, Va., 3 00; a brother unknown, Cincinnati, O., 20 00; sister M. E. Allen, Boone county, Mo., 20 00; by Bro. A. Raines, from sisters Mary E. Grimes and Sarah Hart, Bourbon, Ky., 10 00; by sister Ann W. Shouse, from sisters in Versailles, Ky., 10 00; Bro. G. W. Marshal, King George, Va., 6 00; from sister E. J. Patrick, for sisters of Christian Ladies Sewing Society, St. Louis, 50 00; sister Mary E. Dodson, Pettis county, Mo., 1 00; Bro. Charles Leslie, for brethren and sisters in Davenport, Iowa, 25 00; by sister Hannah C. Moore, for Macedonia church, Ky., 14 00; sister K. B., 2 00; by Bro. Enos Campbell, for sisters in Hopkinsville, Ky., 20 00; Bro. E. J. W., Louisiana, 5 00; N. W. Smith, Acworth, Geo., 2 00.

S. H. Campbell.

TRIBUTE OF RESPECT.

At a late meeting of the Neotrophian Society of Bethany College, its members were apprised of the death of Mr. Thomas M. Neal, of Louisiana, a highly esteemed and worthy member; whereupon, it was unanimously

Resolved, That we deeply sympathize with his relatives and friends in their irreparable loss.

Resolved, That our Society Hall be hung in mourning for thirty days: and that the members wear the usual badge of mourning for the same length of time.

Resolved, That a copy of these resolutions be forwarded to his relatives; and also, that they be published in the Harbinger, New Orleans Delta, and Stylus.

B. H. Allen,
I. L. Elliott, } Committee.
R. W. Selden,

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R. L. COLEMAN, AGENT FOR BETHANY COLLEGE.

We are happy to state, that through the earnest request of the brethren of Virginia, at their recent semi-annual State Meeting held at Fredericksburg, our beloved brother, R. L. Coleman, has consented to act as the Agent for Bethany College in completing the endowment of the Virginia Chair. The friends of the Institution have manifested the most ready determination to endow a Chair in Bethany College; and through the industry, zeal, and great personal influence of our many friends, and particularly of Bro. Coleman, whose agency is now heartily enlisted, we have no doubt that the required sum will be speedily subscribed.

We had the pleasure of attending this general meeting of the brethren, and were refreshed by a delightful interview, of a few days, with many of the most choice spirits, male and female, of our brotherhood in Virginia. They have some troubles within, and many enemies without, but we trust it may all turn out for the trial and proof of their faith. W. K. P.

THE CHRISTIAN BANNER.

The object of the Christian Banner is stated in a single sentence: To elucidate and illustrate the primitive teaching, the primitive faith, the primitive church and brotherhood in Christ, as set forth, exemplified, and maintained in the Inspired Oracles, without the aids and appendages of confessions or disciplines made by men. Pamphlet form, 32 pages, stitched and covered, monthly, $1 a year, 5 copies for $4; published by Oliphant & White, Coburg and Brighton. Address D. Oliphant, editor, Brighton, C. W.

NEWS FROM THE CHURCHES.

Illinois—Bro. J. G. Mitchell, February 24th, reports 19 additions at the close of a meeting held in Stout's Grove; 16 by immersion, and 3 by letter. Bro. M. was assisted by Bros. G. W. Miner and R. Williams.

Bro. W. Shockey, writing from Abingdon, April 25th, reports 36 additions during his spring tour of five weeks to Eastern Illinois. 25 by immersion and 11 mostly from the Baptists.

Bro. P. H. Murphy, of the same place, under date of April 2d, reports 5 additions, all students of their college—2 young gentlemen and 3 young ladies, by confession and baptism.

Missouri—Bro. E. R. Childers, of Clinton, April 17th, reports 4 additions to the congregation at Butler, Bates county. Bro. C. was assisted by Bro. Scruggs. In this field an abundant harvest would be reaped, were the laborers increased and better compensated. A fine opening for brethren who wish to purchase stock in the Bank of Heaven.

Bro. C. P. Arbuckle, of Lebanon, January 15th, reports 141 additions since June, which added to those made the two months previous, amounts to 171, the result of his labors in a period of nine months. Bro. Hooker, for the first two months of this period, assisted.

Ohio—Bro. B. Franklin, under date of March 10th, reports over 50 additions made to the churches where he has labored during the last two months.

Bro. M. Martin, of Wellsville, February 27th, reports 40 additions during the late protracted meeting in New Lisbon. Bro. Isaac Errett, with his usual ability, delivered a series of most interesting and convincing discourses, in his own peculiar and happy style. His continuous effort for some ten consecutive days,

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shed much light upon the Christian Institution, many misconceptions and mistakes were corrected, and the hearts of not a few were opened to receive the Truth in the love of it.

Bro. C. E. Vanvoorhes, of Sweet Home, under date of February 28th, reports a meeting of eleven days, the result of which was 24 additions to the Denis congregation, 19 of whom were by confession and baptism. The arduous labors of the meeting devolved upon Bro. V. Bro. W. Moody closed the meeting with two discourses.

Bro. Calvin Smith, writes from Bazetta, Trumbull county, February 3d: "I have just returned from the West, where I was invited to labor for a short time. In Lyma, Grant county, Wis., 54 additions were made to the church. In Dubuque, Iowa, 15 immersed and 2 others added. Bro. S. E. Pearre, formerly a student of Bethany College, is the pastor here. Great liberality characterizes these churches."

VIRGINIA—Bro. Wm. Jarrott, of Kanawha county, has been laboring with much zeal and some success throughout a large region of Western Virginia, embracing some six counties. The people seem to have an ear for the Truth, but the brethren are but few, and the churches small and weak. Bro. Jarrott calls earnestly for help from his brethren of Western Virginia. Cannot brethren Myers, or Teagarden, or Anguish, pay that region a visit, and strengthen the hands of our good brother, who labors almost alone in so large a field?

KENTUCKY—Bro. J. Henshall writes as follows: "At a protracted meeting held at Mayslick, Mason county, where I labor, with the aid, at different times during its continuance, of Bros. S. W. Irvin, J. H. Havens, and J. T. Johnson, we have been blessed with 48 additions—41 by baptism, 5 reclaimed to their duty, and 2 from the Baptists. As a singular result, we may state that 32 of these additions were males and 16 females. The church is thus strengthened with these additions, both in numbers and in standing. May the Lord be gracious to us, and give us help to train for him those he has placed under our care!"

PENNSYLVANIA—Bro. John Errett, during his late visit of some fifteen days with the church at West Middletown, closed his labors with 29 additions to the congregation. Some 20 of the above number were students of Pleasant Hill Seminary; making, in all, over 70 additions in less than five months. This congregation ranks amongst the first for its intelligence, zeal, good order, and Christian liberality.

IOWA—Bro. A. Hull, of Mt. Pleasant, January 25th, reports favorably of their meeting in progress. Every night, he says, the people are honoring the Lord in his own institution of baptism. The brethren have a baptistery in the basement of their building.

Bro. Samuel Knight, of Farmington, January 23d, reports 73 additions during the past year, 51 of which were by confession and baptism.

ERRATA.—Page 245, 21st line from top, for "Le Gama" read *de Gama.* Page 253, 11th line from bottom, for "the purpose" read *their purpose.* Page 254, 9th line from top, instead of "in the freedom and before," &c., read *in the freedom and unsectarian spirit of the people do we stand pre-eminently before,* &c. Page 254, 18th line from top, for "Saney" read *Sancy;* same page, 21st line from top, for "of" read *or.* Page 255, 6th line from top, for "Matthaei" read *Matthaei,* and for "Webstein" read *Wetstein;* 9th line, for "equal" read *equally;* 20th line, for "animating" read *uninviting;* 8th line from bottom, for "Tarzum" read *Targum;* 6th line from bottom, a period after "conjecture;" 5th line from bottom, insert a comma after "rest," and instead of "of the Hallsan schools" read *the Hallean scholars.* Page 257, 11th line from top, for "even" read *ever;* same page, 24th line from top, for "polite" read *politic.* Page 258, 4th line from bottom, for "philosophy" read *philology.* Page 259, 16th line from top, for "anxiously" read *anxious.* Some other mistakes, literal and verbal, the reader will correct from the context. W. K. P.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *JUNE*, 1856. [No. VI.

WOMAN AND HER MISSION:

An Address delivered before the Henry Female Seminary, New Castle, Ky., May 30, 1856. By A. CAMPBELL.

I APPEAR before you, young ladies, on this interesting occasion, not to flatter you nor your sex, but to contribute to your gratification and that of myself, in suggesting to your consideration some practical views on a subject alike interesting to your sex and to my own. That subject, alike transcendently interesting and important to us both, is just and adequate views of woman and her mission, and these in reference to her proper education and development. Regarding woman, as I do, the *octave*, or rather the *diapason* of the hymn of creation, and as having committed to her the destinies of our species and our planet, she, in the scale of material nature, in unison with the spiritual, is a spectacle alike interesting to creator and creature—to all intelligences, of all ranks and orders, terrestrial or celestial. If the morning stars in concert sang, and all the sons of God shouted for joy, when the drama of creation culminated in the person of Eve, can she, whose very name is LIFE, in its first impersonation and full orbed grandeur, ever cease to be, not only the dearest object of our earth-born affections, but the most attractive spectacle ever seen, when robed in all the charms and graces of our ransomed and beatified humanity?

I speak not of her as she now is, in any of the generally diversified conditions of her being, superinduced by the enmity, if not the envy, of a fallen seraph. But I speak of her as she was, when she

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stood at the left side of Adam in the day of her espousals, in the bridal robes of angelic purity and love. 'Twas then, in the ambrosial bowers of Eden's paradise, she stood attired in all the charms of intellectual grandeur, moral beauty, and ecstatic bliss. But in an evil hour she hearkened to the deceitful eloquence of Satanic flattery, and touched the alluring fruit of the one only forbidden tree, "whose mortal taste brought death into the world, and all our woe." In this eclipse of reason, in this aberration of her heart, the sting of sin transfused its poison through her whole personality—body, soul and spirit; and instantly the light of joy, and peace, and love, that beamed from her spirit-stirring and soul-subduing eyes, vanished—a cloud of pensiveness sat brooding over her fallen countenance; and, handing the fruit to her admiring husband, he, in the blindness of his devotion to her charms—fascinated and overpowered with her former loveliness, thoughtlessly and recklessly, without a single remonstrance or demur, snatched it, ate it; in consequence of which, all his glory and dignity in a moment vanished away.

And now, born as we are—creatures of mere instinctive appetites and passions—we have become an easy prey to that same insidious tempter, and make our debut amidst the thorns and thistles of a devoted earth, doomed to desolation, without one heavenward aspiration, void of even one desire to know our origin, our relations to the universe, or our destiny in it, in and of ourselves have become the most helpless, the most passive, and erratic creatures, that figure on this, our doomed and devoted earth.

This is the solemn, significant, and soul-appalling fact, interpret it, hide it, or disregard it as we may. But for it, no tear had ever dimmed the eye of beauty, no anxiety had ever disturbed the human breast, no guilt had ever clouded the understanding or agonized the soul of man.

It is essential to our redemption, that some supernatural interposition should have been originated and instituted, else our escape from this condition would have been, so far as our reason or resources are concerned, wholly impossible.

There are, indeed, a few speculative philosophers who imagine that reason alone could, of its own inherent power, have originated some remedy for those conditions of ignorance, guilt and bondage, under which we languish, sicken, and die. But superficial and erratic reasoners they are, who can even imagine any such a possibility. Reason but measures, compares, and decides upon given premises. Imagination is, indeed, in a certain limited sphere, creative. But the very word itself annihilates its claims to originate. It forms *images*, and only images. It creates not one *original* idea. It can abstract

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and combine, in new forms and modifications, the images of human experience and observation. But beyond this, its power reaches not.

Revelation alone meets the present conditions of our being. And even written revelation commences its career with the *positive* history of the drama of creation. From supernatural revelation alone can we derive any assurance of our origin or of our origination. Enlightened by it, certain philosophers, of a superficial cast, think, or assume to think, that they could prove, *a priori*, the being of God. They have, indeed, demonstrated a power to *materialize* every thing, which only proves they never could arise to the conception of a *spiritual* first cause of *matter*. Others, the greatest and the best of them, too, have confessed that matter could never have been the parent of spirit. Those who have assumed that matter is naturally, necessarily, and eternally active, have never yet been able to abstract from it one spiritual *voluntary* agent, nor, by any process of reason, to show any possibility of such a process or result.

But even with Bible in hand, there are those now, and there have been those formerly, who presume to say that woman was not created simultaneously, or even on the same day, with man. And this, indeed, because the special details of her creation are not found in the first, but in the second chapter of Genesis. It is, indeed, conceded that, in the 2d chapter, we have a detailed account of her creation—a minute and graphic history of that mysterious, sublime, and adumbrative operation. But to the attentive student of the style and manner of Moses, as an historian, there is no difficulty in the case.

In the 1st chapter of Genesis, we are informed that on the last working day of the first week God created *man*. How dull and indiscriminating is that student of Holy Writ, who imagines that the word *man* is there used *sexually*, and not *specifically*? Does not Moses say, (chap. i. 27,) That God created man—"a *male* and a *female* created he them"? Indeed, he not only created man on the sixth day of the first week, but on the same day solemnly enacted matrimony, simultaneously with woman's creation. This was the only marriage in the annals of time unpreceded by courtship—the only marriage, too, celebrated when the parties were not one day old. Every thing on this occasion was, of course, original and unprecedented.

There was something so mysterious and wonderful in the creation of Lord Adam and Lady Eve, that it was deemed both edifying and important to give to them a special account of their instructive and suggestive origin;—that Moses, by Divine inspiration, afterwards gives, in the next chapter, a detailed narrative of the whole particulars of this, the most exquisite, peculiar, and instructive operation of God. Hence, he resumes the subject in the second chapter, but this is not

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the only act in the whole drama of creation, upon which he enlarges in the form of details.

A similar misconception we have observed in regard to the "*deep sleep*" into which Adam fell, preparatory to the abstraction of a part of himself, as the material out of which his Eve was formed. For aught that appears in the statement, that deep sleep engrossed not one minute. It was supernatural, and the operation may not, in the whole premises, have consumed a second. Many conceive of this operation from the operation of a surgeon, whose preparations for any operation demand much more time than the operation itself. But in harmony with all the oracles or *fiats* of the first week, it may not have consumed a moment. If

> "The modest water, awed with power Divine,
> Beheld its God, and blushed itself to wine,"

can we, shall we, suppose that the creation of Eve occupied any sensible measure of time?—! We cannot, in harmony with all the operations that constitute the material universe, consummated in six consecutive days. Besides, it must be taken into our premises that, according to the express oracles of God, both in history and in law, he created all things within six days.

In our common version of the Bible, we are also led to think that our mother Eve was created out of, or around the neucleus of, a crooked rib. This does not well comport with her character and sensibilities. The original *Tsela* is, however, a word of two meanings, indicative both of *side* and of *rib*. We presume that there must have been some flesh about it. Adam, indeed, sanctions this opinion; for on her presentation to him—as soon as he recovered his senses—he said, "This creature is now bone of my bone and flesh of my flesh;" and, in attestation and consummation of this fact, he calls her *Woman*. And still better authority, God himself said on this occasion, that, in holy wedlock joined, man and woman should be *one flesh*, as, no doubt, commemorative of their intimate, mysterious, and sublime origin.

There is, also, a pleasing speculation cherished by some fond philosophers, that Adam's left side was opened in the region of his heart, and from this assumption, they argue that man's left side became his weak side, because from it woman was extracted; and to this assumption they assign not only the weakness of that side, but also the peculiar phenomena of man's special love for woman. But like many other theories in this our day, this is more ingenious and curious than philosophic or religious.

There is, indeed, a more or less favorable stand-point from which to contemplate any and every object in the universe. And on a sub-

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ject of such thrilling and soul-engrossing interest to the present and eternal happiness and destiny of our species, it is of the greatest importance that we should be placed in such a position, and in such an attitude, as to survey the entire mission and destiny, not of woman only, as respects her own person and sex, but of woman in her mission and destiny in the whole creation of God.

And for what, let us inquire, was woman created and made? You anticipate me, no doubt, and would respond: She was created and commissioned to be an help *meet* for man. Man was created in the image of God, and woman was created in the image of man. Man was created to glorify God, and to enjoy him for ever; and woman was created to be a help suitable to such a being as man, and to participate, in common with him, in glorifying God and in enjoying him for ever. This is the true position and the true stand-point from which to contemplate one another, and to glorify and beatify one another, in perfect harmony with our mutual esteem, affection and admiration, and in a felicitous submission to all the conditions in which our heavenly Father has respectively placed us.

This stand-point is lofty, and commands a very large horizon. But it is not at all a fictitious position, nor an exaggerated importance gratuitously assumed, but it is as solid and enduring as the Rock of Ages.

This planet allotted to man, with all the tenantry thereof—of air, and earth, and sea—was created for *him*; not for one Adam and one Eve, but for all the varieties, types, and manifestations of humanity, conceivable by the Supreme Intelligence.

The simple fact of an *incarnation* of the Supreme Divinity in our humanity, is more suggestive of the space occupied by man in the bosom of his Father and his God, than all the volumes of the highest reason—than all the poetry of the loftiest and most fruitful imagination have hitherto unfolded, or can unfold in the largest series of ages yet to come, conceivable in our contracted vision.

But this, young ladies, in its soul-subduing grandeur, is not a theme within the immediate province of your studies or of your capacities. Still, a glance at it through the telescope of Divine revelation, is of such stimulating power and efficiency as to justify an allusion to it, to excite in your imagination the importance of qualifying yourselves for higher, holier, happier, and more enduring positions in the area of the universe, than you could aspire to without such suggestions.

It is, indeed, quite enough for our present purpose, and for the short space allotted to us, to impress upon your attention that woman was created to be a companion, perfectly suitable to man; hence it is

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equally her duty, her honor, and her happiness, to accomplish herself for this high and dignified position.

It is true, the present types of men, usually called *gentlemen*, are not well read on this subject, and some of them only aspire to be *genteel men*, rather than gentlemen.

Do you smile at this distinction? It is, indeed, somewhat ridiculous. Man, however, being the only creature, save one, that can laugh, he must have something to laugh at, either real or fictitious. Tailors and *mantuamakers* manufacture *genteel* men and *genteel* ladies, according to order; but a *gentleman* and a *gentlewoman* are, according to Paul, the fruit of God's own Spirit; for Paul says that "the fruits of the Spirit are love, joy, peace, *gentleness*," &c. Hence, a true and real *gentleman* must always be a Christian; for if *gentleness* be the fruit of the Spirit, without that fruit and that Spirit no one can ever rise above a *genteel man*—a polished *gentile*. As for a *lady*, there is only one way of meritoriously achieving that rank and dignity, and that is, *by becoming a dispenser of bread to the poor*. All the first *lords* and *ladies* recognized in Anglo-Saxon literature and history, were *bread givers*—dispensers of bread to the poor and the dependent. True, they occasionally wore some trinkets and ornaments. But these never constituted either *lords* or *ladies*. In time, however, these *bread givers* died, and those who wore only the trinkets, having no bread to give, and sometimes little to eat, engrossed the honorable title of *lords* and *ladies*.

We, citizens of these United States, have abjured all factitious and hereditary titles, canonized by the now decaying monarchies, aristocracies, and autocracies of the old European world. Still, we have not abolished the desire of them. We Americans inherently, and in virtue of our consanguinity with old Adam and Eve, desire to be *lords* and *ladies*, just as much on our Old Virginia sands and on your rich Kentucky limestone hills and valleys, as do the kings, and queens, and noble peers, lords and ladies, of rich heraldic families, spread over the green hills and valleys of the Islands, and over some of the continents of the Old World. Here they are *sour* grapes, because inaccessible. And hence we are all *lords* and *ladies*, in fee simple, now, henceforth and forever, or until our present parchments are moth-eaten, and some Napoleon *le grande* appears in our midst.

From this stand-point, and from these prefatory views, let us glance for a moment at the grand themes which have in them all the potent elements of human development and of human destiny.

God in nature, in providence, in moral government, and in redemption, presents to the senses of man, to the reason of man, to the conscience of man, or to the affections of man, nothing in the abstract,

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but every thing in the concrete. There is not, indeed, a simple substance, nor an abstract entity, existing alone in the natural universe. Every thing in nature exists in holy wedlock and in family circles. Analysis and synthesis are, therefore, the grand preliminaries to the acquisition of the knowledge of the works of God and the operations of man. The doctrine of relations, affinities, congruities, sympathies, antipathies, attractions and repulsions, has its foundation in this fact—that there is not a single abstract substantive existence in so much of God's universe as has been submitted to the observation, analysis, and reflection of man.

Even light, the first born of heaven, supposed to be one of the most simple, active, and sublime agents of the physical universe, is a compound of seven different colors.

The universe is itself a library of God; but to all the pupils in his large school, it is legible only in part, and that part imperfectly. But there is one volume in this grand library of the universe, peculiarly interesting to every man. And that is his *Autobiography;* a work written by himself upon himself; and one, unfortunately, which, when written, he almost always reads with more or less reluctance. He cannot, however, very far proceed in the study of this work until four questions arise in his mind, upon which, if of an inquisitive turn, he feels himself constrained to ponder. These four questions are of soul-absorbing interest. They are—1. *Who am I?* 2. *What am I?* 3. *Why am I?* 4. *Whither go I?* Of these four primordial questions, two are transcendental. These are—*What* am I? and, *Whither* go I? The last is impliedly answered when the third is satisfactorily decided. "*Why am I?*" is a question too profound for a majority of mankind to answer. Indeed, no man can satisfactorily answer it who does not believe and realize the fact, that he has a special mission into the world, and this mission is just why he appears at a particular time, on a particular stage, in a particular scene, and in a particular act of the great drama of humanity at his stand-point. Solomon, the wisest of men by a special providence, and inspired, too, by a special wisdom, instituted his *Ecclesiastes*, or became a *preacher*, to develop the question—"*What is that special good which a man, as man, should pursue all his life?*" He occasionally writes as a sage political economist, in things of time and sense; but he also writes as an Oracle of God, in things pertaining to God and man, in spiritual and eternal relations. And to this question, what answer does he propound?

But we take the privilege to propound to you, young ladies, not what is man, but What is *woman?* She is but the one-half of man—only the one-half of humanity. But she is, or may be, the better half. She is of a finer tissue, in body, soul and spirit. The last, and, we

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think—if mortals of such dim vision, and within so contracted a horizon, dare so think—I say, we think that she is decidedly the better half. Not in muscular power, not in physical strength, not in animal courage, not in intellectual vigor; but in delicacy of thought, in sensitiveness of feeling, in patient endurance, in constancy of affection, in moral courage, and in soul-absorbing devotion.

But God did not, for her own sake, bestow upon her all these distinguishing qualities. He did not, indeed, create her immediately from the earth. Adam was made out of the cold dust of Eden, but Eve was made out of the animated dust, and from the left side, of Adam—nearest off-shoot from his heart. He not only made her out of the left side of the first man, but in holy wedlock he placed her there to protect the wound and vacuum whence her personal being came.

The power of God is not physical nor metaphysical power; it is not spiritual nor animal power, in our conception and use of these symbols of thought. It is Divine power in all its elements, operating simultaneously in all these directions, under the control of a simple volition. He only willed, and the universe was; but that will was embodied in a word—an utterance of itself, giving existence, local habitation and form to every beau ideal of goodness, beauty and grandeur, in harmony with his own supreme excellency and majesty. Hence, the well cultivated mind contemplates God in every thing, and every thing in God.

No mere Deist, Theist, Atheist, or Polytheist, ever had one round, clear, and strong imprint of Divinity upon his understanding, his conscience, his will, or his affections. While the well educated Christian sees God in every thing, and every thing in God, the self-conceited Theist, or Atheist, or Sceptic, sees God in nothing, and nothing in God.

The philosophy of the universe is a sublime philosophy. It is the philosophy of love. And pray what is *love?* How would you, young ladies, define it? Young gentlemen talk about it learnedly, and sometimes philosophically talk about it; but they do not comprehend and realize it as you do. Oh, say you, we have not had much experience on that subject, and with us 'tis all theory. Well a good theory, even on this subject, is better than no theory at all. But we are not inquiring into a theory, good or bad, sound or unsound. We are inquiring into a substantive, real existence.

There is not in the universe a more positive, a more substantive, a more real existence than love; for *God is love.* This is a Divine oracle, from a most true and veritable source. And the whole universe is but an outburst of love. God did not create the universe because

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he had wisdom to do it, or power to do it, for neither of these has a distinct positive existence. They are mere attributes of love. Love, at the true stand-point of vision, is the only *self-existent* entity or ideality, or conception, or positive principle, or actual, indestructible fact in imagination's boundless, measureless, endless fields of thought. It ever was, and is, and ever shall be, the one only immutable, indestructible, self-existent principle. Two eternal antagonistic principles, are wholly beyond the landmarks of reason and sanity. It is the brightest star in the diadem of love, that it is, of necessity, the one only self-existent, and necessarily indestructible reality, in the entire area of rational thought. And just at this stand-point we *apprehend*, we do not say *comprehend*, the beauty, the truth, and the wisdom of that oracle;—that *God is love*. John iv. 8–16. Heaven itself is but the theatre of love. There is no other theatre of its full development, manifestation and enjoyment, than heaven itself. The most loveless thing in God's vast universe, is a haughty spirit, because it is only exorbitant selfishness, attracting nothing, radiating nothing, but repelling every thing coming into competition with itself. Hence, rebellion, anarchy and ruin, are the trinity of hatred, and the essence of endless perdition.

But while we thus seek a fulcrum and a lever to lift us up to an adequate conception of love in its essence, its origin and end, we must descend to the atmosphere of earth, and to the circles of our fallen humanity, where love is rather a passion than a principle, an impulse than a law of reason, of God, of heaven, and of happiness.

We must study *love* in its manifestations. It seems to act in society as attraction or gravity in material nature. It has its affinities, its attractions and repulsions. If it had a *form*, as matter has, we should be compelled to regard it as *globular* in its form. It attracts every thing around it into proximity to itself; and this proximity for the sake of enjoyment, of blessing and of being blessed, of communicating and of receiving felicity in the most direct, immediate, and instantaneous sympathy. It has a philosophy in it the most recondite, the most attractive, the most refining, the most beatifying, the most conservative in the entire area of cultivated reason. It is no less than intellectual, moral, spiritual, divine magnetism, attracting, alluring, radiating, beautifying, beatifying kindred spirits in eternal circles, wide as creation and lasting as eternity.

This is not that short-lived, impulsive, animal thing, on which every simpleton talks with the fluency and brilliancy of quick silver. It is a glorious reality, since *God is love*. The three most splendid, and yet the three most simple propositions in all the Oracles of God, are—1. "*God is Spirit.*" 2. "*God is Light.*" 3. "*God is Love.*"

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He is not *relatively* a spirit, a light, or a love. But he is absolute, infinite, eternal, and immutable SPIRIT, LIGHT, and LOVE. These are the all-potent, energizing, active, and soul-subduing manifestations of Jehovah.

But you, young ladies, may think that these are matters too erudite, too high, too lofty, and too far beyond your stature. In one sense, so far as full *comprehension* of them is contemplated, they may be not only beyond *your* comprehension, but that of the tallest man, or the tallest angel in the highest heaven. But is not the law of gravity, is not the essence of light, of electricity, of magnetism, also beyond your comprehension?—! Not one of them is, however, excluded from your studies or meditations. You study physical science, physiology, pneumatology, and probably some of you have even encountered and vanquished metaphysics. Of one thing we are assured, that these studies are as much within your grasp as they are within that of half the young gentlemen of the present living age. In our galaxies of distinguished females, there are some very brilliant stars. I care not though you visit the museums of literature, language, poetry, philosophy, theology, theodicy, metaphysics. In the departments of the highest reason, literature, science, philosophy, religion, they shine with great splendor. What deserved, well earned reputation, have Mrs. Hemans, Mrs. Sigourney, Miss Beecher, Mrs. Charlotte Elizabeth, Madam De Stael, Madam Guion, Mrs. Ellis, Madam Roland, Hannah Moore, Joanna Bailie, Mrs. Barbauld, Agnes Strickland, and, better still, the Mrs. Judsons? Young ladies, I especially commend to your most devout study these greatly gifted, these self-sacrificing Christian ladies last mentioned. They are an evangelical constellation worthy of your special admiration and imitation. We need not remind you of the Bible female heroes, from Sarah down to Electa Cyria; nor tell you of the Hannahs, the Deborahs, the Queen Esthers, the Marys, the Elizabeths, nor of the women who, through faith, received from the dead their departed children; such as the widow of Zarephath, and the Shunamite. 2 Kings iv. 34. These are more familiar themes, and every day within your reach. The highest and most attractive encomium pronounced in Christian history upon woman, is not that she bathed the feet of Jesus in her tears, and that she wiped them with the tresses of her hair; it is not that she was last at the cross, in solemn contemplation of the fearful agonies of his death; but that she was first at the sepulchre in the early dawn of the first day of the week, making her way through the Roman guard, with full intent to embalm his lacerated body. In honor of which most affectionate and grateful devotion, he presented himself to her in that same body, as the triumphant victor of death and of the grave

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and commissioned her, as his prime minister, to announce the gospel of his resurrection to her mourning and disconsolate companions.

The true philosophy of female education has for its proper basis, not merely her person, but more especially her *mission*. That man and woman should be educated in their entire personality—body, soul and spirit—is, at our latitude, not a debateable subject. The full development of each of these departments, or constituents of our humanity, demands a special education and training. But even this is not enough. There is a still more special education in reference to the special *calling*, or the special *mission* of each individual. This, too, being conceded by all, whose views are of any value to society, is not a debateable subject. Yet, we have reason to regret that female education has not generally been conducted more in harmony with the special *mission* of woman, under the conviction that she was intended to be emphatically a *help meet* for man, on the whole premises of humanity, and not merely in reference to the accidents and specialities of humanity.

There are, in human nature, sympathies of joy as well as sympathies of sorrow. Indeed, it is a Christian precept, "rejoice with them that do rejoice," as well as, "weep with them that weep." There are, also, sympathies of admiration, and sympathies of contempt. We love those who admire what *we* admire, and we love those that contemn what *we* contemn. In each and every element of human nature, of human character, and of human conduct, there are sympathies and antipathies, conformities and non-conformities, pleasure and pain. Hence the necessity of imparting and receiving an education in harmony with all these premises, in order to the enjoyment of one another in the most intimate of all the relations of life; and also the propriety of the oracle that preceded the appearance of woman—Let there be a *help meet* for man. Let every young woman, therefore, be so educated as to be a help suitable to those with whom we would have her united in all the fortunes and misfortunes, in all the pleasures and pains, in all the joys and sorrows of earth and of time.

There is a great deal in a name. In some names there is a mixture of history, geography, philosophy, and religion. Hence, in the supernatural wisdom of our Father Adam, in his primeval rectitude, all names given by him were essentially characteristic. His nomenclature was so perfect, that God sanctioned it. There was reason *in* it all, and a reason *for* it all. Hence the reason given for the name of the first woman was as perfect as herself. She was called LIFE, because she was the life of the world.

But we must study woman in her mission, in order to train her and

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honor her according to her rank in creation. And is there not a reason given for her name, from a source of unquestionable authority? She was called in Hebrew *Havah*, in Greek *Zoee*, in English *Life*, because she was the life of the world. And does not that reason indicate her mission?

She was an extract of man, in order to form man; in order to *develop*, *perfect*, *beautify*, and *beatify* man. And hence these four terms comprehend the whole duty, honor, dignity, and happiness of woman; consequently, her education should be equal to her mission. Every distinctive element of her sex, was conferred upon her in order to her accomplishment for the great work of forming and moulding human nature in reference to human destiny. How important and how true the remark, that in the moral complexion of human character, the distinguished men that have made their mark in the moral world, have been the offspring of religious and exemplary mothers. There is no authority, no influence, no power, of whatever name, equal to that which God has vested in woman, in its conservative and beatifying character and influence on the prosperity and happiness of man. In conferring so much influence on woman, God intended to use it in the moral government of the world. She has, consequently, a mission of transcendent importance—of paramount value to the happiness of man. From these premises, we argue the paramount importance of her education, and press its claims upon the patriot, the philanthropist, and the Christian.

We use these terms because of their popular currency. The patriot, indeed, is absorbed in the philanthropist, and the philanthropist in the Christian. The full-orbed Christian is, in fact, the sum total of all human excellency, grandeur and honor. We can imagine nothing noble, or grand, or beatifying in humanity, that is not comprehended and absorbed in the beau ideal of a Christian. Hence any school, male or female, not based on Christianity—genuine, heaven-born, and heaven-descended Christianity—is a wild freak of uncultivated reason—a vagary of an untutored mind. Hence the Christian Scriptures are, and of right ought to be, the daily text-book of every school in Christendom, based on the true philosophy of man, from the nursery up to the University.

Why memorize the grammar of a living or a dead language? Why memorize the elements of arithmetic, geography, astronomy, or human history, and not memorize the Book of Life—the volume of human destiny, in its rudimental lessons? Why memorize the choice selections of human wisdom and eloquence, and not the Sermon of the Messiah upon the Mount, or of Paul a prisoner before a Felix or a King Agrippa? Can any composition on the earthly attitudes of

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man—on his civil or political relations, equal those on his eternal destiny in a boundless universe? Tell it not in Rome, publish it not in Constantinople, that in the schools, and colleges, and seminaries, in the United States of America, the Bible is no more a text-book than the Koran of Mohammed, or the Zendavesta of Zoroaster; that Roman and Grecian mythologies are read and studied in our colleges and universities, in the centre of our Christian civilization, while Moses, and David, and Solomon; while Jesus, and Peter, and Paul, are seldom or ever permitted to be heard or appealed to, any more than the Arabian Nights or the tales of Elves and Fairies.

Young ladies, such has not been your misfortune. The star of your destiny is infinitely more splendid and felicitous. You have learned that woman, like an angel of mercy, was sent into our world to be queen of the human heart, and mistress of the moral destinies of humanity.

A woman became the mother of the King of Heaven—the Lord and Arbiter of the sublime, and grand, and awful empire of the Universe. Yes, the King of Eternity was solaced in the bosom of Mary the Virgin. And through him you have become, or may become, heiresses in common of the empire of the Universe. Christianity has infinitely aggrandized your sex, and has conferred on you the sovereignty of the human heart; these constitute the splendid coronal of sanctified woman.

Every one of you that has embraced Christ, has a mission from this Sovereign of the human heart. And all of you may, who sincerely desire it. This missionary field is as broad as the tenanted earth. It is a mission of mercy; and in the ear of enlightened reason, it is, in its pleadings, the true sublime of true eloquence.

You stand not in the front rank of the battle field, in conflicting with the rebel hosts of the great enemy of human happiness. But your task is to minister to their comfort who war a good warfare, in the cause of man's redemption. You pour into their wounds the oil of joy and gladness; you perfume the sick and the dying with the perfume of your Christian sympathy; and you soothe the parched lips of the expiring Christian, with the last cup of water from the perennial fountain of everlasting love.

Yours is a beautiful mission, viewed in its entire amplitude; and in reference to it all your studies should be prosecuted, and all the virtues of Christian excellencies cherished in your hearts and practised in your lives. The treasures of learning and science should now be mastered, and every literary and scientific study prosecuted with a vigorous diligence, in order to your successfully entering upon a career of usefulness so pregnant with enduring blessings to your-

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selves; so full of promise of laurels that will never wither, of pleasures that will never cloy, and of a reward from the right hand of the final Arbiter of the destinies of the world, richer far than all the treasures of earth, and as enduring as the throne of God and the ages of eternity.

There is no necessity to mount the rostrum, to stand up in public assemblies, to address mixed auditories of both sexes, of all classes and of all orders of society, in order to fill up the duties of *your* mission. If Paul would not have a woman to pray *unveiled* in a Christian church, and if he made long hair a glory to her, because it veiled her beauty and protected her eyes from the gaze of staring sensualists, think you he would have sent her out on a missionary tour, or placed her in a rostrum, surrounded with ogling glasses in the hands, not of old men and women of dim vision, but in the hands of green striplings of pert impertinence! Be assured, not one word of such import ever fell from the lips of prophets or apostles. On the contrary, modesty, shamefacedness and sobriety, are the garland of beauty, the wreath of glory, and the coronal of dignity and honor, on the person of a Christian woman, who is always in her proper sphere; an "*elect lady*;" not necessarily of the aristocracies of earth, but of the elite and honorable of heaven.

I am one of that feeble minority, in this our age and nation, who think that Solomon was richer than the Rothchilds, wiser than Benjamin Franklin, and more admirable than *Napoleon le grande*, in the zenith of his power and glory; and yet, having spoken three thousand proverbs, and written more than one thousand songs, and discoursed on trees and plants, from the hyssop on the wall to the cedars of Mount Lebanon, he consummates his literary and philosophic labors with a dissertation on woman and his beau ideal of an accomplished lady, in the relation of an amiable and virtuous wife. With the close of his encomium we shall close our address:

"She openeth her mouth in wisdom,
And the law of kindness is on her tongue.
She observeth the conduct of her household,
And eateth not the bread of idleness.
Her children rise up and bless her;
Her husband, and he praiseth her.
Many women have done virtuously,
But thou excellest them all.
Gracefulness fadeth, and beauty is vain,
But the woman that feareth Jehovah shall be greatly praised.
The fruits of her hands shall be given to her,
And in the assemblies her works praise her."

That you, young ladies, may each and every one of you, fill up all the excellencies of Christian character, shine in all the splendors of the female virtues, and lead useful, honorable, and happy lives, is the sincere wish of your friend and orator.

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PROPHECY—*No. VII.*

Unity amidst variety, is the established order of the universe. As there are no two things entirely similar in all their relations, properties and accidents, so there are probably none between which there does not exist some resemblance or analogy, proximate or remote. We apply the word *being* to the Creator and the creature; to the mammoth and the animalcula; to the governing luminary of the solar system and to the microscopic atom which lies far beneath the penetration of human vision.

It is not, therefore, difficult to trace resemblances between things that fall within the lowest species or the same proximate genus. Between all oppressive, persecuting governments, the points of analogy are numerous and various. The four universal monarchies of the ancient world, were in perfect harmony with the grammar and the logic of prophetic symbols, united into one great image, and animated by one and the self same spirit.

Too much caution cannot, therefore, be observed in the interpretation of prophecy. To identify the subject of any prediction, it is not always sufficient to trace some lines of resemblance between it and that which was in the mind of the Spirit. The same may be true of a thousand other objects. There must be a perfect harmony, an entire coincidence in all the geographical, chronological, historical, philosophical, and other criteria of the prophecy so far as they are known, or can be ascertained. Sometimes, indeed, a blank in history may render the illustration imperfect, without materially weakening the evidence arising from other points of coincidence. Cases of this kind should be distinguished from those in which, with the full light of history, there is a manifest want of agreement between the protasis and the apodosis; between the prophecy and the alleged subject of its fulfilment. Any clearly established failure in this respect, not only weakens the evidence, as in the former case, but renders it wholly nugatory.

A proper regard for this law of interpretation, would have saved much labor in attempting to apply to Antiochus Epiphanes the last part of the eleventh chapter of the book of Daniel. That some portions of it, taken out of their chronological order and proper contextual relations, may appear to have had their fulfilment in the wicked exploits of this "vile person," may be conceded. But with no propriety of interpretation can any of the following phrases be applied to the events of his reign: "They shall fall by the sword, and by flame, and by captivity, and by spoil, many days; many shall cleave

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unto them with flatteries; neither shall he regard the god of his fathers, nor the desire of women; and a god whom his fathers knew not shall he honor with gold, and silver, and precious stones, and pleasant things; and he shall divide the land for gain; and at the time of the end, the king of the south shall push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over; and the Lybians and the Ethiopians shall be at his steps."

The whole reign of Antiochus Epiphanes, continued through a period of but eleven years. The seventh and the eighth of these, were occupied with the affairs of Egypt and Judea, to which the prophet refers in the thirteenth verse, and which were described and illustrated in our last article. He began to reign 175 B. C.; left Egypt by order of the Roman Senate, 168 B. C.; and on his way to Antioch, sent Apollonius with an army to destroy Jerusalem. But not being satisfied with the events of that campaign, the prophet says, "he shall even return, [*into Judea,*] and have intelligence with them that forsake the holy covenant." This he fulfilled in person the next year, 167 B. C. Only three years, therefore, of his reign remained. These were occupied with his exhibitions at Daphne, his war with the Arminians, and his attempts to collect money in some of the eastern provinces. During this time, the king of the south did not push at him; and certainly, Antiochus did not again invade Egypt after the interference of the Romans. The Lybians and the Ethiopians were never subject to him. He never divided the land for gain, nor did he worship a god whom his fathers knew not. On the contrary, he passed a decree that all the people of his realm should worship the gods of his fathers. During his reign, Judaism was by no means popular among the gentiles; while he swayed the sceptre, none clave with flatteries to this feeble, despised, and downtrodden people. Neither is it in harmony with the style of prophecy to call three years a period of many days. In the twentieth verse of this same chapter, the whole administration of Seleucus Philopater, consisting of about eleven years, is called a "*few days.*" The calamities described in the thirty-third verse, must, therefore, refer to a period of persecution much longer than either a part or the whole of the reign of Antiochus Epiphanes; and in general, the latter part of this prophecy must relate to times and events subsequent to his death.

This seems to be implied in the first clause of the thirty-first verse, as well as in the phrases considered. The language is very expressive and peculiar. It is no longer the "*vile person,*" or the king of the north that sways the destiny and controls the fortunes of the

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Jewish nation. But "*arms* shall stand on his part;" or shall rise up after him, and fill his place in the government of western Asia; and particularly, in the oppression of the Jews. For "they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

All this evidently relates to the Roman army. From the death of Antiochus Epiphanes to the invasion of the Romans, the Jews, though greatly harassed by the Syrians, maintained, in some measure, their national independence, and the services of the temple were daily performed. But in the year 65 B. C., the Roman armies stood up, and were firmly established in the place of Antiochus, under Pompey the great, by whom all Syria was reduced to a Roman province. Two years after this, having been requested to decide upon the claims of Hyrcanus and his brother Aristobulus, to the mitre and the crown of Israel, Pompey led a great army into Judea; took Aristobulus captive; slew twelve thousand of his party who had taken refuge in the temple; broke down the walls of Jerusalem; restored Hyrcanus to the high priest's office, and made him prince over the country on condition that he should pay an annual tribute to the Romans. But he took away his crown, and confined his jurisdiction to the old limits of Judea. In A. D. 8, or about seventy-one years after the invasion of Pompey, Archelaus, the son of Herod the Edomite, was condemned for mal-administration, banished to Gaul, and Judea reduced to a Roman province.

After this, the power of life and death was taken from the Jews and given to the Roman procurator and his subordinate officers. In some other respects, too, their authority was very much restricted, though not entirely destroyed. The sceptre was not yet wholly wrested from Judah, because Shiloh had not yet appeared in his official capacity. The Jews still had their sanhedrim and inferior courts of judicature; they continued to worship God according to their own laws and institutions. But when they crucified the Lord of life and glory, the cup of their iniquity was full. Anarchy, disorder, and rebellion increased, till in A. D. 70, Titus, the son of the emperor Vespasian, having led a strong force against Jerusalem, set up the Roman ensigns, *the symbols of abomination and desolation*, around the city; demolished its walls, dug up its foundations, and slew one million one hundred thousand of its inhabitants; *polluted, and afterwards destroyed the temple or the sanctuary of strength; and put an end to the daily sacrifices.* In the subjugation of the Jews and the destruction of their city and temple by the Romans, we have, therefore, a most exact fulfilment of this part of the prophecy.

The change of number in the next verse is very significant. The

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Roman army first invaded Judea in the days of the republic. The senate was then the supreme power. No *one will* then governed the empire. The army under the consuls, was the terror of nations; and the most appropriate subject of prophecy relating to the conquest of kingdoms. The same style might also, with propriety, be continued in describing the siege and destruction of Jerusalem under the reign of Vespasian. But the first clause of the thirty-second verse, refers not to the work of the army, but to that of the emperor and his subordinate officers. A new philosophy, more potent than all the systems of Egypt, Persia, Greece and Rome, was threatening to desolate their temples, break down their altars, destroy their images, change their literature, and revolutionize the manners and customs of the whole empire. To prevent this, the most dreadful penalties were threatened, and the highest rewards offered by the Cæsars. These, in many cases, were quite effectual. The temptations were too strong for all who could be influenced by a time-serving policy. Multitudes of converted Jews, as well as gentiles, *were corrupted or caused to dissemble by these imperial flatteries. They transgressed the covenants;* renounced Christianity; and sacrificed to the statues of the emperors and to the images of their gods.

"But the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many."

There is not on record, within the same compass, a more graphic description of the lives and labors of the apostles and other primitive teachers of Christianity, than we have in these prophetic words. That most of the early proclaimers of the gospel, were of the seed of Abraham according to the flesh, is universally conceded; and that they performed a series of exploits unparalleled in the history of the world, can be shown from the testimony of pagans, Jews and Christians. Never since time began was there a more unequal contest, so far as it respects human power, than the primitive war between Christianity and the combined systems of Jewish and gentile superstition. The advocates of the former were generally without learning, without wealth, and without political influence. They had to contend against prejudices, strengthened by the growth of ages; against the learning, wealth, power, and secular interests of all the proud rabbis, philosophers, and political despots of the world; and more than all, they had to overcome and hold in abeyance all the sinful propensities of man's unsanctified nature. But they shrunk not from the contest. Enlightened by the Spirit of God, and clothed with the power of Omnipotence, they commenced their holy warfare, according to prophecy, in Jerusalem. Thence the tocsin was sounded throughout Judea, Syria,

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Asia Minor, and all other parts of the Roman empire. Every where the cry was heard, "These that have turned the world upside down, are come hither also." Philosophers were confounded; tyrants trembled; idols fell; temples decayed; altars mouldered; and multitudes in all parts and from all the sects of the known world, became obedient to the faith. Such were the effects produced, the revolution wrought, and the victories won by the holy twelve and their coadjutors, in the proclamation of the everlasting gospel. "While the Roman empire," says the historian Gibbon, vol. i. 66, "was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol."

"Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days."

For about *three hundred years* after the death of Christ, all Christians, and especially the converted Hebrews, were the objects of Jewish and gentile persecution. Sometimes, as in the case of Stephen, they were put to death through the mere envy, malice, and popular fury of the multitude; but more frequently, their martyrdom was in accordance with the established laws of the empire. The emperors Nero, Domitian, Trajan, Adrian, Marcus Aurelius, Antoninus, Septimius Severus, Alexander Severus, Maximinus, Decius, Valerian, and Dioclesian, in connection with his two colleagues, Maximian and Galerius, all published decrees for the persecution of the saints. It is not in harmony with our purpose to enter into the details; but the following remarks from Gibbon, concerning the ten years' persecution of Dioclesian, may not be unacceptable to the reader: "The next day the *general edict* of persecution was published, in which it was enacted, that the Christian churches, in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was denounced against all who should presume to hold any secret assemblies for the purpose of religious worship. It was farther decreed, that the bishops and presbyters should deliver all their sacred books into the hands of the magistrates; who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict, the property of the church was at once confiscated; and the several parts of which it might consist, were either sold to the highest bidder, united to the imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. After taking such effectual measures to abolish the worship, and dissolve the government of the

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Christians, it was thought necessary to subject to the most intolerable hardships the condition of those who should still reject the religion of nature, of Rome and of their ancestors. Persons of a liberal birth were declared incapable of holding any honors or employments; slaves were forever deprived of the hopes of freedom; and the whole body of the people were put out of the protection of the law. The judges were authorized to hear and to determine every action that was brought against a Christian. But the Christians were not permitted to complain of any injury which they themselves had suffered; and thus those unfortunate sectaries were exposed to the severity, while they were excluded from the benefits of public justice." Other decrees followed. The same historian adds: "The resentment or the fears of Dioclesian, at length transported him beyond the bounds of moderation which he had hitherto preserved; and he declared, in a series of cruel edicts, *his intention of abolishing the Christian name.* By the first of these edicts, the governors of the provinces were directed to apprehend all persons of the ecclesiastical order; and the prisons destined for the vilest criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers and exorcists. By a second edict, the magistrates were commanded to employ every method of severity which might reclaim them from their odious superstitions, and oblige them to return to the established worship of the gods. This rigorous order was extended, by a subsequent edict, to *the whole body of Christians*, who, for ten years were exposed to a violent and general persecution." Gibbon's Decline and Fall of the Roman Empire, chap. xvi.

The effect of these edicts may be more easily imagined than described. The number of Christians that suffered death, under their influence, was so great, that the emperors appear, at one time, to have thought, that they had really accomplished their diabolical purpose. In a pompous inscription, they announced to the world that they had "extinguished the Christian name and superstition, and everywhere restored the worship of the gods to its former purity and lustre."

But in this, like the prophet Elijah, they were greatly deceived by false appearances. For the Messiah had said, "On this rock, I will build my church, and the gates of hell shall not prevail against it." And the angel had said, "when they shall fall, they shall be helped with a little help."

These words evidently relate to the help which the *converted Hebrews*, with all other Christians, received from the emperor Constantine; and particularly to his general edict of toleration. In A. D. 306, he was proclaimed emperor of the west by the army of Gaul and Britain; and immediately granted to all his subjects full liberty of

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worship. After his victory over Maxentius, A. D. 312, he became master of the whole western empire; and in connection with Licinius, the emperor of the eastern European provinces, he published, the same year, a decree of universal toleration. This was soon followed by the special edict of Milan, in which it was enacted that all places of worship and public lands which had been confiscated, should be restored to the church, without dispute, without delay, and without expense. About twelve years after this, A. D. 24, Constantine became sole emperor, and the edict of Milan was again published as the law of the whole empire.

Had Constantine properly comprehended the true genius of the Christian religion; and merely, as in these United States, granted to all his subjects the right to worship according to the dictates of their own reason and conscience, he would have rendered a very important service to the cause of Christianity, and greatly helped the Hebrew Christians. In this way, the earth may still do much to help the woman. But by the union of church and state; by abolishing paganism, and making Christianity the religion of the empire, and himself the arbiter of all ecclesiastical controversies, he has made it doubtful, in the estimation of many very eminent men, whether, upon the whole, his course was a benefit or an injury to the church. It is certain, however, that his edict gave some temporary relief and advantage to the Christian party; and therefore the angel said, that after a long persecution, the *converted Jews* would be helped with *a little help.*

But he anticipated the evils that would result from this political interference, and therefore immediately added, "But many shall cleave unto them with flatteries." "It is very evident," says the learned Mosheim, vol. 1, 227, "that the victories of Constantine the great, and both the fear of punishment and the desire of pleasing the Roman emperors, were cogent reasons, in the view of whole nations as well as of individuals, for embracing the Christian religion." Still more specific and appropriate, is the testimony of the eloquent Gibbon. "By the edicts of toleration," says this unwilling witness to the truth of prophecy, vol. 2, 465–466, "he removed the temporal disadvantages which had hitherto retarded the progress of Christianity; and its active and numerous ministers received a free permission, a liberal encouragement, to recommend the salutary truths of revelation by every argument which could effect the reason or the piety of mankind. The exact balance of the two religions continued but a moment, and the piercing eye of ambition and avarice soon discovered, that the profession of Christianity might contribute to the interests of the present, as well as of a future life. The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, diffused

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conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities which signalized a forward zeal by the voluntary destruction of their temples, were distinguished by municipal privileges, and rewarded with popular donations; and the new capital of the east gloried in the singular advantage, that Constantinople was never profaned by the worship of idols. As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes."

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed."

Scarcely had persecution ceased from without, when it began to rage from within. The edicts of Constantine were more potent in restraining the diabolical fury of the heathen, than in enlightening, humbling, and sanctifying the minds and hearts of either the ruled or the rulers of a sectarian church. Controversies successively arose respecting Arianism, Pelagianism, Nestorianism, Eutychianism, monophysitism, monothelitism, the worship of images, and various other heresies, in all of which imperial favor and the terrors of martyrdom had more influence than the arguments of Paul, or the teachings of the Messiah. The testimony of Gibbon may again be cited to confirm the truth of prophecy. He says, vol. 3, 79: "The simple narrative of the intestine divisions which distracted the peace, and dishonored the triumph of the church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him, that the enmity of the Christians towards each other, surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself."

In this protracted warfare, as in most similar cases, the most intelligent, virtuous, and godly men, were often the victims of persecution. The same divine wisdom that permitted the apostles to seal their testimony with their own blood, and the dying martyrs of the west to bear witness to the truth, was also pleased to allow many in the east, and especially some of the *Hebrew converts*, to fall, to try them and to purge them, and to make them white, even from the reign of Constantine to the end of the Greek empire.

How exceedingly puerile and superficial, then, is that philosophy which tempts or permits any man to reject or oppose Christianity on the ground of these internal and disgraceful persecutions! They are not the discovery of Porphyry, Celsus, Voltaire, Gibbon, Hume,

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Paine, or any other vain opposer of the scheme of redemption. Five hundred and thirty-four years before the birth of the Messiah, the angel said to Daniel, "Some of them of understanding shall fall, to try them, and to purge them, and to make them white, even to the time of the end."

A more comprehensive view of the remedial system, might, therefore, enable all, with the prophet, to perceive that He who causes the wrath of man to praise him, and restrains the remainder of that wrath, has most benevolently permitted these apparent evils for the sake of more enduring good. Who can tell what value the cycles of eternity may yet attach to the blood of the martyrs, which was shed, not, indeed, as an offering for sin, but which has, nevertheless, been made instrumental in the salvation of myriads?

This objection appears the more unreasonable, when we consider the legitimate tendency of Christianity. It is a perfect illustration of the popular fallacy called the *non causâ pro causa*. The most rigid analysis of the Christian system has failed to develop any thing allied to the nature or spirit of persecution. Its founder is the Prince of peace. Its moral constitution is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Its spirit is, "Glory to God in the highest, and on earth peace and good will toward men." Its legitimate fruits are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." And hence it is that nations and individuals have been blessed just in the ratio in which they have understood, revered, received, and obeyed the gospel. To prove this, we need nothing more than the present political, social, moral, and religious chart of the world. This alone is sufficient to demonstrate the truth of Christianity, and the entire credibility of all that the prophets have spoken concerning the world that now is, and that which is to come. R. M.

Faith.—When Philip Henry, father of the commentator, sought the hand of the only daughter of Mrs. Matthew in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher, but he was a stranger. "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I would like to go with him." And they walked life's pilgrimage together.

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THE AMERICAN PULPIT.

THE following article on "*The American Pulpit*," from Harper's last monthly, is like an oasis in the desert of popular literature. We recommend it to the profound consideration of all lovers of truth, and especially to those whose business it is, or ought to be, to preach Jesus Christ and him crucified. R. M.

It is not, however, the pulpit as a field for eloquence, that we are now anxious to consider it, but simply as a moral and religious power, occupying a most prominent place in the economy of Providence, and foremost among those instrumentalities that advance the welfare of the world. Taken in this connection, it is a divine institution for divine ends. It is a specific thing for a specific purpose. The decree of God has set it apart for a special work, and no man has any right to extend it beyond its limitations, or pervert it to extraneous objects. To unfold the distinctive doctrines of Christianity as they centre in Jesus Christ, the Lord and Redeemer of our nature; to convict man of his utter helplessness, and lead him to the source of all strength; to excite his slumbering conscience, and bring him to the cross as a lost and ruined sinner; to form within him the virtues of faith and holiness, and thus fit him for heaven, is its great mission. If the pulpit devote itself to this task, it will fulfill the aim for which it has been established. A minister of the gospel must feel that he is consecrated to a select vocation, and he must restrict himself to its duties if he accomplish the work committed to his care. Outside the pulpit there are departments of moral and religious effort open to his exertions, and into these broad fields he may enter whenever the spirit of his sacred ministry may accompany him. There are such scenes of labor, and they are perfectly sympathetic with his office. But even here a wise caution is necessary. Generally they are the mere incidents of his work. A minister magnifies his office by earnest devotion to it, and, if faithful to its supreme claims, he will find its immediate duties altogether sufficient to exhaust his time and his strength. Let him keep within his own appointed sphere, and he will find that he can do more just there to rectify the errors of public opinion, to awaken the spirit of moral and Christian philanthropy, to educate the sentiments of mankind and promote the progress of society, than in all other ways. It should, therefore, be his constant and prayerful effort to make the pulpit a mighty power, so that it may create and sustain every kind of secondary agency in the world. Here he should stand in the full panoply of divine strength; here he should be himself in the best and noblest sense of a redeemed and anointed man; here he should do all that human agency can do to send abroad the restorative influences that God has ordained to save a fallen race. For nothing is more certain than if the pulpit supports its true character and answers its peculiar ends, every other beneficent institution will flourish. The first and main thing is to keep the pulpit in its right place and at its right work. Other instrumentali-

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ties will take its tone and diffuse its spirit. No truth is more clearly defined in the New Testament, none more fully illustrated and confirmed in all history, than that the pulpit is God's chosen means to communicate religious thought and impulse to the world. To it we must look for the life of all divine benevolence; it is the fountain, and all other agencies are but reservoirs.

It is just here that the American pulpit is exposed to its greatest danger. Our national mind is so intensely active; our interest in philanthropic and reformatory schemes is so deep and earnest; our susceptibility to moral excitements is so quick and lively, that the pulpit is easily diverted from its peculiar work. The demands of the age are pressing upon it, and from every quarter there are invitations that solicit its assistance. No one can indiscriminately condemn these calls. Not a few of them are in perfect harmony with the ministerial calling, and deserve the warmest countenance and support. But there are many of them that cannot profitably occupy its zeal, and others there are that, under a false guise, delude the ministry into pernicious paths. The present tendency of the ministry to engage in literary and scientific pursuits—to be known as amateurs in art—to cultivate the fashionable elegancies of intellect, may not be so directly injurious as some other evils, and yet it is easy to see that they are acting as counter-excitements to the specific business of ministerial life. Literature affords them a most interesting and refreshing exercise, and, within due bounds, ought to enlist their attention. The names of Barrow, Berkeley, Hall, and Chalmers, are sufficient to show that literature of an elevated and ennobling kind may have a share of their regards. And yet, such are the impulses of our day, no small proportion of ministerial time and ability are consumed in this sort of wasting service. Any diversion from their exclusive office is deplorable, but especially those forms of popular effort which lead them off into ambitious ways and stimulate the less spiritual instincts, are to be deeply lamented. A minister needs a large and liberal intercourse with the world, and his social sympathies require full gratification, but his intellect is sacred to his divine vocation. Such intellectual sacredness is the primary element of his morality. It is the emphasis of his official vow. It is the badge of his high position. And hence he cannot, without detriment, allow himself to use his mind habitually and earnestly in other relations, without impairing his own intellectual tone and dissipating that strength which ought to be reserved for the mighty warfare between sin and holiness.

The effect of this intellectual secularization begins to be mournfully apparent in the American ministry. Every man of religious observation knows that the gospel is not generally preached in this country as it was thirty years since. It has not that single-sightedness, that clear and unmistakable directness, that distinct and definite purpose, which once characterized its exhibitions. We miss much of the preaching spirit and manner that our fathers employed with signal success. A generation of preachers is rapidly crowding our pulpits who fight no more with the single weapon of the gospel—they must furnish themselves with sundry small arms, and flourish short swords of earthly steel. One calls the champions of "Natural Vetiges of Creation" into the field, and enjoys the luxury of an unresisting fight. Another leaps full-armed into a museum of Megatheria and ancient

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Fossils, and scatters bones right and left in terrible dismay. A third is profound in Ontology; a fourth spices his sermons with Fichte, Carlyle, and Strauss; a fifth honors the Bible by taking a text, and supplies the rest from the *Westminster Review*. The variety of such discourses is beyond classification. Of all eclecticists these modern preachers whom we describe are the most omnivorous. The poet no longer holds his realm intact, and the staid philosopher hears the hurry of black cloth past him. The merchant is minus his statistics, and the ledger is spread out in the pages of the Sunday sermon. And the politicians, long left to their stumps and platforms in unrivaled solitude, wonder what next, when they find their arts departing for cushioned pulpits. With a change of topics has come a corresponding change of language, figurative illustration, and style. The short, abrupt, torpedo sentence—the playful suspense and the sudden surprise—the sharp, angular turns—the wit that arms a thought like a protruding sting, or the piercing satire that comes like a serpent's fang with a serpent's hiss—all these are admired and coveted as the intellectual and moral forces of the new school of dexterity. And it must be confessed that these rampant innovators have been quite successful in their achievements. They have caught, in some instances, the popular ear, and carried the popular voice. But they have mistaken rashness for strength, novelty for freshness, and popularity for usefulness. The nakedness of the soul is not laid bare by such ministrations, nor are these frolicsome pages that wait in the court of intellect, the attending ushers that lead you into the royal presence of truth.

Such egregious errors as those just noticed may be comparatively rare in the American pulpit; nevertheless, the tendency toward a degenerate taste, a lax logic, and a bad moral temper, are unfortunately but too obvious. The faults of former days, when preachers spun metaphysical cobwebs, that hung from church-rafters and caught the floating dust—the days, when the origin of evil and the mysteries of free-will formed the stamina of discussions—have indeed passed away; but why substitute other evils for them? If the intellect slumbered under such deadening treatment, nothing surely is gained, when it is roused for a theatrical entertainment or a menagerie exhibition. Preaching is not to open men's eyes, but to pierce their hearts. It is not to play upon their ears, but to seize their consciences. Preaching is mind and soul, animated and sanctified by God's truth and Spirit. It is reason, imagination, feeling, utterance, all alive with the divine presence, hallowed by divine purity, and chastened by divine peace. It is humility in its lowliest prostration; courage in its fearless fervor; unconsciousness in its sublimest insensibility to all selfishness. It is the man hidden in the splendors of his theme —so absorbed with its momentous realities—so lost in its encircling glory, that his voice is silenced in the summons, now stern and now melting, that breaks from the throne of Jehovah, and translates the hearer into another state of existence. It is Christ crucified as Christ crucified really and truly appeared. But what a mount is this modern Calvary! What ludicrous fire-works are these that mimic the earthquake by which the graves of old Judea hurled out their startled dead! The women retire from this cross not to find spices and moisten them with their tears, but to engage in gay ecstacies, and circle aloft in

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drawing-room raptures. And the centurions and their soldiers walk exultingly forth in their armor and triumph in the faith that this is not the Son of God. One of the worst features of the present mode of popular preaching in the American pulpit, is the false treatment of the great cardinal doctrine of Christianity. If this vast truth—a truth that gives significance to the whole Christian system, and draws after it, as in a processional train, the issues of eternity—if this truth gain the entire ascendency of the intellect, and create its own thoughts, emotions, and eloquence; if the eye take its lustre, the cheek its glow, the tone its fire, the power of Almighty God will be in the preaching, and the audience will tremble beneath its sway; but where rhetoric and art manufacture sentiment and feeling, tone and trope, look and gesture, the theme will not redeem the oratory. There is a falsehood in the man. There is a falsehood in his intellect and heart. There is a falsehood in his logic and in his love, and Christ crucified will merely be a cold and soulless symbol in the High Mass of his Pulpit Literature.

Another aspect in which the American pulpit comes before us, is its relation to the spirit of the age, as manifested in our country. The views advanced in the former portion of this article have partly anticipated this branch of our subject, and yet we are unwilling to pass over it without fuller notice. There is certainly a profound meaning in the phrase—spirit of the age. Applied to the great diversity of commercial, political, and social interests, that form the outside life of the world—to the opinions circulating through its intellect, and to the excitements that intensify its passions and strain its activity—it has a signification that cannot be misunderstood. It is a spirit that has suddenly awaked to the consciousness of powers that have hitherto been dimly apprehended, and that feels itself to be the lawful heir of an inheritance long denied to its use and enjoyment. It is a spirit of restless struggle and boundless aspiration. Not insensible to the lessons of the past nor reckless of the conservative safeguards of society, it nevertheless shows a strong disposition to question the old faith of humanity, and to establish a new creed for its guidance. No one can wonder that such a spirit should have been developed, or that it should exhibit occasional irregularities calculated to alarm the sober and meditative mind. It is the necessary effect of civilization, whenever civilization becomes a movement of personal and collective agency. Restore to men the right to choose their own institutions and ordain their own laws, and such a spirit must be quickened into action. The danger lies in its excess. If, content with its own legitimate scope, it is directed by prudence, it has a vast work to do; but departing from its just sphere, and entering on forbidden ground, it may easily be converted into a machinery of ruin. The institutions of government, international relations, and even the ecclesiastical polity of churches, may be fairly open to the inquiring and reforming spirit of the age. But it cannot be too frequently or emphatically stated, that Christianity was delivered to our world as a perfect system. It was committed to man not to be amended or changed, but simply to be preserved and perpetuated in its original and integral excellence. Guarded from all the approaches of an innovating philosophy as well as from the assaults of temporizing passions, it was invested with final and complete authority over man in his nature,

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circumstances, and condition. The spirit of the age is consequently subordinate to its supreme law. It must cherish the faith and practice the obedience that Christianity requires. Sacrificing its vain and foolish pretensions, it must bow before the instructions of this omniscient teacher, and, in the simplicity of trusting childhood, learn to think and act in the light of its wisdom.

There is just here a necessity for careful discrimination. In one sense, Christianity may be considered as a religion of progress. Not only does it move in advance of all social institutions, and quicken the best minds of the age to follow its lead, but it is constantly throwing light on its own principles, and unfolding yet more clearly its admirable adaptations to the higher wants of man. In accordance with this law, the modern pulpit has done much to infuse a more Christian spirit into the usages and movements of the present century. It has penetrated, to some extent, the science, philosophy, and government of the age—reforming abuses, defining rights, encouraging brotherhood, and stimulating virtues that cast a beautiful light over the path of humanity. Heaven has kindly permitted the American pulpit to share the honor and enjoy the benefits of this great work. It has done much to awaken and foster this noble spirit. To its intelligence and piety we owe no small share of our liberal culture and philanthropic zeal. It has been mainly instrumental in exciting and maintaining those praiseworthy sentiments which the American people cherish in the warmest blood of their hearts on the sanctity of law, the importance of education, and the necessity of morality to the permanence of republican institutions. Nor must we overlook the fact that in other connections the American pulpit has been a mighty auxiliary in our progress. It has been a domestic power of incalculable magnitude. It has made its ministry an apostleship at the fireside, and gathered the childhood of the land beneath its potent influence. It has impressed itself on the statesmanship of the country. It has interposed its moral checks on the commercial ambition of the age, taught the religious uses of money, and aroused men to feel the momentous truth of stewardship. The past history of the American pulpit records these triumphs, and no right-minded man can dispute its claim to them.

Turning, however, from that bright page in the annals of the American pulpit, it is sad to think that, of late years, its influence over the minds of our countrymen has been threatened with diminution, if not indeed with decay. We say threatened, for the evil has not yet progressed far enough to assume a portentous shape. The confidence of thousands of our fellow-citizens is disturbed, and the ministry of the churches is looked upon with some distrust. We cannot hide this fact from our eyes. It meets us everywhere. Our newspapers, our literature, our conversation and public addresses, indicate it too clearly for any honest man to deny or to disguise it. Allowing, as we must, that this feeling is exaggerated, and that the ministry as a class have to bear, in an undue measure, the foibles and faults of individuals, it cannot be questioned that there is some reason for the dissatisfaction which is spreading over the country. There is just ground for complaint. Confess we must that our pulpit is forgetting, in numerous instances, its peculiar mission, and descending from its exclusive work to embroil its spirit and soil its garments in contact

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with the world. It is diverting its talents to false issues—issues aside from its own definite line of action. It is guilty of partisanship. It is pandering to unhealthy passions, and stirring up wicked strife among brethren. We repeat, that, in many cases, it is obnoxious to this charge. Its own acts have awakened a sentiment of hostility, and not a few of the best men of the country are affected by it. The evil is now in its incipient stage, and it can be remedied. One course must be pursued, and matters will come right again, viz., the American pulpit must banish every thing from its discussions and appeals except the simple proclamation of the gospel as Jesus Christ taught it. The power of the minister is in that gospel alone; the character of the minister is derived solely from his relation to Christ as his representative. If he will preach that gospel in conformity with the New Testament model, he will preach the truth that will purify public opinion—the truth that will follow the merchant to his counting-room, the statesman to the halls of legislation, the sovereign to his seat of authority—the truth that will encircle all interests in its protective embrace, and sanctify all relations by its heavenly presence. Standing in his serene attitude beside the cross, patriotism will learn of him its lessons of devotion, forbearance, and integrity; philanthropy will bow its head to catch the anointing that has consecrated him; eloquence will light its torch at the Pentecostal flame that yet burns about his brow; and piety will go forth with his benediction to emulate the angel-host in ministering service to the world. Compare such a position—its high and hallowed motives, its eternal aims, its vast resources, and immeasurable results—with the low, paltry, disgusting conduct of men who lower the pulpit to the level of the hustings, and pollute the air of the sanctuary with the cant of demagogueism. What a universe of breadth and space is between them! Side by side place Judas kissing Christ into the arms of his murderers, and John watching through his death-scene for the last token of affection, and the extremes of character are not more vividly impressive.

The present position of the American pulpit, owing to the causes enumerated above, is calculated to awaken the solicitude of all patriots and Christians. Believing that a pure and powerful pulpit is the widest inspiration to a nation's intellect, and the surest guarantee of its conservative virtues; believing yet further, that it is the leader of its intercessions in the hour when danger invokes the special aid of Heaven, and the appointed channel through which the blessings of Christianity ordinarily flow to men, we cannot be otherwise than sensitive to its moral and spiritual condition. No people are more ready than our countrymen to respect and honor the pulpit so long as it maintains its true character, and none are more jealous of it if the taint of priestcraft affects it. A state of things is now beginning to exist in connection with the pulpit that demands attention, and hence the propriety of the question—What shall be done? The peculiarities of the age as related to religious movements must first be carefully considered, if the question, "What shall be done?" be properly answered. Christianity has given birth to a large class of semi-religious institutions, that are working effectually for the improvement of mankind. Indeed, of late years, no small degree of its power has appeared in the moralization of society rather than in its absolute Christianization. In this way ministers have been brought into close

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contact with the world on its own grounds. A vast amount of good has been thus effected. But we must not lose sight of the dangers that lie in ambush along these popular paths. A religious worldliness is easily generated in the midst of these influences, and ere he is aware, the minister of the sanctuary is led into a secular temper of mind, that soon becomes apparent in his style of treating religious subjects, and in his pulpit demeanor. Apart from this sort of exposure to a worldly atmosphere, a pulpit of any mark is now a matter of newspaper notoriety. The patronage of the press is bestowed on the fine preacher, and his discourses are reported for breakfast-table chat. Criticism has its eyes and ears open, and hard it is for the preacher, who ought to be the most disinterested and unconscious of speakers, to avoid the temptation of being an actor in the sight of the great public. Then, too, is the vitiating method of constantly advertising sermons on this or that topic—a catchpenny system, that deserves a hearty rebuke. The famous horn of the mock Angel Gabriel is ludicrous enough, but these small tin trumpets that every Saturday squeak a thin stream of clerical vanity into the public ear, is a violation of all ministerial modesty and dignity. In brief, the desire for popularity is misleading some and corrupting others. "What, then, shall be done?" The remedy is simple, viz., to correct these bad habits—to reform all abuses, and to restore the pulpit to its original office of evangelizing the world by the simple, honest, faithful proclamation of Christ's gospel, in Christ's spirit, for Christ's glory. Above every thing else, there is now wanted a profound and earnest faith in the power of Christianity to create a noble race of men and women—a race that shall repeat the wonders of apostolic piety, and move the world to reverence and love.

Amidst the dangers that now threaten the decline of ministerial usefulness, let us think of those ancient days when Christianity went forth, fresh and free, to subdue the nations of the earth. Not then did it seek an alliance with any attractive worldliness. Not then did it covet the testimonials of philosophy and art to seal its pretensions The magnificent possessions of Cræsus, the famous Pericles, the renown of Cleopatra, the achievements of Cæsar—what were they to a religion that preached poverty of spirit, self-denial, tribulations, and death as the badge of discipleship and the preparation for immortal rewards? It then relied on God's presence. It was content to speak in God's name. It was satisfied with God's approbation. The strength of man could not help it. The ancestral honors of Judea availed nothing in its behalf; and the pride of Grecian wisdom was humbled beneath its scorn. The mighty eagle that had swept the world gave not a single feather to the champions of the cross. The friends of Christianity then felt that it was competent to create its own nobility, in the persons of regenerated men and women, and in this trust it conquered. The same law yet stands. Christianity is a divine witness to each generation, and it must rule in God's right. Authority may offer its aid, but it will retire from its presence, rebuked for its follies and abashed by its crimes. Intellect may come and report, through Newton, its triumphs in the far heavens; through Cook, its explorations of the sea; through Davy, the discoveries of chemistry; through Humboldt, the harmonies of a vast Cosmos. It may sing the great oratorio of the world's sadness in the strains of

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Milton, or inspire a loftier eloquence than has yet entranced the world. But these all are insignificant compared with the doctrine of Christ crucified as the wisdom and power of God. It is this doctrine that gives an emphasis to all thought—a sublime import to all life. It is this doctrine that lifts up the humblest struggle to the height of a grand warfare. Out from fishers' huts and rude forest homes this doctrine brings the chosen men whose battle-ax cleaves the heart of the world. It is to this doctrine that we are indebted for our Luthers, our Knoxes, our Whitfields, and Wesleys; and if the pulpit of to-day were baptized by the outpouring of its spirit, this morbid, restless, turbulent age would find its perfect peace in the bosom of God.

NATURE OF THE CHRISTIAN DOCTRINE—*No. III.*

When it is clearly understood that the true Christian faith is simply a *personal trust* in Christ as the Messiah, the Son of God, and that the true Christian "Confession of Faith" is an *acknowledgment* of this trust, we have at once a satisfactory solution of the much vexed question concerning the nature and the necessity of creeds. It then becomes evident that creed-makers have wholly mistaken, not only the subject matter of the Christian faith, but the very nature of the faith itself, and have substituted confidence in intellectual "views," for a heart-felt personal reliance; and doctrinal opinions, for a living Saviour. And when, furthermore, we investigate, as we have just done, the true nature of what is properly termed "the doctrine of Christ," and perceive that this has respect to conduct and not to tenets, and that it presents rules and motives of action, and not the propositions and formulas of Theology, the whole foundation on which it is possible to erect a doctrinal creed is wholly swept away. Christian knowledge is no longer to be confounded with Christian faith, or to be divorced from Christian duty. The simple truths inculcated by Christ and the apostles for the guidance of practical life, are no longer to be made the basis of any theory, designed to replace the great proposition announced from Heaven by the Father himself, at the baptism of Jesus, and declared by Christ himself to be the rock on which his church is founded. Human opinions and speculations, on the contrary, thus disconnected from the things both of faith and duty, and dethroned from their usurped dominion over the conscience, are at once reduced to their proper insignificance; and the teachings of Christ assuming their true position, are no longer the play-things of a childish opinionism, but the substantial instruments of a real practical obedience; they are no longer objects of contention,

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but means of harmony; no longer the belligerent "proof-texts" of opposing theories, but the pure and peaceful wisdom of the Christian life.

As it is always interesting to distinguish from each other things that are different, and as it is also most important to do this in regard to the things of salvation, let us endeavor to trace, with still greater clearness, the boundary between the Christian faith and the Christian doctrine. In thus distinguishing, we shall learn how to define them; and, in defining, we shall be enabled to comprehend their appropriate position and their real nature.

Let it be observed, then, that to "believe Christ" in the usual sense of the expression, is one thing, and to "believe IN Christ," is quite another. To believe Christ, is simply to receive any of his teachings as true. To believe IN Christ, is to receive Christ *himself*, and to *trust* in him in all his personal and official character, as he is revealed to us in the gospel. In thus receiving Christ, we receive him not only as our High Priest and our King, but also as our Teacher, and we will, then, of course believe his sayings. Hence, when we believe *in* Christ, it necessarily follows that we will believe Christ.

On the other hand, it is quite possible for men to believe Christ, without at all believing *in* Christ. There are multitudes who receive the sayings of Christ, not because of their confidence in Him as a *Divine* Teacher, but because they approve the pure morality and the sublime principles which he developed. The intrinsic beauty and obvious wisdom of his instructions, compel the admiration and the intellectual homage of the world, but this is quite compatible with the utter rejection of his Messiahship, both formally and practically, and the entire absence of an interest in Him as the Saviour of men. To receive Christ as the Saviour, implies a consciousness of our lost and sinful state; an entire self-renunciation, and an *implicit* reliance upon him alone for wisdom; and not for wisdom only, but for righteousness also; for sanctification and for redemption. If it can be supposed possible for any one truly to receive Christ as a Divine Teacher, and thus to believe *on* him in this respect, without receiving him in his *whole* character and office as revealed in his own life and teachings, then such a one cannot be regarded as believing on Christ, in the true and scriptural import of the expression. Christ was not sent into the world in order that men might merely believe him, as they might believe a Socrates or a Plato, but that they might believe *on* him in his entire work of human salvation and in all the relations which he sustains. It is both the will and "the work of God," that men should thus "believe on Him whom He hath sent," and nothing less than this can be regarded as the Christian faith.

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But, when the question is closely considered, it is apparent that he only who thus believes *in* or *on* Christ, in his whole character, personal and official, can be truly said, in the full and proper sense, to believe Christ. For it is he only who accepts, in its entire meaning, the great fundamental truth that Jesus is the Son of God, and receives this declaration, as well as all the other sayings of Christ, as of Divine authority. Others, as before remarked, may be said, in a certain limited sense, to believe Christ, because they believe his teachings from their own convictions of the excellence of the teachings themselves; but the Christian believes Christ because he believes *on* Him. Hence it is said that those who truly receive Christ and obtain the privilege of becoming Sons of God, are those who "believe on his name" "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Again: since he that does not believe Christ as to the great fundamental truth which he announced, and for which he died, gives evidence that he does not believe *on* Him, so it is further declared, that while "he that believeth on the Son hath everlasting life, he that believeth* not the Son, shall not see life."

It is worthy of special remark, that life and salvation are no where promised to those who believe Christ, unless where *the declaration of his Messiahship* is the thing believed.† To believe this, as announced by Christ, is both to believe him and to believe on him. The sublime truth that "Jesus is the Messiah the Son of God," is thus the Christian's creed, which is to be received, it matters not how or by whom declared, whether by Moses, by the Father, by the Son himself, or by the apostles. The proposition itself is true, and in believing it we believe the person who announces it. Hence Jesus says: "Though I bear record of myself, my record is true, for I know whence I came and whither I go." Still, though thus true in itself, the credibility of the declaration is not suffered to rest on Christ's assertion alone. "It is written in your law," said He to the Jews, "that the testimony of two men is true. I am one that bear witness

* There is an admirable propriety in the language of the original here, which does not appear in our translation. In the first clause we have πιστευων εις τον υιον, but here the verb is changed, and we do not have, as in English, the same one repeated with a negative, but απειθων τω υιω, which implies more than a simple absence of faith, and is not the exact opposite of πιστευων, since it involves the idea of a perverse *will*, a practical rejection or wilful disobedience, a *refusing to confide or trust*. Hence it is rather the opposite of πιστευων εις, and might properly be rendered, "believeth not *on* the Son," or "*trusteth* not in the Son."

† John x. 36–37.

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of myself, and the Father that sent me beareth witness of me." Again, Jno. chap. v., "If I [alone] bear testimony of myself, my testimony is not to be regarded. There is another that beareth witness of me"—viz., John the Immerser. "But," continues he, "I have greater witness than that of John, for the works which the Father hath given me to accomplish bear witness of me that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Have ye never heard his voice at any time nor seen his shape?" Here he evidently refers to the announcement, "This is my beloved Son," made by the Father at his baptism, and to the descent of the Holy Spirit in the form of a dove, which abode upon him. He further adds respecting the ancient Scriptures: "These are they that testify of me. . . Had you believed Moses, you would have believed me, for he wrote of me."

We have here, then, a brief summary of the testimony at that time before the Jews, all of which has relation to the great fundamental truth that "Jesus is the Christ the Son of God," which though variously, is yet substantially attested by all the witnesses appealed to. To their testimony was afterwards added that of the Holy Spirit and the apostles. Jno. xv. 26–27. And now, to believe unreservedly, in all its amplitude, the great truth or fact thus proven, whether as declared by Moses, by John, by the Father, by Jesus himself, by the Holy Spirit, or by the apostles, is, indeed, to believe each of these witnesses; but it is also *to believe on Christ*, and to believe on Christ is to believe on Him that sent him. This is the Christian Faith; a sincere personal and official trust; a belief (εις) ON, or *in relation to* Christ, with which alone salvation is connected. He that is "born of God" and "overcomes the world," is he that "believeth that Jesus is the Son of God." He that thus "believeth on the Son of God hath the witness in himself." He that thus "hath the Son hath life, and he that hath not the Son of God hath not life."

It is remarkable how constantly we, accordingly, find the preposition εις, signifying *into*, *on*, *unto*, connected with πιστευω, to believe. Wherever we have "Christ," or "His name," accompanied by a verb signifying to believe or trust, we have always εις interposed to establish the relation between them. We have: "His disciples believed [εις] *on* him." "Many believed [εις] *on* his name." "God gave his only begotten Son, that whosoever believeth [εις] *on* him should not perish." "He that believeth [εις] *on* him is not condemned, but he that believeth not is condemned already, because he hath not believed [εις] *in* the name of the only begotten Son of God." The question which Jesus himself puts to the convert is: "Dost thou believe [εις] *on* the Son of God?" and the terms propounded by the

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apostles are, "Believe [εις] *on* the Lord Jesus Christ and thou shalt be saved." Never have we in the language of inspiration, 'believe Christ,' unless where, as before remarked, the declaration of his Messiahship is the matter to be believed, and where Christ is himself a witness.* Men are censured because they did not 'believe John,' or 'believe Moses,' or "believe the Scriptures," and they are called upon to 'believe the gospel,' but no where is the Christian faith made to consist in simply believing Christ *as a teacher*, or, in other words, *believing the teachings of Christ*. These, indeed, constitute *the Christian doctrine*. And it is not the belief of these, but belief *on Christ*, that constitutes the Christian faith. Belief of Christ's teachings is a *consequence* of the *Christian faith*, and not its substance.

It is just here that theologians have failed to make the proper distinction between the Christian faith and the Christian doctrine. Overlooking the obvious fact, that the Christian faith has respect to Christ himself, in his personal and official relations, they have supposed it to consist in various doctrinal propositions or tenets, deducible from his teachings and those of the apostles. Hence they reverse the order of things in Christianity, and instead of a suffering Saviour, present to the unconverted person, for his acceptance and belief, a system of religious opinions. In Christianity, however, the Christian faith precedes the Christian doctrine in order of time; and not only so, but addresses itself to the unconverted, while, what is truly called the Christian doctrine, appertains exclusively to those who are already in possession of the Christian faith.

The objection to doctrinal creeds, then, is based on a grand fundamental principle, and not upon mere expediency. We reject them, not because they are in themselves false, but because they are a *false basis of faith*; we deny their authority, not because the propositions they contain may not be found in Scripture, but because they substitute these for gospel facts, and virtually make a *reliance on mere intellectual conceptions* an *equivalent* for *a trust in a living Saviour*.†

Since doctrinal creeds are a false basis of faith, they are no less a false basis of *Christian union*. True Christian faith can be the only real basis of Christian union. Creeds, indeed, are designed merely to detect heresy. They have no tendency to prevent it, or to secure

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* Jno. iv. 48; x. 26, 27; xii. 47.

† I have noticed, with regret, a disposition on the part of some disciples to depart from this great principle. From an undue anxiety to promote what they regard as Christian union, they have gone so far even as to draw up various articles embracing doctrinal questions, and to propose these as a basis of union, or an exponent of our orthodoxy, by way, as it would appear, of propitiating the religious parties, and accommodating matters somewhat to suit the taste of creed-mongers. This is an entire departure from the reformation ground we

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permanent unity of sentiment. In fear of heretics, these sentinels on the outposts of each beleagured camp demand the watch-word. They ask, "*What* do you believe?" But the watchman on the walls of the true Zion inquires, "*In whom* do you believe?" The former makes a real or supposed *knowledge* of the "mystery of Christ," the test of fealty; the latter demands a heart-felt *trust* in the great Captain of salvation. But progress in knowledge is one thing, and the possession of faith another. Men may have the same faith, while they differ greatly in the amount and accuracy of their religious knowledge. Hence doctrines, or knowledge of Christian mysteries, can never be a basis of Christian union. Each sect, however, seeks to base union upon *unity of knowledge*. In Christianity, on the other hand, Christian union is based alone upon oneness with Christ. We must have this Christian unity, or oneness with Christ, before we can have true Christian union, or fellowship with each other. Hence our Lord prayed for those who should believe ON him, that they might be "one"—not that they might be *united*, as the expression is commonly understood, but that they might be "one." Christian union, as commonly understood, and the oneness or unity here spoken of, are different things. The former is the fellowship of Christians with each other—a congregational or ecclesiastical concord and fraternization; the latter is the fellowship of believers "with the Father and with his Son Jesus Christ"—a spiritual oneness in God, which does not *necessarily* involve a *formal* or ecclesiastical union among Christians, though it tends to produce it, and may be followed by it, and, indeed, is, as already stated, the only true basis of a real Christian union. Hence it is in vain for men to construct platforms; to prescribe articles of belief, or erect ecclesiastical establishments, in order to secure Christian union. Yet how many vain attempts have been made to effect an apparent union and co-operation of professing Christians, where, instead of oneness with Christ, the basis proposed has been a mere intellectual assent to a few religious dogmas!

It is to be remembered that, in the Saviour's prayer, those only are embraced who should "believe ON Him" through the testimony of the apostles. It is through this belief *on* Him; this Christian faith: this reception of Christ in his whole character and in his entire work of salvation, that any one can partake of that spiritual oneness for

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occupy, and a yielding up of the whole matter in controversy. The Christian *doctrine* is for Christian *practice*, and not for unchristian debate and strife. To divorce this doctrine from the simple obedience which it teaches, and, with the aid of abstractions and theory, to erect it into a standard of faith, and make it a substitute for a personal trust in Christ, is, however true the proposed doctrines may be in themselves, to sanction religious partyism and build again the things we have been laboring to destroy.

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which he prays. This oneness is clearly defined in the following verse: "As thou, Father, art in me, and I in thee, that they also may be *one in us*," and it is effected by the indwelling of that Holy Spirit, for whose impartation to his disciples Christ had promised to pray the Father. As the Father dwelt in the Son by his Spirit given at his baptism, so Christ dwells in his people by that same Spirit which he received of the Father. Hence verse 23: "I in them, and thou in me, that they may be made perfect in one;" and 1 Jno. iii. 24: "Hereby we know that he abideth in us by the Spirit which he hath given us." And the promise of this Spirit is "through faith," and its fulfilment is to be sought as the great end or purpose of the Christian profession, and as the completion of that salvation in this life contemplated in the gospel, which consists in the "washing of regeneration and the renewing of the Holy Spirit," received "through Jesus Christ our Saviour." Thus it is not a unity or uniformity of doctrine, that constitutes Christian unity, or can become a basis of Christian union, but it is a unity of Spirit. "He that is joined to the Lord is one Spirit." And this consummation of the Christian faith, or belief *on* Christ; this indwelling Divine Nature received by all who receive Christ as he is presented in the gospel, is the authentication of that faith, the seal of spiritual oneness, the means of Christian union, the source of spiritual life, and the earnest of a future inheritance.

R. R.

"THY KINGDOM COME."—*No. II.*

The petition, "Thy kingdom come," if we may judge from what we hear from the pulpits throughout the length and breadth of the land, has never yet reached the ears of the Lord of Sabaoth. Or, if it has been the special design, object, or purport of any lecture, discourse, or sermon, from any one of the Pedobaptist pulpits any where, to show how, when, and where, the above petition was answered, or the kingdom of the Messiah began, or was established, we have not been advised of the fact.

The reader will remember that this is the year of grace 1856. But if it be intended to mean that 1856 years since, the Kingdom or Reign of Heaven began, we hesitate not to say, that the computation is a *grand anachronism*. The birth of a prince, and his actual coronation as king of the realm, are very different events. Both are important events to a nation. But if we look into its archives, we shall find the latter event to mark a new chronological period—an epoch from which

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records are dated. And especially may the latter event be hailed as marking a period from which important changes in the government are to be made.

If there be, therefore, any proper analogy between the kingdoms of of this world and the Kingdom of the Lord Messiah—if great and important blessings, temporal, spiritual and eternal, were to be secured to mankind at the establishment of the latter kingdom, then its origin must be an historic fact of the greatest interest to our race.

Marvelous and strange would that position be which would assume, that though we may certainly know the time and place, and other circumstauces connected with the setting up of the petty kingdoms of earth and time, yet we cannot know or ascertain the manner, time, and place of the setting up of that kingdom, once proclaimed as the Reign of Heaven at hand, and which, when established, is to endure throughout all time. This would, indeed, be an extraordinary position.

I, indeed, hesitate not to hazard the opinion, that, if all the gospels, religious doctrines, and ecclesiastic isms of the last three centuries, were tried by a question of fact, and let that question be, When and where was the Kingdom of Heaven established on earth? nine-tenths of such teachings would be found to be innovations, and foreign to the constitution, laws, and institutions of the kingdom or church of Christ. This kind of test would, in our humble opinion, be to the masses the most satisfactory; which would be to resolve, as it were, their religious isms, or systems, into a question of chronology and geography.

Now, as there is a proper season and time for every purpose under heaven, and as every thing must have a beginning, so the Reign of Heaven must have a beginning. And it must have begun some where, and in some one particular place.

But we are, perhaps, too far in advance of those for whom we write. We have been latterly speaking as though the kingdom was in actual existence.

If men pray for the Reign of Heaven to come, then to them assuredly it has not come, else why so petition? If they use the language in the same sense in which Jesus taught his disciples to pray, "Thy kingdom come," then it is to them yet future; for to the disciples it was yet to come.

But they were to proclaim, "Repent, for the Kingdom of Heaven is at hand." And still we pray, Thy kingdom come! Strange, surpassing strange! a kingdom at hand, at the door, and after eighteen centuries not come—yet to come!!

But this cannot be, for Jesus said there were some present who

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should not taste of death until the Reign of Heaven be come. Besides, it was by the agency of His twelve apostles that the kingdom was to be set up, and its constitution, laws and ordinances promulged.

The premises being admitted, the conclusion follows. The Reign of Heaven is come. Jesus sits upon the throne of David; and the apostles have published his laws to the nations.

But another important fact is ignored by those who pray, "Thy kingdom come," which is, That to the Apostle Peter was committed the keys of the kingdom. This is a serious oversight; for it overlooks the only terms of admission into the Christian kingdom or church. How can ministers of religion be competent and faithful stewards of, Christ, while ignorant of the terms of admission into his church?

But does it not follow from the premises now submitted, that ignorance of the time, place, and manner of opening the kingdom, is ignorance of the kingdom itself, at least in some of its most important features?

Hence the disputes amongst ministers of religion, about what constitutes the true church or kingdom; which imply that men take wrong views of it. Had these disputants been all present at the time, place, and with the person who was the chief actor on the occasion of opening the Kingdom of Heaven, would they, think you, have had these disputations? They, having seen and heard the same things, would have afterwards given the same views of them. Eye and ear witnesses cannot easily differ, honestly, in material points.

Had the first Pope of Rome, and the first Patriarch of Constantinople, been men of chastened imagination, and have made an ideal visit to Jerusalem on Pentecost, and heard the speech of Peter, there never would have been a Romish or Greek church; or, rather say, these important personages had never been born.

Nor could there have arisen the heresies and schisms that have disturbed and distracted Protestant Christendom, had the ministers of religion, as men of humble and docile minds, taken their seat at the feet of that great apostle and learn of him, whose honor and prerogative it was to deliver the opening speech of the kingdom on that memorable Pentecost, when the Law went forth from Zion, and the Word of the Lord from Jerusalem.

To speak, then, in the language of our profession, we would say, that we think we have discovered the great panacea, which must, when properly used, heal all the divisions of the Christian church, that mystical Body of Christ.

Let all our theological Doctors take their first lessons from the Great Teacher sent of God. Let them accompany Him in his travels through Judea, and listen to his conversation and discourses to his

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disciples and the multitudes which followed him, upon the things pertaining to his kingdom. And especially, upon what he regarded as indispensable to the rights and privileges of citizenship in his kingdom, as taught in his discourse with that Jewish doctor of the Law, Nicodemus. And let them give all attention to what he said in his last interviews with his apostles, before and after his resurrection. And mark well that promise which he left them, and the charge which he gave them, to tarry in Jerusalem till that promise was executed. And in the last place, notice the question which the apostles asked him, just before he ascended to heaven. Then let them await the accomplishment of said promise. And, at all events, let them be present at the great national festival of the Pentecost. And with the startled and astonished multitudes, let them behold the wondrous phenomena, and hearken to the words of Peter spoken on that occasion.

Gentle reader, such is the panacea we offer for the spiritual ailments of the people. It comes to us highly recommended, with the signatures of three thousand persons perfectly cured.

If our spiritual doctors approve the remedy, and each lay aside his own nostrum and adopt the above in lieu thereof, then will they be doctors of divinity indeed, for they will administer a divine remedy, having the Great Physician's signature, and they will heal the diseases of the people.

A. W. C.

CHURCH DEBTS.

I WISH to make a few remarks on this topic—the suject of church debts—and hope that they will prove, if not interesting, at least useful and proper, not to say urgent. I do so because the topic is somewhat unpopular in the pulpit. There are many who feel a great repugnance to hear a minister say any thing about money in the pulpit. He is to be silent as the grave in relation to the precept, "Owe no man any thing but love." He will offend some carnal minded brother, or some testy and fastidious, perhaps proud and haughty, sister. He will seem to be too worldly—too much in pursuit of "filthy lucre," by some over-righteous and exceedingly pious professors! His devotions will be interrupted, his prayers hindered, his conscience defiled by the very mention of "church debts!" He forsooth keeps a clean ledger in business. He knows the difference between debtor and creditor in worldly affairs. Through the week, on 'change, in the counting room, on the street, in the broker's office, and in the bank, he looks with a steady eye to the "main chance."

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He has no twinges of conscience, feels no misgivings, and has no pious terror awakened at the sight or the mention of money. But let his pastor, when laboring under the pressure of a church debt, finding it impossible to win souls to Christ, or to edify his congregation—perhaps deprived thereby of the necessaries of life, and unable to pay his rent or buy a beef-steak for his scanty and ill provided table. Let him in the lecture room, in the pulpit, mention the subject of finance. Let him seriously urge his dear brethren to pay what they owe for the house in which they worship, and strongly or remotely hint that he is in want of the last quarter, long since due, and how are they horrified! Their pious souls are greatly pained at the mention of such an unwelcome subject, and they wonder why their pastor is *always* reminding them of their "church debts." Now it is to save them and him from any such necessity, that we write this article, and if my readers don't see the necessity for reform on this crying sin of the age—that of entering into and encouraging "church debts"—let the preachers all turn beggars, and *dun* until they have done up this work to perfection. Let them take for their text, "Owe no man any thing," and preach "till sides and benches fail." Church debts are not privileged debts. They are just like any other debts, entered into to be paid. And as any one who enters into debt without some reasonable hope of paying it, so the church, acting on this principle, violates both the laws of God and of man. We believe that the ground on which the meeting-house stands, every foot, every inch of it, should be paid. That every stone in its foundation, and the mortar that cements it; every brick, from the first to the last, bats and all, should be paid; every piece of timber and wood, from the joists to the cornice, from the rafters to the steeple, should be paid; that the pews, the pulpit, the plastering, the painting, the furnishing, should be paid; that every nail and screw, every hinge and lock, every bolt and key, should be paid; the glass, and the putty which holds it, and the lightning rod which defends the building, and all that is needful to constitute it a suitable house for worship, to the last cent, should be paid. And I would add, the whole amount should be liquidated, or placed in a condition to be faithfully liquidated, before the house should be given to the Lord, lest the curse of an unpaid debt should remain to blight all the prospects and hopes of the congregation till the Millennium! No church should erect a meeting-house, large or small, without assurances made doubly sure, that it will be paid for when finished. And no church should be content to worship in a house with any debt remaining on it. And all such churches should set themselves to work to pay off all its obligations, now and at once, or as soon as it can be done. There are churches in this city and elsewhere, with a debt of

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five, ten, twenty, thirty thousand dollars resting upon them, paying interest from three hundred to eighteen hundred dollars per annum, and yet think that they are in a safe condition; and in these churches there are men worth not only thousands, but millions! Will God bless such churches! Will a man "rob God" and expect to be blessed by him? And yet they pray for a revival! I know not how the Spirit of God can dwell in such ungodly assemblies. At a single meeting, in one hour, the whole debt could be paid, and they would not feel it. They would have just as much for their tables and for all the purposes of life left in their coffers, as if they had paid for a pair of shoes.

But says one, we have built a house for future generations; let them bear some part of the burden. Who asked you to do it? Why should you entail upon posterity your church debts, contracted to gratify your pride? Future generations will, I suppose, do the same, but will they thank you for your kind consideration of them? Let each age do its own work, and meet its own obligations. Let each church and corporation meet its own responsibilities, and not transfer them to innocent parties. It is a sort of "pious fraud," committed in anticipation, upon the unborn—upon our childrens' children. And if not done with *malice prepense*, it is done with "*avarice prepense*," which is just as bad. If a congregation wishes to build a house, let the projectors of it be the judge of the size, set down and calculate the cost, and, if able to carry out their designs, go to work and do it. Let the Papacy lay the foundation for stately cathedrals, to impoverish a country, and to lay under contributions all future ages; but let not Christians follow their example. We go for reform on this head, and speedy reform. And now let each congregation in debt go to work and pay it, and report progress in the Millennial Harbinger.

Philadelphia. JAMES CHALLEN.

FAMILY WORSHIP.

How delightful is the worship of the family! United by the endearing ties of consanguinity, and by the still more endearing ties of a common faith, they assemble around the family altar to offer up their devotions to the God of Abraham, of Isaac, of Jacob, and the God of their fathers.

The family is the oldest social institution, and family worship the oldest religious worship on earth. Soon after the Deluge, and amidst the awful depravity which had been superinduced by the Fall and

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expulsion of our first parents from blissful Eden, families began to distinguish themselves *by calling upon*, or *calling themselves by the name of the Lord.* The patriarchs Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Noah, etc., of the antediluvians, and Abraham, Isaac, Jacob, and the twelve patriarchs, of the postdiluvians, wherever they pitched their tents erected the family altar. The voice of rejoicing was always heard in the tabernacles of the righteous. *And God delighteth*, says the sweet Psalmist, *in the dwellings of Jacob.* What, indeed, more comely and becoming, than a pious, worshiping family? As family religion declines, Zion must decline and languish; and may not the deplorable *dearth* in religion be attributable to the awful neglect of family worship? Thousands of families cannot take time, amidst their domestic duties, to worship the God of our fathers, their Maker, Preserver, and Benefactor!

What an awful thought!—a professedly Christian family without worship or prayer to God! Are they not justly chargeable with *heathenism?* And is not the fury and indignation of the Almighty ready to be poured out upon them? Read Jeremiah x. 25—"Pour out thy fury upon the heathen that know thee not, and upon the families *that call not on thy name;* for they have eaten up Jacob, and devoured him, and have made his habitation desolate." Let such families reform, and commence forthwith to worship and invoke the name of Jehovah, lest he pour out his indignation upon them. How can the heads of families do their duty in bringing up their offspring in the *nurture* and *admonition* of the Lord, without worshiping before them, and thus teaching them by example?

May this brief attempt to call the attention of all who fear God to a superlatively important subject, in the attempt at reformation, and the consequent restoration, of Primitive Christianity, induce some abler pen to write upon it, is the ardent desire of your fellow-laborer in the good work.

J. R. FRAME.

[From the American Christian Preacher and Disciples' Miscellany.]

QUERY AND ANSWER.

"Is A. Campbell's baptism the baptism of the Scriptures?" "I presume not."
J. M. PENDLETON.

Such is the query and answer which have recently appeared in the Recorder of this State, and which were selected from the "Tennessee Baptist." We have no means of knowing the author of the query, but the answer is given by Elder J. M. Pendleton, a Baptist minister of Kentucky. This great Sir Oracle of the Baptists, when asked

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whether the baptism taught by Mr. Campbell is scriptural or not, replies, "*I presume not*"! Then, of course, it is invalid, and all who have been the subjects of it remain *unbaptized!* That is to say, that the man who has believed the gospel with all his heart, and has repented of his sins, and has been baptized upon an intelligent confession of his faith in Christ, for the remission of his sins, in Mr. Pendleton's opinion, *has not been baptized at all!* Such must be the conclusion, if Mr. Pendleton's answer be correct.

And pray, what does Mr. Pendleton baptize for? Because the candidate's sins are already pardoned? Yes, because he *says* they are! He is baptized "into the fellowship of the Baptist church!" And, let me ask, is this all? If so, it is a prostitution of the ordinance to a sectarian purpose. In the apostolic age no one was immersed *because* his sins were forgiven; but, on the contrary, that they *might* be forgiven. No one was then immersed "into the fellowship of the Baptist church," for there was no such church; but they were immersed "*into Christ.*"

Whither are some of the Baptist scribes going? They seem to have lost their balance in opposing us. They are actually in danger of making shipwreck of the faith. They have *whittled baptism down to nothing!* They have actually made it a *thing* by which to get into the Baptist church! This is its whole value! It is of no account at all! A man can be a *Christian* without it, (though he cannot be a *Baptist!*) he can be saved without it, and he can go to heaven without it! But, strange to tell, he cannot eat the Lord's supper, nor get into the Baptist church, without it! It is not "for remission of sins," nor the "gift of the Holy Spirit;" it has nothing to do with salvation, in present or future. Baptists of North Carolina, are you prepared for this? If so, go and join the Quakers, and let baptism go to the winds. But, if you are not thus *apostate* in your views, in the name of the Lord do not let a few hot-headed Baptist leaders, lead you back to Rome.

Baptism is for the "remission of sins," or it is for *nothing* under heaven! And if there be a Baptist minister in this State who denies it, we will give him a fair and full opportunity to defend his position. If baptism, administered to a penitent believer, is *not* for the remission of past sins, now is the time to show it. Who will try? Where is the minister who will stand on the defence? Our pages are open. Come, now, and let us reason together.

The truth is, the Baptists—many of them—are abandoning their old ground, and leaning strongly towards Rome. We see it, and deplore it. We would call them back to apostolic ground, but many of their leaders say to us, "Get you hence!" "You are heretics!" "You believe in water regeneration!" These men should have better sense. Do they not know that "baptismal regeneration" is regeneration without faith and repentance? And do they not know that not one of us ever believed or taught it? If they do not, they are too ignorant to write on this or any other subject.

God grant that the Baptists may not thus suffer themselves to be deluded by a few hot-headed partizans. "To the law and the testimony; if they speak not according to these, it is because there is no light in them."

J. T. W.

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THE EGYPTIAN ZODIACS.

It is certainly true, that we now see and know only in part. We understand nothing perfectly. The three great volumes of creation, providence, and redemption, are still full of mysteries. It is right they should be so. They will be our themes of study throughout the cycles of infinite duration. Hence it is not wonderful, that with our present limited attainments in these sciences, we should sometimes meet with apparent discrepancies. How many such appear to every student during his academical course of instruction! To the child, the primer is a mystery; and to the tyro in science, the simplest phenomena in nature sometimes appear to be irreconcilable. Hence says Pope,

"A little learning is a dangerous thing."

But a few years of study and reflection, correct our first impressions, and show a delightful harmony where all was once chaos and confusion.

Such has been the issue in all attempts to demonstrate the inconsistencies of nature and revelation. Infidels have sought every opportunity to disprove the Mosaic account of creation. They have left nothing untried that could be pressed into their service. Especially have they relied on the developments of astronomy, geology, and ethnology. Forgetting, or rather neglecting the many known coincidences between these sciences and divine revelation, they have endeavored to pervert their imperfectly understood phenomena to suit their own sinister purposes. The following history of the so-called "Antediluvian Zodiac Circle" at Paris, by Dr. Seyffarth, may be regarded as presenting a fair specimen of this contest between truth and error. It is only necessary that a Champollion should read the hieroglyphics, to show that the God of nature is the God of the Bible. R. M.

Sometime about the year 1793, Gen. Bonaparte, with his host of French soldiery, and a number of literary men, entered the small town of Dendera, in Central Egypt, and found there a large and a small temple in a good state of preservation, both of which were decorated with images of deities and hieroglyphics. The literary men copied the drawings, as well as their time would permit; but they secured the whole ceiling of the smaller flat temple, by cutting out the stone slab by means of a saw. They were also fortunate enough in getting the old black and smoky stone, which, by the way, had the breadth and length of the ceiling of a middle sized room, safe to Paris. Arrived here, the *literati* went to work in deciphering the inscriptions and figures of both temples. And what did they make of them?

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Why, they thought that the inscriptions, consequently also both the temples, must be at least 17,000 years old, and tried to prove this by their astronomical calculations—in short, made it mathematically sure. Volume after volume was then published on this subject. But in this, as in many cases, the reckoning had been made without the host, for the men of letters could not agree altogether. Some considered the stone older, others of a less age, but all united on one point, that both temples at Dendera must have stood *before* the great deluge, and—even the creation. A certain professor of the university at Breslau edited, for instance, a pamphlet, entitled, "Invincible Proof that our Earth is at least ten times older than taught by the Bible." More than fifty publications of a similar purport have treated on the above temple of Dendera. Besides these, a host of newspaper writers trumpeted the great discovery of the nineteenth century in innumerable sheets and periodicals all over Europe.

The stone of Dandera was kept at this time in the National Library at Paris, and was visited by hundred thousands of the curious, all anxious to see the antediluvian monument. But King Charles the Tenth was compelled at last to place it in a dark chamber, because the crowd became too large and unruly. This caused naturally a great deal of grumbling, because king and priesthood had combined, as they said, to keep the people from becoming enlightened.

This was a time of woe for the small flock of Christians, and of great rejoicing for the infidels, of all countries. "You credulous fools!" railed they, "don't you see now how you have been imposed upon by the wily priesthood with the chronology of your Word of God? There was never a deluge nor a creation—at least, not at the period as stated by the Bible. Now you can see that the Old and New Testaments contain, from the beginning to the end, a series of lies. Come, all of you, if you know better, and refute our '*invincible*' chronology!" Nobody was able at those times to gainsay so many books of learning, and many poor Christians were led astray.

But the reader will ask, How could it be proved with such certainty that both temples of Dendera were built anterior to the great deluge and creation? We rejoin: reference was made to the following astronomical calculations. Astronomy, it is true, has not been studied by the general reader, but the subjoined short exposition will even be intelligible to every body.

It is well known that the ancients have divided the starry sky in constellations. Every one knows the "Great and Little Bear," "Orion," &c.

The zodiac circle is the belt of the sky in which the sun and moon, and the planets Mercurius, Venus, Mars, Jupiter, and Saturn, appear to move from year to year. It was called the zodiac or animal circle, because the outlines of different animals and other figures had been discerned in the cluster of stars composing this belt.

The zodiac circle contains twelve constellations, and is divided, like every other circle, into 360 degrees. These twelve constellations, as every one knows by our almanacs, are called: Ram (Aries,) Bull (Taurus,) Twins (Gemini,) Crab (Cancer,) Lion (Leo,) Virgin (Virgo,) Balance (Libra,) Scorpion (Scorpio,) Archer (Sagittarius,) Capricorn (Capricornus,) Waterman (Aquarius,) Fishes (Pisces.)

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The sun enters every month, as is also well known, another constellation, or sign of the zodiac or animal circle, and stands again in the course of twelve months, at the beginning of a new year, near the same stars of the zodiac circle.

But this holds good only for a brief period, because the stars of the zodiac circle move every day a little from west to east, being one degree in the course of seventy-two years. For instance, should the sun, on the 23d of March, 1783, being the first day of spring, cover a certain star, it will be found, by the aid of telescopes, that the same star is not hid any longer by the sun on the 23d of March, 1855, but has shifted towards the east by one degree. At the present time the sun stands, on the 23d of March, in the middle of the constellation called the "Fishes;" hence it can be easily calculated in which year the sun must have stood between the constellations "Lion" and "Virgin" on the 22d of March of a previous period.

The great philosophers, finding now that the above signs of the zodiac or animal circle were in the same order, observed that a division had been made between "Crab" and "Lion," and that the sun and moon had been represented at these points. This led them to the conclusion that, at the time of the erection of these temples, the sun must have stood on the 22d of March between the constellations "Crab" and "Lion." As the sun stands on the 22d of March of the present time in the constellation "Fishes," and, according to their opinion, must have stood before this in "Ram," and anterior to this in "Bull," "Twins," and "Crab," and whereas these constellations move, in the lapse of seventy-two years, one degree, it was inferred that the temple at Dendera must have an age of 17,000 years. The Bible history with its creation being consequently, as they argued, all a humbug.

Such wanton accusations lasted until the year 1832, since which time all have kept quiet. And what was the reason? A certain professor of the university at Leipzic took it upon himself to scrutinize the matter more carefully, and wrote a profound work on the astronomy of the ancient Egyptians, by which the following facts were divulged:

In the first place it was shown that the Egyptians, and in fact all the nations of antiquity, divided always the zodiac circle into two equal halves, assigning one-half to the sun, and the other to the moon. For this reason they had divided on the zodaic circle at Dendera the signs "Crab" and "Lion," and added to them the representations of sun and moon. But this was overlooked by the "wise" savans; consequently their whole wisdom exploded like a bubble. Had they learned betimes the astronomical A B C of the ancients, they would not have disclosed such absurdities, and not brought upon themselves the ridicule of the whole world.

But this was not all. Something better turned up on the ceiling of the large temple of Dendera, which proved in what signs of the zodiac the sun, moon, and the five planets had stood at that time. The ancients represented always the sun, moon, and planets, by the images of their deities; the god Saturn signified the planet Saturn; Jupiter, the planet of like name, &c., &c. This also had been overlooked by the philosophers; in short, it was shown that the sun, moon, and each of the planets, had stood in a certain degree of the zodaic circle at the

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time of the temple. It is well known by astronomers that the sun, moon, and planets, will not occupy the same exact position as they had before, even in a million of years; hence it is an easy matter to determine the year by means of astronomical tables, how the seven planets, including sun and moon, have stood, as shown by the temple at Dendera. What year was it, then? It was *not* the year 15,000 *before* Christ, but 37 *after* Christ—the same year in which the Emperor Nero was born. The latter has, we know by ancient history, built and restored many temples. In the meantime the discovery had been made how to read the hieroglyphics of the ancient Egyptians, and it was found then that Nero's name had been chiseled on the walls of the temple, outside and inside the lines of the inscriptions. Again, it being a custom among the Egyptians to state not only the name of the founder of their temples, but also to indicate the position of the planets at his birth, it will be readily perceived by every body, that the large temple at Dendera must have been built during Nero's reign, between the years 55 and 69 after Christ, and not 17,000 years ago.

The same year, 37 after Christ, was also proved, but even with far greater certainty, on the celebrated zodiac circle at Paris, which had been taken out of the small temple at Dendera. In the middle of the round disc were displayed all the constellations of the sky, as far as they can be seen in Egypt. The "Large and Little Bear," "Orion," &c., can be recognized in the manner the Egyptians represented them. The twelve signs of the zodiac, viz., Aries, Taurus, Gemini, &c., as found in our almanacs, encircle the above disc. Appended to certain signs of the zodiac circle can be found the afore mentioned planetary deities of the Egyptians; every planet standing near a certain constellation. These planetary positions can also be easily calculated; and according to history there are no two years with similar planetary positions. Again, we ask, what year does the celebrated zodiac circle at Paris show? The year 37 *after* Christ, the same in which Nero was born. In addition to this, comes another very palpable proof.

The names of the Roman emperors and the ancient kings of Egypt, were always enclosed in oblong rings, as has already been shown, in 1819, by Dr. Young, of London. In sawing out the stone slab on which the smaller zodiac of Dendera is reprsented, such a ring with a name had been cut asunder, one-half of which was brought to Paris, and the other half remained at Dendera. By comparing the separated letters together, Nero's name was again produced. Hence, it follows, that both zodiac circles and temples of Dendera have not their origin *before* the great deluge and creation, but were erected under Nero. The manner in which the sculptural work has been executed, ought to, and should have shown this of itself. During the reign of the Roman emperors Egyptian art had been long on the decline; it had changed from century to century in a peculiar manner, as every considerate antiquarian well knows. In comparing the sculptural work of both zodiacs with other monuments of Egyptian art, it will be readily perceived that these temples had their origin during the reign of the Roman emperors. Thus ends the comic tragedy of the zodiac circles at Dendera and Paris.

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THE CHRISTIAN CHRONICLE CORRECTED.

[From the New York Chronicle.]

The following paragraph is taken from the Philadelphia Christian Chronicle of last week. It contains the usual *proportion* of truth, by which the editorial statements of that paper regarding the Union are characterized. The friends of the Bible Union have already been warned against these statements, as being uniformly unreliable, and generally in direct opposition to the truth. In the present case, it is sufficient to state, that Dr. Maclay has not resigned the *presidency*, but the agency, as the readers of the Chronicle know; and that Deacon Colgate, in retiring from business, resigned the treasuryship, and accepted the office of manager, which equally connects him with the responsibilities of the institution.

"Resignation of Dr. Maclay.—We learn from a correspondent, that Dr. Maclay has resigned the presidency of the Bible Union, and disclaims any more connection with it. The reason assigned is, the heretical expressions that are creeping into the new translation of the Bible, and especially those portions about to be issued from the press. The representatives of eight different denominations are making a very curious Baptist Bible. It is resulting, as we always supposed it would, first, in confusion, and second, in complete failure. Wm. Colgate, Esq., has also resigned the treasuryship of the Society, and, we presume, from the same cause. Where now are the great lights of the Bible Union—Dr. Cone, Dr. Maclay, and Wm. Colgate?"

Bro. Colgate, in view of his advanced age and his infirmities, and also in view of his retiring from business, sent to the Board the following letter, which speaks for itself as to the cause:

New York, Feb. 2, 1856.

W. H. Wyckoff, *Sec'y of the American Bible Union:*

Dear Sir—My advanced age, with its attendant infirmities, admonishes me that it is not only a duty to myself, but for the interest of the American Bible Union, that I should resign the office of treasurer, which I have held since the formation of the Society. You will, therefore, at the next meeting of the Board, offer this my resignation.

In resigning my relation to the Board of this Society, it is with pleasure I look back to its existence and its labors. It has been the means of awakening attention, both in this country and in England, to the importance of having the Bible literally translated.

This work will serve a double purpose, of enabling men to understand more clearly the oracles of God, and also to lead sincere inquirers after truth to a greater unity of sentiment.

Taking the deepest interest in this Society, and that its labors may be harmonious, and terminate successfully, is the prayer of,

Yours truly, W. Colgate.

As to the "heretical" character of the Bible to be published by the American Bible Union, it is sufficient to remark, that every one will have an equal opportunity of examining it, when it is issued; and it will be time enough to decide this point when it is thus submitted to

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the public. All thinking men must see how utterly vain and foolish it is for the editor of the Christian Chronicle, or any other man, to assume to determine the character of the version until the body producing it shall have finished their work. Certainly, nothing alarmingly "heretical" has yet appeared in the Union's specimens of revision; and when the balance appears, we shall be much indebted to any person who will call the attention of the Union to any portion which may, by any construction whatever, favor heresy. It should always be borne in mind, that the specimens of incipient revision, already published, or that will be published, are not adopted by the Board of the Union, and that, whatever differences of opinion may exist respecting any expressions employed, there is no probability that any thing will pass the ordeal of the final committee, which will not secure the approbation of all sound scholars and candid Christians.

CHRISTIAN PERFECTION.

[Continued from p. 16.]

I know it is pretended by some, that the teachings of our Saviour, concerning *forsaking all*, and the like, related only to his first followers, who could be his disciples upon no other terms, and who were to suffer with him for the propagation of the gospel.

It is readily owned, that there are different states of the church, and that such different states may call Christians to some particular duties not common to every age.

It is owned, also, that this was the case of the first Christians; they differed from us in many respects.

They were personally called to follow Christ; they received particular commissions from his mouth; they were empowered to work miracles, and called to a certain expectation of hatred and sufferings from almost all the world.

These are particulars in which the state of the first church differed from the present.

But then it is carefully to be observed, that this difference in the *state* of the church, is a difference in the *external state* of the church, and not in the internal *inward state* of Christians. It is a difference that relates to the affairs and *condition* of the world, and not to the *personal holiness* and purity of Christians.

The world may sometimes favor Christianity, at other times it may oppose it with persecution; now this change of the world makes two different states of the church, but without making any difference in the inward personal holiness of Christians, which is to be always the same, whether the world smiles or frowns upon it.

Whatever degrees, therefore, of personal holiness or inward perfection was required of the first followers of Christ, is still in the same degree, and for the same reasons, required of all Christians to the end of the world.

Humility, meekness, heavenly affection, devotion, charity, and a contempt of the world, are all *internal qualities* of personal holiness;

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they constitute that spirit and temper of religion, which is required for its own excellence, and is, therefore, of constant and eternal obligation. There is always the same fitness and reasonableness in them, the same perfection in practising of them, and the same rewards always due to them.

We must, therefore, look carefully into the nature of the things which we find were required of the first Christians; if we find that they were called to sufferings from other people, this may perhaps not be our case; but if we see they are called to sufferings from themselves, to *voluntary self-denials*, and renouncing their own right, we may judge amiss, if we think this was their particular duty as the first disciples of Christ.

For it is undeniable, that these instances of making themselves sufferers from themselves, of voluntary self-denial, and renunciation of all worldly enjoyments, are as truly parts of personal holiness and devotion to God, as any instances of charity, humility, and love of God, that can possibly be supposed.

And it will be difficult to show why all Christians are now obliged, in imitation of Christ, to be *meek and lowly in heart*; if they, like the first Christians, are not obliged to these instances of lowliness and meekness; or if they are obliged still to imitate Christ, how they can be said to do it, if they excuse themselves from these plain and required ways of showing it.

If, therefore, Christians will show that they are not obliged to those renunciations of the world, which Christ required of his first followers, they must show that such renunciations, such voluntary self-denials, were not instances of personal holiness and devotion, did not enter into the spirit of Christianity, or constitute that *death* to the world, or *new birth* in Christ, which the gospel requireth. But this is as absurd to imagine as to suppose that praying for our enemies is no part of charity.

Let us, therefore, not deceive ourselves; the gospel preaches the *same* doctrine to us that our Saviour taught his first disciples; and though it may not call us to the same *external* state of the church, yet it infallibly calls us to the same *inward* state of holiness and newness of life.

It is out of all question, that this renunciation of the world was then required, because of the excellency of such a temper; because of its suitableness to the spirit of Christianity; because of its being in some degree like to the temper of Christ; because it was a temper that became such as were *born again* of God, and were made *heirs* of eternal glory; because it was a right instance of their loving God "with all their heart, and with all their soul, and with all their strength, and with all their mind;" because it was a proper way of showing their disregard to the vanity of earthly comforts, and their resolution to attend only to the one thing needful.

If, therefore, we are not obliged to be like them in these respects; if we may be less holy and heavenly in our tempers; if we need not act upon such high principles of devotion to God, and disregard of earthly goods, as they did; we must preach a *new gospel* of our own; we must say, that we need not be *meek and lowly* as the first Christians were; and that those high doctrines of charity, of blessing, and

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doing good to our worst enemies, were duties only for the first state of the church.

For this is undeniable, that if any heights of piety, any degrees of devotion to God, of heavenly affection, were necessary for the first Christians, which are not so now; that the same may be said of every other virtue and grace of the Christian life.

All our Saviour's Divine Sermon on the Mount, may as well be confined to his first disciples, as these teachings; and it is as sound in divinity, as well founded in reason, to assert, that our Saviour had only regard to his first disciples, when he said, "Ye cannot serve God and Mammon," as when he saith, "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

For, let any one think, if he can find the least shadow of a reason, why Christians should at first be called to higher degrees of heavenly affection, devotion to God, and disregard to the world, than they are now.

It will be as easy to show that they were obliged to a *stronger* faith, a *more lively* hope, than we are now.

But if faith and hope are graces of too excellent a nature, too essential to the life and spirit of a Christian, to admit of any abatements in any age of the church, I should think, that heavenly affection, devotion to God, and dying to the world, are tempers equally essential to the spirit of religion, and too necessary to the perfection of the soul, to be less required in one age than in another.

Besides, it is to be considered, that these tempers are the natural and genuine effects of faith and hope; so that if they are changed, or abated, faith and hope must have *so far* suffered abatement, and failed in their most proper and excellent effects.

All men will readily grant, that it would be very absurd to suppose, that more *articles of faith* should have been necessary to be believed by our Saviour's first followers, than by Christians of after ages.

Let it then be considered, why this would be absurd, and it will plainly appear that the same reason, which makes it absurd to suppose that any thing which was once necessary to be *believed*, should ever lose that necessity, will equally show, that it is alike absurd to suppose, that any thing that was once necessary to be *done*, should ever be lawful to be left *undone*.

For it is absurd to suppose, that *articles of faith* should not have always the same relation to salvation. And is it not equally absurd to suppose the same of *any graces* or virtues of the soul? That the Kingdom of Heaven should at such a time be only open to *such degrees* of piety, of heavenly affection, and dying to the world, and at other times make *no demand* of them.

Again, I believe all men will readily grant, that whenever the church falls into such a state of persecution, as was in the beginning, that we are then to suffer for the faith as the first Christians did.

Now I ask, why we are to do as they did, when we fall into the like circumstances?

Is it because what they did was right and fit to be done? Is it because their example is safe and agreeable to the teachings of Christ? Is it because we must value our lives at no higher rate than they

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valued theirs? Is it because suffering for the faith is always that same excellent temper, and always entitled to the same reward?

If these are the reasons, as undoubtedly they are, why we must suffer as they did, if we fall into such a state of the church as they were in; do not all the same reasons equally prove that we must *use* the world as they did, because we are in the *same* world that they were in?

RELIGION—*No. I.*

Much has been said on the importance of a pure speech, in the language of Christians. This was well. A good result, too, meets us both among interpreters and their students. They alike concede and feel the propriety of the demand. Much, too, has been done by way of actual attainment. Much of the mystery of human speculation has been blown away before the winnowing shovel of verbal criticism, and many veils of flimsy philosophy torn into tatters by simply breathing upon them the wholesome words of a sound speech. The philosophy of the matter is simply this: The significance of words changes with time. Yet Christianity is delivered to us through words. These words had a precise and definite meaning at the time they were employed to convey the doctrines of revealed truth. But interpreters too often neglect to consider this their scriptural significance, and attach to them the meanings, the altered meanings, of their own time. These altered meanings, in most important cases, have been the fruit of philosophical speculations; and so it comes to pass that philosophy, by its reasonings, not only changes the meanings of the *words*, which is all well enough in a living, and, of course, progressive language, but,—which is not well,—by a second metempsychosis, passes its soul through the *word*, into Christianity itself; thus, too often, making void the word of God, by obscuring its inherent life and light, and filling it with its own lifeless and worthless skeleton. As our Saviour charged against the Jews, that they made void the Law by their traditions, so his followers may too justly complain of deceitful philosophy, that it has darkened the counsel of him who *is the light that lighteth every man that cometh into the world.*

It is usual to count it a great blessing, that the Sacred Oracles were delivered from the hands of the inspired penmen in a dead language—or in one, at least, about to pass into permanent asphyxia. Not a few regard this circumstance, as we must, at present, call it, as a special providence, to preserve intact the original purity of the inspired text. But the notion appears to be rather a witty invention of superstitious

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interpreters. We doubt not that the Providence of God is over all his good and precious gifts, and that there were many great purposes to subserve by the gradual decline of the Greek language, with the consequent obscuration of its magnificent literature and subtle philosophy. But was this one of them? The conjecture can, at most, apply only to the New Testament, for the *Old* was not delivered through a language dead, or about to die. For fifteen hundred years, from Moses down, prophets spoke as they were moved by the Holy Spirit, in one living language, and it was never thought of as a necessity, that the language should die, in order to preserve the purity of the inspired lessons which these ancient seers delivered to the Fathers.

If our mother English had existed and been as perfect in the days of our Saviour and his apostles as it now is,—I do not mean *verbally* the *same*, but as adequate to the expression of the spiritual and transcendent truths which Christianity reveals, it would have been as suitable, as a vehicle for this revelation, as it now is; and the circumstance that it had lived during the mighty interval, could surely be no additional hindrance in the way of understanding the meaning of the original Oracles—beyond what would be encountered in the study and interpretation of a dead language. Admit that the language, during this long life-time, would greatly change,—that many of its features would be entirely lost, and all its philological characteristics fused and blended with other forms and material, till it would be as unlike its ancient apostolic self, as modern Greek now differs from the language of Demosthenes, or of Paul, when he proclaimed the "Unknown God" upon Mars-hill; still, if we had equal facilities for arriving at the pure original text, and as much contemporary literature to help us to its interpretation, it could make no difference, so far as the discovery of its meaning is concerned, whether, in the meantime, the language had lived or died.

The fact is, the Greek language did not die a sudden death. No language does or can. It ceased to be spoken in its purity soon after the introduction of Christianity, from causes well known to the historian, but it was still spoken, and passed rather into new forms than into absolute desuetude. It lived—but as an altered language—and in a certain sense we may say it still lives. Let any one acquainted with the subject consider the means by which the knowledge of ancient Greek was revived in the 16th and 17th centuries, and he will be prepared to concede, that equal labor would fully suffice, and more than suffice, to distinguish all the changes which time could possibly effect in a continuous or living language.

No:—it is not in the fact that the Greek became, as we usually say,

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a dead language, soon after it had been employed as the vehicle of the sacred and living Oracles, that we recognize the wise providence of the heavenly Father, so much as in the wondrous perfection to which, just in the fulness of time, that marvelous tongue had been brought, and the divine economy by which the apostles, Jews as they all were, were led to forsake the sacred language of their own nation, and gifted to speak and to write the difficult and philosophical tongue of the despised gentile with a power, precision, and eloquence, surpassing the most perfect models of their highest and palmiest state.

What do we mean, then, when we call for a pure speech? Is it that we shall "call Bible things by Bible names?" It is this doubtless, though we could regret that so wholesome a rule should have been thrown into language or terms so awkward and vulgar;—but it is more than this. From what we have already said, it must be seen, that we must not only use Bible terms to express Bible truths, but we must use these terms in the Bible sense,—with the meaning attached to them by the inspired authors. In the strict logical sense of the word *term*, we cannot, in fact, be said to use the Bible terms, even though we employ the identical words of the Bible, unless we attach to them the same meaning that they bore in the mind of him who spoke or wrote them. If we can only do this, if we can look through the sign to the things signified, and grasp the idea or notion that prompted the word, and sought through it to manifest itself and breathe its power into our souls, we care not what tongue the original word may have been, Greek, Sanscrit, Hebrew or English—no matter; neither the form of the letters, nor the articulation thereof, is worth considering—when the power of the word is working in the soul and producing its fruit in the life.

Many are the instances we might cite, showing the confusion, and often the great practical evils which have grown out of a change in the meaning of words used in the common version of the Sacred Scriptures, but it is the design of the present article to consider only one, and that is the term *Religion*. We propose to briefly compare and contrast its popular, its theological, and its scriptural use.

Lord Bacon very significantly styles the various false notions which preoccupy the human understanding, *idols*. The "idols of the market" he regards as the most troublesome of all. They are such as "entwine themselves round the understanding from the associations of words and names. For men imagine that their reason governs words, whilst, in fact, words react upon the understanding; and this has rendered philosophy and the sciences sophistical and inactive." We may extend the remark to Christianity, and especially in relation to the word *religion*. The precise market, that is, popular value of

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the term, it is difficult to determine or express. It seems to be a something or a somewhat that may be, and that is to be, "*got!*" "At such and such a camp-meeting or revival, so many *got religion.*" This is a popular use of the term: What does it mean? Again, "such an one is *seeking* religion;" this is a very common popular expression, turning upon the same notion;—to wit, that religion is a something to be acquired, and *that*, by *seeking* for it. What is this religion that is thus to be got? We need not turn to the Scriptures for light, for they present us with no such expressions. We examine all the passages in which the word is used, and none of them warrants the conclusion that religion is a something to be "got." The belief is popular, not scriptural—in no high sense, indeed, is it even theological. Still, it is in the world, and we fear for no good either.

It appears, that with those who use these expressions, a very general but vague notion prevails, that *religion* is a sort of spiritual entity that is sensibly communicable to the soul, and that its reception, in the moment and act thereof, is palpably and sensuously cognizable. Hence the deluded victims of this hallucination can tell you the time and the place, and the precise emotions and sensuous experience, which marked and witnessed this wondrous phenominal achievement in their soul's history. The narration of these constitutes what used to be called, much more commonly than we hear now-a-days, "*Telling one's Christian experience.*" We well remember the strange mixture of fact and fiction, of truth and delusion, which entered into some of these experiences, which we heard, in our boyhood, in the Baptist churches of Virginia. It is said they are much less frequent now, and far less superstitious and wild in their character.

This popular delusion about religion originated, no doubt, in the false theories which were in vogue concerning the nature and mode of spiritual influence. The theology of that day was cumbered with a shallow and false philosophy of the human mind, and the sensationalism of their metaphysics, necessarily gendered, in the grosser explanations of it, which were ranted out to the multitude by their popular revivalists, a sort of spiritual-impact-doctrine, that was naturally enough perverted, by the uneducated, into the most sensuous materialism. Thus *religion* came to be regarded as a phenominal *entity*, to be gotten hold of and possessed, like any other sensible agent, and the evidence, first and last, of one's acceptance with God, this "Christian experience," which, like a deed of gift or purchase, warranted his "title clear to mansions in the sky."

In theology, the word *religion* has a two-fold signification. It is sometimes applied to designate the general scheme or system of doctrines which constitute the Faith of a people. Thus, we say the

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Mohammedan religion, the Christian religion, &c. Again: it is used to indicate "the resolution for the will of God, and a constant care to avoid whatever we are persuaded he would disapprove, to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind."* This is all very well, when understood to be, as it is, the generalized notion now attached to the word, in the works of uninspired men. In two passages in our English Bible, it would seem to the merely English reader that the word is used in the first of these significations. Paul says, "Ye heard my conversation in the *Jews'* religion;"† and again, "How I profited in the Jews' religion,"‡ &c.; but in these cases the word *religion* does not occur in the original. It is Ιουδαισμω—*Judaism* simply, which, however, in harmony with the first sense in which we have seen the word is now used by theologians, we may render, "Jews' religion." Still, this blending of philosophical terms with the letter of the Scriptures, so as to employ the same English word to represent two distinct words in the original, must be, as it has been, fruitful of much confusion. How shall the merely English student know when the distinction is one made by the inspired author, or only by the speculative translator! In one other passage this sense may appear to be employed. Paul, in his defence before Agrippa, says, "After the straitest sect of our *religion*, I lived a Pharisee."§ Here the word uniformly used for *religion*, is employed, but we shall presently see that the apostle was not referring to any scheme or system of faith, but to a manner of life; and that he does not depart from the uniformly simple and well understood signification of the term, as used at the time and among the people, when and where he employed it.

Not a few critics, in attempting to form a correct notion of the meaning of this and similar words, seek for light from derivation. They inquire, first, very learnedly for the original word from which the English word has been formed, and they seek thus to determine its exact and critical import. In the too often unphilosophical application of this method two important points are overlooked. First,—The word from which our English word has been derived, may be o a different language from the one used by the author we are translating. Second,—Even where the language is the same, and the word identical, its radical, or even customary meaning, may have changed, so as by no means to represent the same notion, when used in a subsequent age, as was originally conveyed by its primary and radical sense. For these and other reasons, mere verbal criticism should always be trusted with great caution. Only in the hands of a philosophical

* Doddridge. † Gal. i. 13. ‡ Gal. i. 14. § Acts xxvi. 5.

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scholar, a philologist of the first order, is it a reliable guide to the true determination of the meaning of an author's words. But we cannot now apply these principles to the word under consideration. Will the reader bear them in mind till another audience, when we hope to be able to develop the third point in our proposed examination, and to show precisely what it is that in the New Testament is meant by the word *θρησκια*, (threeskia,) rendered in the common version religion?

W. K. P.

THE FAMILY COMPANION;

Or a Book of Sermons, on various subjects, both Doctrinal and Practical, intended for the private edification and comfort of the Disciples of Christ, and to aid the honest inquirer after Truth in finding the true church and the law of induction into the same, &c. By Elijah Goodwin. Cincinnati—1856.

Oh that my words were now written,
Oh that they were printed in a book.—*Job.*

Such is the title-page of a very neat and readable volume of interesting sermons, and, judging of the whole from the part which I have read, I can cordially wish for it a large and liberal circulation, not amongst our brethren only, but amongst the public generally.

A. C.

LIFE OF DR. S. H. CONE.

Some account of the Life of Dr. Spencer Houghton Cone, a Baptist preacher in America. By his son. New York—1856.

Such is the title of a very handsome volume of 476 pages, recently placed upon our table. The subject of this memoir was one of the most gifted, popular, and useful pulpit orators in his generation, in the Baptist denomination. I became acquainted with him personally in 1815, soon after his election as Chaplain to the House of Representatives. His suavity of temper and personal amiability, prepossessed me much in his favor, and I more attentively noted his course during the early period of his ministry. His reputation as an easy, acceptable, and efficient preacher, and as decidedly calvinistic, together with his suavity of manners, gave him much influence in building up the interests and influence of the Baptists in every locality in which he continued for a time to labor.

His devotion to the Bible and to missionary operations, no doubt facilitated his easy and early conviction of the necessity and importance of a revision of the Christian Scriptures; indeed, of the whole Oracles of God. His conspicuity in the advocacy of the great work, and his ardent efforts to have a perfect translation of the Oracles of God, not only in our own language, but in all the living tongues of the age, are so well known to all friends of the Bible Union, and to many of our readers, that we shall not farther allude to them than to say, this was the grand and all-engrossing theme of his declining years.

For much valuable information on the engrossing theme of Dr. Cone's last and best days—the revision movement—the reader, interested in this great undertaking, will find himself indebted to this volume. We bespeak for it a liberal reading among our friends especially, as we, as a people, are not named nor alluded to in the volume, so far as we, in a rapid perusal, have observed.

A. C.

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A RESPONSE TO ONE HUNDRED QUESTIONS.

My days are only twenty-four hours long, and my weeks are only seven days. I must also eat three times every four and twenty hours, and sleep from six to eight. I must lecture six days of every seven, averaging two hours per diem. I must frequently read one hundred letters per week, and answer in person a tythe of them. Some of them are on physics, and some of them are on metaphysics; some of them are on theology, and some on Christology; some of them are on my opinion, and some of them are on your opinion. I must daily post myself on the living world, and on the world of spirits. I must read a tythe of the falsehoods in circulation against my views and publications. I have read Jeremiah B. Jeter's first book of misconceptions and consequent misrepresentations. His second book has been on my table for some weeks, but I have not yet had time to read two pages in it. By the time his third book appears, I may probably have read a second time his first book and reviewed it. I cannot promise to get through his first and second till about the close of our College vacation, at which time I promise my first instalment, principal and interest. Meantime, I have other more grave and important critical labors of paramount importance and responsibility. I will, therefore, say as one of old—Have patience with me, and the Lord being my helper, I will pay the uttermost farthing. A. C.

TRIBUTE OF RESPECT.

Whereas, it has been recently made known to the members of the Neotrophian Society, that it has pleased God, in the workings of a mysterious, though all-wise providence, to take from earth our highly esteemed member, Oliver H. Kellam, late of Pecan Grove, La. Therefore,

Resolved, That we acknowledge in this dispensation the hand of God, and that we regard it as a visible warning to us, that we must all, sooner or later, pay the debt of Nature.

Resolved, That we deeply sympathize with the afflicted family who have thus been bereaved.

Resolved, That our Society Hall be hung in mourning for thirty days, and that the members wear the usual badge of mourning for same length of time.

Resolved, That a copy of these resolutions be sent to his relatives; and that they be published in the Millennial Harbinger, Stylus, and Carroll Parish paper.

T. J. Campbell,
I. L. Elliott, } Committee.
E. R. Sims,

NEWS FROM THE CHURCHES.

Kentucky—Bro. O. Collins, May 14th, reports 7 additions to the congregation at Madisonville, by the labors of Bro. J. T. Johnson.

Bro. J. H. Hickman, of Lawrenceburg, May 27th, reports a meeting of eight days, with 14 additions—10 by immersion, 2 restored, 1 by letter, 1 from the Baptists. At other points, 19 additions; making in all, 33 additions since last report. All by the labors of Bro. Marrett, in Washington county.

Bro. Marrett reports the labors of the year, ending about the middle of October, as follows: Traveled 3,613 miles, visited 613 families, had 88 additions, and spoke 376 speeches.

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OHIO—Bro. A. B. Green, May 14th, reports 2 accessions at a late meeting which he held at Western Star.

Sister M. R. Lemert, under date of May 28th, reports 9 additions by confession, under the labors of brethren B. Franklin and M. B. Hopkins, during a protracted meeting at Salem, Greene county.

NEW YORK—Bro. J. M. Bartlett, of Tonawanda, Erie county, April 25th, reports 6 additions, and prospects favorable for more.

MISSOURI—Bro. T. M. Allen, May 5th, reports 5 accessions to the good cause, in Boone county—4 by confession and 1 by letter.

Bro. A. Rice, of Fulton, Callaway county, April 18th, reports 12 additions by confession.

Bro. J. J. Errett, February 6th, reports 24 accessions to the church in Louisiana, Pike county. Bro. W. M. Brown, of Springfield, Ill., was present most of the time, and labored in his usual happy style.

Bro. S. S. Trice, writes from Plattsburg, January 8th: "I have had some 30 additions at several places this fall."

The brethren meeting at a place five miles above Camden, Mo., on the road to Liberty, have built them a neat frame meeting-house, 44 by 34 feet, and will soon have it completed, to be called South Point Christian Church, with some 84 members, which were congregated by the labors of Bro. M. E. Lard, of Liberty, and others. We are desired, in their behalf, to request that preaching brethren passing that way would call on them; that they will find themselves at home in the hospitable mansion of Bro. John Riffe, or that of the writer, Bro. W. Warriner.

TENNESSEE—Bro. J. K. Speer, Lavergne, January 23d, says: "There were added to the good cause we plead, in the field of my labor, about 140 in the course of the last year. Praised be the Lord!"

WISCONSIN—Bro. C. Levan, of Smelser's Grove, reports, January 17th, 36 additions—30 of whom were made to the Land Prairie church, and 6 to the South Grove church.

CHARLES LEVAN—AGAIN.

GEORGETOWN, Wis., May 10, 1856.

BROTHER CAMPBELL—You will please give the following a place in the Harbinger:

Whereas, an article appeared in the March No. of the Harbinger, signed by S. E. Pearre, and others, stating that they had documentary evidence against Bro. C. Levan. We now call upon them to produce them before a proper tribunal at their earliest convenience, as we have called upon C. M'Coy, who has promised, some two or three times, to bring them forward, but as often failed.

CEYLON Y. OTWELL,
WM. FOLAND,
Overseers of the church at Georgetown.

ANNUAL MEETING.

THE Yearly Meeting of the Disciples of Belmont and Monroe counties, Ohio, for 1856, meets with the Benfork congregation, Belmont county, on Friday, the 29th day of August next, at 2 o'clock P. M. Preachers and brethren generally are urgently invited to attend and continue during the meeting.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *JULY*, 1856. [No. VII.

NATURE OF THE CHRISTIAN DOCTRINE—*No. IV.*

WE have endeavored to show that the great basis of religious partyism, is the notion that Christianity addresses itself primarily and mainly to speculative reason. It is to this we are to attribute the preparation of doctrinal formulas, and the zeal with which they are maintained. Religious leaders have not thought it necessary to draw up codes or systems of practical morality, or to prescribe rules for the exact performance of works of benevolence and utility. Religious parties do not quarrel with each other, or exclude each others members from religious fellowship, on account of any difference as to the duties of practical life, or as to what really constitutes a good work. There is no heterodoxy in morals; there is none in beneficence. It exists only in speculative opinions. In the former, error is venial; in the latter, it is mortal. Hence, a righteous life, devoted to the good of mankind, is never accepted as an equivalent for conformity of opinion, or as an atonement for "unsoundness in the faith;" but orthodoxy can supply all deficiencies of conduct, and secure immunity for almost every species of unrighteousness.

Since good men agree in regard to piety and morality, while they yet differ with each other in theological tenets, it is manifest that the latter do not control the moral and religious life, and that they affect it only as they serve to maintain controversy and ecclesiastical division. And yet, since it is not this agreement in practical religious obedience, but a coincidence in opinion that constitutes the bond of

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union among religionists, it is evident that it is not a religious life, but these tenets or opinions, that are supposed to constitute the essence of religion and the very doctrine of Christ. But Christ's true doctrine—the pure and undefiled religion which he requires, is, that one should "visit the widow and the fatherless in their affliction, and keep himself unspotted from the world." It is a singular infatuation that has taken possession of the religious world, to regard that as religion which saps the foundation of all religion; which makes men philosophers in fact, while they may be devotees in form; visionaries in mind and bigots in heart; which has rules for thought but none for action; which seeks to quiet a doctrinal conscience, rather than to rule the affections, and which substitutes confidence in human opinions for faith in the Lord Jesus Christ.

Opinionism and formalism are, indeed, two species of error, or two opposite extremes, yet they are not unfrequently found united in the same individual. A firm reliance upon speculative opinions, is by no means incompatible with a rigid observance of religious forms. Neither of these systems, however, nor both conjoined, constitute Christianity. Both may really be regarded as formalism—the one a formalism of the spirit, and the other a formalism of the flesh. The former may be represented by uncircumcision; the latter, by circumcision. Uncircumcision rests in the teachings of an unregenerate nature. It relies upon the reveries of fancy; upon the validity of its own reasonings; upon the ingenuity of its own speculations, and culminates in the refined philosophy of the ancient Grecian sage and the sublimated orthodoxy of the modern theologian. Circumcision, on the other hand, fitly represents a trust in outward forms; a strict observance of religious ordinances, as possessing in themselves a saving efficacy; a conformity of the body to rites and ceremonies, to a routine of church order or any system of ecclesiastical polity, as rendering an individual acceptable to God, apart from any renewing of the heart, or any real reformation of life.

These are the two opposite delusions, which have prevailed more or less in every period of the church, and by which, chiefly, Satan seeks to turn men away from true Christianity; the one being addressed to man's spiritual, and the other to his material nature. These are the extremes which, sometimes far apart and sometimes blended, but always leaving out the heart and life, which are the proper theatre on which the gospel is designed to act, have ever been the great antagonists of truth and righteousness. All devotion is but hypocrisy and deceit, if that of the heart and life be wanting, and the Adversary may well afford to concede speculation to the mind and

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ceremonies to the body, while he is permitted to rule the whole man by the passions of an unregenerate heart.

How different from these false systems is the religion of Christ, which adapts itself to man's entire nature, and renews, ennobles, and directs it all! His highest reason can here find subjects of contemplation transcending all its powers. His noblest affections can here alone find objects truly fitted to purify and exalt them. His active energies can here alone obtain an ample and suitable field of exercise in works of faith and labors of love. It is here that the principles of faith are principles of activity and rules of life, and that man is justly recognized as a being designed more for action than for knowledge. It is here that sensible forms, few and simple, yet expressive, address the understanding, while spiritual realities engage the heart, and sublimest objects captivate the mind, so that the whole man, in all the departments of his nature, may be transformed, sanctified, and saved.

Nothing which does not thus embrace man's whole nature, can be regarded as Christianity. Nothing less than this would be adapted to man or worthy of God. Hence we are divinely informed, that "in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but *a new creature*." All "old" things must "pass away," and "all things become new," and hence the Christian glories neither in the Pharisaic carnality of outward forms, nor in the worldly rudiments of a vain philosophy, but "in the cross of our Lord Jesus Christ," by which "the world is crucified" to him and he "to the world"—a double crucifixion, by which not only the world is divested of its seeming charms, but the heart itself is rendered insensible to their power. There is no other system or means of renovation under heaven. There is no substitute for Christianity, and, consequently, delusion here is fatal. No imperfect system, based on partial views of man, can effect his recovery; and, least of all, is this to be expected from those in which his moral nature and his chief powers and principles of action are left wholly out of view.

That Christianity is designed to embrace man's whole nature, is emblematically and strikingly set forth in its initiatory rite—an immersion of the whole person of the believer in water, and into the name of the Father, the Son, and the Holy Spirit—the comprehensive formula which embraces all the manifestations of Deity in relation to humanity. The whole man is thus, in this expressive ordinance, formally consecrated to the true and living God—a self-renunciation, on man's part, which is demanded no less by human inability than by divine supremacy.

It is a singular fact that even the ancients, in their idolatry, esteemed it proper to immerse or wash the whole person, when they

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consecrated either themselves or an offering to the *superior* gods, and that they regarded sprinkling with water as sufficient only when offering sacrifice to the *Infernal* divinities. In conformity to a divine command, the believer, to whom there is but "one God and Father of all, who is above all," thus draws near to Him, as the apostle declares, "in full assurance of faith," having his "heart sprinkled from an evil conscience," and his "body washed with pure water." Hence, the *sprinkling* which he is taught to accredit is not that of *water*, but of *blood*. It is not, with him, the sprinkling of water on the *head*, or the signing of either an infant or an adult with a watery cross upon the forehead, but the sprinkling of the *heart* at the cross of a bleeding Saviour, beneath which the faith of the gospel places the true believer.

The corruption of the Christian ordinance of immersion, by changing this into *sprinkling*, is an apt emblem of the corruption which Christianity itself has undergone in being resolved into speculative opinions which address a *part* only of our nature; and the sprinkling of the *head* in preference to any other part of the man, is a striking exponent of the *nature* of that imperfect view of Christianity, viz., that it is designed wholly or chiefly to regulate *intellectual* conceptions and to furnish rules for *thinking* right. It must be confessed, that the "opus operatum" here, to use the language of Theology, that is to say, *the thing done*, is an appropriate and expressive indication of that superficial and erroneous notion that Christianity is a system of doctrinal or *intellectual* conceptions, and that the great object of the gospel is to regulate men's opinions. On the other hand, the immersion of the believing penitent is as fit and striking an emblem of that entire consecration of body, soul and spirit, which the gospel demands, comprehending both the homage of the heart, the enlargement and guidance of the mind, and the sanctification and ultimate glorification of the body.

The new creature, thus contemplated in the gospel, is a spiritual one. "He that believeth that Jesus is the Christ, is born of God," and being thus regenerated by that incorruptible seed of the word preached by the gospel, the believer becomes a habitation for God through the Spirit, through whose influence his entire nature is renewed. To believe, then, *on* the name of the Lord Jesus; to put on Christ formally in baptism; to seek and to obtain the Holy Spirit of promise, and by his efficient aid to spend a life of self-denying obedience, of goodness, righteousness and truth, in the joyful and assured hope of a glorious and blissful immortality, is, in few words, the statement of the great plan of redemption devised for poor perishing humanity, by the infinite wisdom and philanthropy of God our Sa-

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viour. It contemplates nothing less than the entire renovation of man in his whole nature, and it is hence adapted to his whole nature, material, intellectual and moral; but all this, that it may superadd *a divine nature*, and thus prepare man for communion with God, and for that spiritual blessedness to which the redeemed are destined.

R. R.

PROPHECY—*No. VIII.*

It may be proper to remind the reader, that the closing scenes of the book of Daniel, relate primarily to the Jews; to the seed of Abraham according to the flesh. "Now I am come," said the angel, "to make thee understand what shall befall *thy people* in the latter days." Sometimes the narrative is wholly indirect. Very often it is partially so. But the angel never takes his eyes off Palestine. The governments of Persia, Macedonia, Egypt, Syria and Rome, are successively introduced by the heavenly messenger; but always with some reference to Canaan, and those to whom it was once given by Jehovah for an everlasting possession.

The following passage must, therefore, be interpreted in harmony with this fundamental truth: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and he shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honor the god of forces; and a god whom his fathers knew not, shall he honor with gold and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

From all the premises before us, it is evident—

1. That the king who is made the subject of this part of the prophecy, embraced within his realm the land of Judea.

2. That his territory was the theatre or locus of the events described in the verses immediately preceding.

3. That he was an absolute monarch.

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4. That he was extremely vain and presumptuous, even to the assumption of the divine prerogatives.

5. That for a time he succeeded in his arrogant and irreligious designs.

6. That he disregarded, or in some way discouraged marriage.

7. That, forsaking the God of his fathers, he introduced a strange deity, or new objects of worship.

8. That he divided the land for gain.

9. That in the latter part of his reign, the king of the south made an assault upon him.

10. That he was finally vanquished, and his empire reduced to subjection by the king of the north.

Much, very much, depends on our correctly identifying this subject of prophecy. This part being clearly understood, we can scarcely misunderstand what follows. To the separate and very special consideration of each of these ten characteristics, we therefore now invite the attention of the reader.

The truth of the first is sufficiently obvious from our introductory remarks. In considering it we have, therefore, only to inquire, who, for a series of years after the death of Constantine, reigned over Palestine? This question is very easily answered. It is universally conceded by infidels, Jews and Christians, that from the banishment of Archelaus, A. D. 8, to the conquests of the Saracens in the seventh century, Judea was a province of the Roman empire; and that from the removal of the seat of government from Rome to Byzantium, A. D. 330, it was subject to the will, and under the administration of the emperor of the east. This characteristic, therefore, belongs to the Roman, or, as he is often styled, the Greek emperor, who reigned at Constantinople.

The second applies with equal perspicacity to the same monarch, or rather race of monarchs. The definite article *the*, which corresponds with the Hebrew *hal*, limits the word *king* to the autocrat under whose administration the persecutions, described in the preceding verse, are said to have occurred. It is not *a* king, or some king unconnected with the previous narrative; but "*the king*," in whose dominions some of the saints suffered martyrdom, after they were delivered from the persecutions of the heathen. This definitive particle, therefore, limits the subject of this prophecy to the successors of Constantine the Great. That these were generally despots; that they did according to their own will, we presume none will deny. But should any be skeptical on this point, we refer them to the testimony of Gibbon. A careful perusal of his "Decline and Fall of the Roman Empire," will certainly remove all their doubts.

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They were also extremely vain and presumptuous. No civil rulers ever assumed more authority over their subjects than did most of these unworthy successors of the great Constantine. The decisions of councils were but the echo of the imperial voice; and the plain, moral, and positive precepts of the God of heaven, were often set aside by the edicts of these earthly monarchs. Thus did they magnify themselves above every God; and thus did they speak marvelous things against the God of gods.

To prove these allegations, we will introduce a few competent witnesses; and first we shall hear from the learned Neander. This greatest of all ecclesiastical historians, says in his History of the Christian Religion and Church, vol. ii. 133–135: "The co-operation of the emperors having once become so necessary in order to the assembling of these councils, and the carrying out of their decisions, it could, of course, no longer remain a matter of indifference to them which of the contending parties they should sustain with their power. However emphatically they might declare in theory, that the bishops alone were entitled to decide in matters of doctrine, still *human passions proved mightier than theoretical forms.* Although these councils were to serve as the organs to express the decision of the divine Spirit, yet *the Byzantine court had already prejudged the question*, as to which party should be considered pious and which impious, wherever it could be contrived to gain over the court in favor of any particular doctrine or interest; or in case the court persecuted one of the contending doctrinal parties, merely out of dislike to the man who stood at the head of it, then the doctrinal question must be turned into a means of gratifying personal grudges. The emperors were under no necessity of employing force against the bishops; by indirect means, they could sufficiently influence the minds of all those with whom worldly interests stood for more than the cause of truth, or who were not yet superior to the fear of man. It was nothing but the influence of the emperor Constantine, which induced the eastern bishops, at the council of Nice, to suffer the imposition of a doctrinal formula which they detested, and from which, indeed, they sought immediately to rid themselves." * * * * "Now, as so much depended on the fact, whether a party had the emperor's vote on its side, consequently every art was employed to secure this; all that was corrupt in the Byzantine court, found its way into the bosom of the church,—court parties became doctrinal parties, and the reverse. Imperial chamberlains, eunuchs, directors of the princes' kitchen, disputed on formulas of faith, and affected to set themselves up as judges in doctrinal disputes. That which must pass current for sound doctrine in the church, was subjected to the same fluctuations with the parties at

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court. At length, in 476, the usurper Basaliscus, who enjoyed a brief authority, set the example, wholly in accordance with the spirit of the Byzantine court, *of effecting changes in the ruling doctrines of the church by imperial decrees, and of settling dogmatic controversies by a resort to the same expedient;*—and this example was soon after but too eagerly followed by other emperors, such as Zeno and Justinian."

The same author says, vol. iv. 533: "The rage for dogmatising among the Greek emperors, had, from the earliest times, been the cause of many checks and disorders in the Greek church; and the same thing proved true under Manuel Comnenus, who reigned from 1143 to 1180. The historian Nicetas Choniates, was doubtless right in saying, the Roman emperors were not satisfied to rule, and to deal with freemen as slaves; but they took it quite amiss if they were not also recognized as *wise and infallible dogmatists, as lawgivers, called to decide on all matters human and divine.*"

The following citation from Gieseler's Ecclesiastical History, vol. i. 335, will no doubt be acceptable to the reader: "Notwithstanding these great privileges, the hierarchy became more and more dependent on the state. *The emperors sent their ecclesiastical laws to be promulgated by the bishops*, as they did their civil laws to the prætorian prefects. Their right to do this was unquestioned, as long as they confined themselves to the external relations of the church, or even subjects connected with its internal government; but hardly so *when they began to decide questions of faith by edicts, and to assemble squads only to adopt articles which they had prescribed.* The Greek bishops, indeed, became more and more confirmed in the habit of sacrificing their convictions to their interest; but the bishops of the Latin church, favored by the political condition of their country, were more successful in preserving their independence."

On this point we shall finally hear from the skeptical Gibbon, whom none will accuse of an intention to confirm the truth of prophecy. He says, vol. iii. 32: "Such was the rise and progress, and such were the natural revolutions of these theological disputes, which disturbed the peace of Christianity, under the reigns of Constantine and his sons. But as these princes presumed to extend their despotism over the faith, as well as over the lives and fortunes of their subjects, the weight of their suffrage sometimes inclined the ecclesiastical balance; *and the prerogatives of the King of Heaven were settled, or changed, or modified, in the cabinet of an earthly monarch.*"

In vol. vi. 48, 50, 51, the same historian adds: "Justinian has been already seen in the various lights of a prince, a conqueror, and a lawgiver: the theologian still remains, and it affords an unfavorable prejudice, that his theology should form a very prominent feature of his

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portrait. The sovereign sympathized with his subjects in their superstitious reverence for living and departed saints: his Code, and more especially his Novels, confirm and enlarge the privileges of the clergy; and in every dispute between a monk and a layman, the partial judge was inclined to pronounce, that truth, and innocence, and justice, were always on the side of the church. * * * The reign of Justinian was an uniform yet various scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics; and if he still connived at their precarious stay, they were deprived under his iron yoke, not only of the benefits of society, but of the common birthright of men and Christians. * * * A secret remnant of pagans, who still lurked in the most refined and most rustic conditions of mankind, excited the indignation of the Christians, who were, perhaps, unwilling that any strangers should be witnesses of their intestine quarrels. A bishop was named as the inquisitor of the faith, and his diligence soon discovered in the court and city, the magistrates, lawyers, physicians, and sophists, who still cherished the superstition of the Greeks. They were sternly informed that they must choose, without delay, between the displeasure of *Jupiter or Justinian*, and that their aversion to the gospel could no longer be disguised under the scandalous mask of indifference or impiety."

That nothing may be wanting to establish the vain and blasphemous assumptions of the Greek emperors, the reader will indulge us in making another extract from The Decline and Fall of the Roman Empire, vol. vii. 100–101: "The most lofty titles, and the most humble postures, which devotion has applied to the Supreme Being, have been prostituted by flattery and fear to creatures of the same nature with ourselves. The mode of *adoration*, of falling prostrate on the ground, and kissing the feet of the emperor, was borrowed by Diocletian from Persian servitude; *but it was continued and aggravated till the last age of the Greek monarchy*. Excepting only on Sundays, when it was waved from a motive of religious pride, this humiliating reverence was exacted from all who entered the regal presence, from the princes invested with the diadem and purple, and from the ambassadors who represented their independent sovereigns, the caliphs of Asia, Egypt, or Spain, the kings of France and Italy, and the Latin emperors of ancient Rome. In his transactions of business, Liutprand, bishop of Cremona, asserted the free spirit of a Frank and the dignity of his master Otho. Yet his sincerity cannot disguise the abasement of his first audience. When he approached the throne, the

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birds of the golden tree began to warble their notes, which were accompanied by the roarings of the two lions of gold. With his two companions, Liutprand was compelled to bow and to fall prostrate; and thrice he touched the ground with his forehead. He rose, but in the short interval the throne had been hoisted by an engine from the floor to the ceiling, the imperial figure appeared in a new and more gorgeous apparel, and the interview was concluded in haughty and majestic silence."

From these premises it is very evident, that the Greek emperors did according to their own will; that they exalted and magnified themselves above every god; that in their blasphemous edicts they often spoke marvelous things against the God of gods; that they did not regard the God of their fathers; and in a word, that if the pope of the west is the veritable man of sin, the emperor of the east was at least his twin brother.

These extracts comprehend a period of several centuries; and therefore, sufficiently illustrate the fifth characteristic.

The sixth next demands our consideration. "Neither shall he regard the desire of women." That this refers to marriage, is evident from Genesis iii. 16: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; *and thy desire shall be to thy husband*, and he shall rule over thee." Paul said, "Marriage is honorable in all;" but the notion of greater purity and sanctity was from a very early period, associated with celibacy in the Greek church under the emperors as well as in the Latin church under the popes. In both the east and the west, the marriage of the clergy was, therefore, discouraged as polluting and dishonorable. "The council of Elvira in Spain," says Neander, vol. ii. 147, "which met in the year 305, and was governed by the ascetic and hierarchical spirit that prevailed particularly in the Spanish and North African churches, was the first to announce the law, that the clergy of the three first grades should abstain from all marriage intercourse or be deposed."

The same subject was warmly discussed in the council of Nice, A. D. 325, in which it was finally agreed, according to the same learned author, vol. ii. 147, that "ecclesiastics of the three first grades, when once ordained, should no longer be permitted to marry; and the rest was left to the free choice of each individual." "And this," he says, "was not a thing altogether new: the council of Neocaesarea, in the year 314, had already decreed, that the presbyter who married should forfeit his standing; and the council of Ancyra, in the same year, that the deacons, who at the time of their ordination should declare that they could not tolerate the life of celibacy, might subsequently be

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allowed to marry; while those who said nothing on this point at their ordination, yet afterwards married, should be deposed from their office. How much the ascetic spirit of the moral system that prevailed in many portions of the *Eastern church*, first giving rise to monasticism, and then receiving support from the same system, contributed to spread the erroneous notion of the necessity of celibacy to the sacred character of the priesthood, is made evident by the decisions of the council of Gangra in Paphlagonia, somewhere about the middle of the fourth century; which council, at the same time, deserves notice as being opposed to this spiritual tendency, and to this delusion. Its fourth canon pronounces sentence of condemnation on those who would not hold communion with married ecclesiastics. *The practice became continually more prevalent, it is true, in the Eastern church, for the bishops at least, if they were married, to abandon the marriage relation.*" But, "like priest like people," is an old proverb. What was dishonorable in the former, could not long be regarded as wholly unobjectionable in the latter. Under the Greek emperors, therefore, marriage was not respected as a divine institution, elevating and purifying in its tendencies; but as a necessary evil, it was merely tolerated on account of the weakness and depravity of human nature.

The worship of new divinities, is the seventh characteristic of this subject of prophecy. That the Greek emperors, though professing Christianity, had but little regard for its divine Founder, and the laws and institutions of his kingdom, is quite evident from the preceding quotations. "But," says the prophet, "in his estate he shall honor the god Mauzzim: even a god whom his fathers knew not, shall he honor with gold and silver, and with precious stones and pleasant things." The word Mauzzim, taken abstractly, signifies *munitions*, *bulwarks*, fortresses; but in the concrete, it is sometimes used for *protectors*, *defenders*, or *guardians*. The latter is evidently its meaning in this connection; and in this sense it is evidently applicable to the theological systems of both Rome and Constantinople. In the eastern and western churches, departed saints were worshiped as the *guardians* and *protectors* of the living. This is so generally conceded by all parties, infidels, Jews and Christians, that any array of witnesses to prove it would be a work of supererogation. The following brief extracts from Mosheim and Gibbon, we deem sufficient on this topic: "The aid of departed saints was implored with supplications by vast multitudes, and no one censures this absurd devotion." Mos. i. 342. "The temples erected in memory and to the honor of the saints, were immensely numerous, both in the east and the west. There had long been enough houses of worship to accommodate the people; but this age courted the saints, by offering them these edifi-

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ces as a kind of presents; *nor did they doubt at all that the saints took under their immediate protection and care*, the provinces, cities, towns, and villages, in which they saw such residences prepared for them." Mos. i. 414. "Without approving the malice," (*of Eunapius*,) says Gibbon, vol. iii. 530, "it is natural enough to share the surprise of the sophist, the spectator of a revolution, which raised those obscure victims of the laws of Rome, *to the rank of celestial and invisible protectors of the Roman empire*."

That these celestial and invisible protectors were also honored with gold and silver, and precious stones, and pleasant things; that the whole Roman empire was divided among them for gain, each country having its own patron saint; and that from the same mercenary motive, it was also subdivided among the monks, bishops, and other clerical orders, are facts too well known, and too long authenticated, to require any special proof or illustration.

Such, then, were the chief religious characteristics of the Greek emperors and their superstitious subjects, during the period of their prosperity. But this period had an end. "And at the time of the end, shall the king of the south push at him." From the subjugation of Syria and Egypt by the Romans, no mention is made of the king of the north and the south, till the decline of the eastern Roman empire. The reason is obvious. During this period, the Romans had possession of all the countries, both north and south of Judea. The seat of their power was first in Rome, and afterwards in Constantinople. The geographical distinction so often referred to in that portion of the prophecy which relates to Syria and Egypt, had, therefore, no existence while Rome governed all the provinces of western Asia; but it was afterwards revived in the Saracens of Arabia, and the Turks of Asia Minor and Northern Syria. Under the banners of the false prophet, the former left the sandy deserts of the peninsula, conquered Persia, Syria, Palestine, Egypt, Northern Africa, parts of Europe, and in forty-six years after the flight of Mohammed from Mecca, his disciples appeared in arms under the walls of Constantinople. "During many days from the dawn of light to the evening, the line of assault was extended from the golden gate to the eastern promontory, and the foremost warriors were impelled by the weight and effort of the succeeding columns. But the besiegers had formed an insufficient estimate of the strength and resources of Constantinople. The solid and lofty walls were guarded by numbers and discipline; the spirit of the Romans was rekindled by the last danger of their religion and empire; the fugitives from the conquered provinces more successfully renewed the defence of Damascus and Alexandria; and the Saracens were dismayed by the strange and prodigious effects of artificial

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fire. This firm and effectual resistance diverted their arms to the more easy attempts of plundering the European and Asiatic coasts of the Propontis; and after keeping the sea from the month of April to that of September, on the approach of winter they retreated fourscore miles from the capitol to the isle of Cyzicus, in which they had established their magazine of spoil and provisions. So patient was their perseverance, or so languid were their operations, *that they repeated, in the six following summers, the same attack and retreat*, with a gradual abatement of hope and vigor, till the mischances of shipwreck and disease, of the sword and of fire, compelled them to relinquish their fruitless enterprise." Gibbon, vol. vii. 3–4.

In like manner ended all the subsequent attempts of the Saracens to take Constantinople. For many years, they continued to "*push*" at the Greek emperors; but it was reserved for the king of the north, the Sultan of the Turks, to vanquish Constantine XII., and put an end to the eastern Roman empire. Othman was the founder of the Turkish or Ottoman empire. In 1299 he established a kingdom in Bythinia, of which Brusa, at the foot of mount Olympus, became the capitol. His successors, Orchan, Amurath I., Bajazet I., Mohammed I., Amurath II., and Mohammed II., greatly extended the Ottoman dominions in both Asia and Europe. Bajazet reigned from the Euphrates to the Danube, all being subject to him but Constantinople. To take this, was the work of Mohammed II. *At the head of an army of three hundred thousand men, and supported by a fleet of three hundred sail*, he laid siege to this celebrated metropolis on the 6th of April, A. D. 1453; and on the 29th of May following, "the Turks stormed the walls, the last Constantine fell, as he boldly disputed every inch of ground, multitudes of his subjects were massacred in the first burst of Turkish fury, the rest were dragged into slavery, and when Mohammed made his triumphal entry, he found the city a vast solitude.

The conquest of Constantinople was followed by that of Servia, Bosnia, Albania, Greece, including the Peloponesus, several islands of the Archipelago, and the Greek empire of Trebizond." Thus did the king of the north come against the Greek emperor like a whirlwind, with chariots, and with horsemen, and with many ships; and thus did he enter into the countries, and overflow and pass over.

Every important circumstance, therefore, in this section of the prophecy, had its exact fulfilment in the history of the Greek emperors; and we may add, in no others. Some things here recorded are, indeed, characteristic of Antiochus Epiphanes, of the popes of Rome, of the German emperors, and of many other earthly despots. But it is only in the successors of Constantine, that they all perfectly harmonize.

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We, therefore, conclude that to these the angel refers; that the king of the south, by whom they were assailed, was the caliph of the Saracens; that the king of the north, by whom the Greek empire was destroyed, was the Sultan of the Turks or Ottomans; and that the fortunes of the present Turkish empire, are described in the remaining verses of the eleventh chapter of the book of Daniel. R. M.

THY KINGDOM COME—*No. III.*

No reign begins till the prince is crowned. Jesus had no kingdom on earth until it was announced that he was crowned Lord and Messiah, on the throne of his father David. The annunciation of that fact, with its concomitants, ushered in the Reign of Heaven, when "The Law went forth from Zion, and the word of the Lord from Jerusalem." And a nation was born in a day.

A nation originally meant, a people born of the same paternity, claiming a common ancestry. "Who has heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

The Apostle Peter opened the two-leaved gate, according to previous appointment, and the waiting multitudes of Jews and Gentiles entered. Thus a righteous nation entered; born from above—born of water and Spirit. They were washed, justified, sanctified, and saved. This constituted them a righteous or justified nation, born not of man, nor of the will of the flesh, but of God; by the incorruptible seed, the word of God. Which word, as the gospel, was preached to them by the Apostle Peter. The righteous nation entered through the gates into the city, whose walls and bulwarks was salvation. And they all knew the Lord their Redeemer, from the least of them to the greatest of them, for he forgave their iniquity, and remembered their sin no more.

Had our Pedobaptist friends been present at the opening of the Kingdom of Heaven, and have heard the constitution of the new kingdom read, or have seen it carried out in its application to the subjects of the new reign, what would they have done with their dear little infants? As citizens, these little ones could not have been admitted; for Jeremiah, long before this, had declared them excluded. For he says, They shall all know me, from the least of them to the greatest

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of them. Infants, therefore, make no part of the righteous nation that shall enter, for they know not the "Lord our righteousness." Nothing born of blood, nor of the will of the flesh, nor of the will of man, unchanged, unrenewed, can enter there. "The righteous nation that keepeth the truth, can only enter in." They shall know me, for their iniquity I will forgive—their sins I will remember no more against them. But may not Pedobaptists, in thus urging the claims of their tender offspring to citizenship in this new kingdom, prove themselves disqualified for admission?

If fleshly relationships cannot entitle to spiritual blessings and privileges under the new constitution, how can such claim them, either for themselves or their infants, upon the principle of flesh, where there can be no renewal of nature, either physical or spiritual. For that which is born of the flesh is flesh, and must for years remain flesh. Why, then, does the Pedobaptist seek to carnalize the spiritual relationships of the kingdom of Christ? Every true, loyal subject, knows certainly two great truths when he enters into this kingdom. He knows the Lord, and he knows that his iniquities are forgiven. Ask the three thousand who first entered the kingdom if they did not know these truths, and how much more, we leave the reader to learn for himself from the events of that day.

Such a question, seriously asked and gravely considered, would put to flight a thousand and one arguments built upon the sandy foundation of analogy, real or supposed, between two covenants. Is it less than a charge of remissness, of defective legislation against the great Lawgiver, to say that infants are to be admitted to membership upon an inference? Who would presume to add to a code of human laws, plainly and positively enacted, a single inferential law? And yet, presumptuous men would thus amend the divine code by an act that could not be tolerated in relation to a human code! "If I be a Father, where is mine honor? or if I be a Governor, where is my fear, that you thus add to my word? saith the Lord of Hosts unto you, O priests, that despise my name." "Add not unto his words, lest he reprove thee, and thou be found a liar."

But as that which is natural is for the sake of that which is spiritual; and as that which is external and visible, is for the sake of that which is internal, invisible and spiritual, so we may say with the Saviour, in this view of his reign, that "the Kingdom of Heaven is within you." "It is righteousness, and peace, and joy in the Holy Spirit," in this sense. Can infants thus receive the kingdom? Yet this is the true Reign of Heaven. Was it not set up in the hearts of those Jews who first entered? They were justified from all things, from which they could not have been acquitted by all the ritual obser-

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vances of Moses. A peace passing understanding, and a joy unspeakable, followed pardon and the inhabitation of the Holy Spirit. There can be no accessions to this righteous nation but by a heavenly birth. The earth-borns of sponsors are as unfit for membership here, as flesh and blood would be for the kingdom of glory. And if there be a silly, spiritual conceit, that can lodge in an honest mind, it is the fond notion that the sponsor parents, in approaching the rantismal font with their faithless, speechless infant in the arms of the mother, have had done for it, there and then, that which has affected its state—its spiritual condition, in the sight of Heaven. As void of reason, of common sense, and of Scripture is it, as is the real presence, or the transmutation of literal bread and wine, into the real flesh and blood of Jesus. Infant regeneration is Protestant transubstantiation. If there be between the two dogmas any difference in plausibility of argument, I yield it to the Catholic rather than to the Protestant. The former is a literal affirmation of Scripture—the latter is an implausible inference. But is not the rite as void of utility to the child, or of advantage to the parent, as it is of Scripture proof? Wherein do the children of neighbor Pedo differ from the children of neighbor Bapto? They are equally moral—have been trained religiously—have had the benefit of examples of piety from childhood up to the years of discretion.

Neighbor Pedo's sons, at the respective ages of fourteen, seventeen and nineteen, took upon them their own vows and engagements, and joined the church, by relating their religious experience. About the same time, also, the two sons of neighbor Bapto, publicly confessed the Lord and were immersed and introduced to the fellowship of the church. What profit was there, then, in infant rantism? Or what advantage was the sponsorship of the parent to the child?

Neighbor Bapto observed the injunction laid upon him by the apostle, and he brought up his sons in the nurture and admonition of the Lord. He availed himself fully of the provisions that Heaven had made for his offspring, and he was blessed in so doing. And if he and they continue faithful, he will, by divine grace, be at last enabled to say in the presence of his Lord, "Here, Lord, am I, and the children whom thou hast given me." Will neighbor Pedo, now or hereafter, have any advantage over brother Bapto?

It is true, neighbor Pedo made a formal dedication of his children at the age of eight days, to the Lord, while neighbor Bapto, omitting this formal dedication of his children, receives them from the hand of the Lord as a rich portion of those blessings which he is wont to bestow upon his people, when they fear the Lord and walk in his ways.

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He teaches them early the fear of the Lord, and the way to depart from evil.

Especially does he train them to observe the goodness and love of their heavenly Father, in giving them life and health, and all those good things on account of which they love life. That he ever watches over them and preserves them from harm, and provides them with food and raiment. That they are to be thankful to the great Father of mercies for such blessings. That if they would please their Father in heaven, they must obey and honor their father and mother, whom he has, in his love, given them to watch over them and to instruct them how they may always please God and be happy. And when they err from the right and good way, to show them the evil and the danger of sin,—how sin affects God and the sinner. And as they are thus made acquainted with the evil nature of sin, to impress their hearts with an abiding sense of the divine love in the gift of his beloved Son, to save us from the ruin and misery of this deadly evil.

He thus introduces them to an acquaintance with the Saviour, and has them to love to read his gracious words and wonderful doings. And to give great moral power to his religious instructions, he is ever careful to set before his children an example of piety and intelligent devotion to the will of God. And should he have occasion to frown upon their conduct at any time, or even to chasten them with the rod of correction, that they shall feel that he does it out of love to them, and not out of anger; that while he thus corrects them, he himself is obeying the heavenly Father, who also loves them, and has given them so kind and faithful a father, to bring them back from the paths of sin and ruin.

But neighbor Bapto has yet other means of training, which he adopts according as his children are prepared to appreciate them. He takes them to the church, the house of God, and has them to observe the order of His house. He questions them, on proper occasions, as to their views of what they have there seen and heard. He, in a manner quite agreeable to their love of the marvelous, arrests their attention upon the fact of the resurrection of Christ, with its attending circumstances. And in the view taken of that wonderful event, he endeavors to make them feel a personal interest therein, that they may perceive that their only ground of assurance that they shall live after death, is the resurrection of Christ. From this view of that event, it would seem to them one of much importance to a worshiping assembly.

The next object of attraction to the youthful mind, ever fond of novelty, would be the ordinance of the Lord's supper. At first sight, it would attract by its novelty. Bread and wine, and the furniture of

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the table; the handling of the bread and the cup of wine; the returning of thanks; then the breaking of the loaf and the distribution of it among the worshipers; and the cup of wine, in like manner served out to the members—tasting of each, as they are passed round amongst the members.

Especially are the words impressive which the Elder utters, as the symbols pass from his hands to the deacons—"This is my body, broken for you;" "This is the new covenant in my blood, shed for you." The scene thus enacted before the eye of youth, religiously educated, is solemn and impressive. The symbols, with the words accompanying, bespeak an intensity of love—a love unto death, that cannot pass the observation of a serious youth without making its impression.

Brother Bapto does not let a scene like the above pass before the view of his children, without improvement. He feels that he can speak of it in a way that his sons will feel, though the eldest be but ten years old. For youths that believe, must also feel.

The conversation closes with a deep impression upon their minds of the Saviour's love, and that it was a most worthy object that Christians should meet together to commemorate it.

The fellowship, also, was an object of attention by his sons, and the father made it an occasion of speaking to them on works of charity; that the motive that should incline us to such works, was the charity of the Saviour towards us, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might become rich. To see the poor thus remembered every week, made a most happy impression on their minds, with reference to the character of Christians.

The next ordinance that became the topic of conversation between brother B. and his sons, was that of baptism. They having, for the first time, witnessed the performance of the sacred rite, were curious to understand why it gave those who submitted to it so much apparent satisfaction and comfort. You see, my children, said the father, the action itself resembles a burial and a resurrection.

Those persons whom you saw to-day immersed in that beautiful, clear stream of water, came to that water directed by the Saviour, that they might signify to all present that they had found the Saviour to be a person most merciful and gracious; and as the Son of God, most faithful to all his promises, and fully able to save all that will come to him, and will continue to put their trust in him.

These persons came to the Saviour, as you read in his word, in the appointed way, (for he has but one way for all that would put their trust in him,) that they might receive the salvation promised. For

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you remember he says, "He that believes and is baptized shall be saved."

You know, my dear children, we all have offended God, as we have oftentimes offended one another. In doing so, we both hurt ourselves and dishonor our heavenly Father. When you neglect my word and disobey me, you feel badly when you come to feel right about what you have done against a kind parent. And should you continue in so naughty a course of behaviour, and not care for it, you would, indeed, be very naughty, and on the way to ruin.

Were you, my dear sons, to act thus towards me, I could, you know, take no pleasure in you, for I could see nothing but disgrace and ruin to await you at last.

But far worse would it be to so treat the goodness, kindness, and love of your heavenly Father.

How thoughtless, if not wicked, must those be who say that God our Father has given us life, and keeps us every moment alive by his power, and bestows all the good things which we love to have, and yet, after acknowledging all this his goodness and kindness, to offend him from day to day, without sorrow or repentance.

I hear you say, my dear sons, that you could not do so. I trust and hope you never may. But thousands who have the Bible, and read it, thus sin against God. And those persons, whom you saw this day come to Christ as their Saviour, had been so living for many years. But they had heard of the love of God in the gift of his beloved Son, to lead poor, penitent sinners to the cross of Christ, on which cross, you know, he died for our sins, that God his Father, and our Father, might be both just and merciful in saving us from our sins, and taking us at length to heaven.

Those persons, to-day, have done what the thousands did, whom you read of in the second chapter of the Acts. Those poor miserable men, who had consented to the death of our Saviour, and were glad when he was crucified. But they got to see their evil course, and their sad mistake in supposing Christ to have been some imposter that ought to die.

They little thought, that when they heard the Apostle Peter preach on that day, that they should learn, that that Christ whom they had so hated, was then at the right hand of God in heaven, and had all power in heaven and earth. Or that, when they cried out, "What shall we do?" that they should hear Christ say to them by his apostle, "Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Spirit."

Having given this imperfect sketch of the manner in which nighbor Bapto trains up his family religiously, we shall next take a view

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of the religious training of neighbor Pedo's family. The reader will perceive that the difference in the religious education and discipline of these two families, is the difference of views taken by the heads of these families respecting the petition, "Thy Kingdom come."

From his indistinct views of the spiritual nature of the above kingdom, neighbor P. conceives that the principle of flesh that obtained in the Jewish kingdom, and that entitled the descendants of Abraham to peculiar national and individual blessings, still avails in the Kingdom of Christ. Hence he views the children of believers, if not the seed of the church, to have claims, at least, to spiritual blessings, upon the principle of fleshly relation, that the children of unbelievers have not. He cannot, therefore, with a good conscience, omit an important duty which he feels he owes his offspring. It does not suffice his conscience, that he shall bring up his children in the nurture and admonition of the Lord. But yet it fully satisfies the claims of neighbor B.'s conscience.

Whence, then, does neighbor P. get his conscience of duty, that leads him to dedicate his children to the Lord in baptism? His neighbor P. admits that baptism is an ordinance of admission, that initiates the penitent believer into the spiritual blessings of the kingdom. By what authority does neighbor P. lay aside those prerequisites to baptism—faith and repentance—and substitute for them a mere fleshly relation for admission to baptism? Can he thus misapply and prostitute a holy ordinance, and maintain a good conscience? But as error confounds itself, need it be asked to what spiritual blessing is the faithless, unconscious babe, admitted by its baptism? Is it any thing more than a fond conceit held by neighbor Pedo, not only without the shadow of a divine precept or example for it, but in direct opposition to positive precept and example?

Neighbor P., in his family training, begins by believing without testimony, and by obeying without a command. But as neighbor P. has neither testimony nor authority divine for what he has done, is it not consistent therewith, that when the child comes to the years of discretion, that he shall put into his hand the shorter catechism, or something else instead of the word of God? Neighbor B. preferred putting into the hands of his children the Word itself, not because the catechism was full of error, or taught false doctrine, but because it was above the apprehension of the understanding of children—not at all adapted to the intellectual taste of youth. He, indeed, compared such abstracts of truth to naked skeletons, without the flesh and blood of life. "The chief end of man," is not a simple, plain, elementary truth of religion. It is an abstract truth, requiring much thought and deep reflection, and much knowledge of God and of man,

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before it can be practically felt, if, indeed, it be ever felt practically. Neighbor B. regards a few facts in the life of Christ, worth more than whole volumes of such abstractions for youth.

Pedo aims his instructions at the head, rather than the heart of his sons—conceives it of more importance to have the judgment informed than to have the heart, the affections, and the sympathies of his nature—to feel in harmony with goodness, kindness, mercy and love, as seen in the life, the sayings and doings of the Saviour of men.

His religious training, therefore, calls for correct definitions of theological terms, propositions and dogmas; and for questions and answers that shall embrace the polemics of the church, especially with reference to knotty points of doctrine.

Pedo having himself, when a youth, been brought to the base of that mount that burned with fire, and been made to hear the thunders of Sinai, and to witness the symbols of the awful majesty, the inflexible justice, and immaculate purity of Jehovah, that he might be taught to tremble at his name, and flee the penal fires of his hot displeasure against sinners, and seek the ark of safety, to be found in that smitten Rock whose streams ran down from Calvary's summit, has his sons brought thither also.

Pedo was not himself first drawn by the still small voice of a Saviour's beseeching love, whose flowing blood cried not for vengeance, but for mercy, upon the guilty head. Such mild, persuasive accents, had not wooed his erring nature to the arms of a weeping Saviour's love. His own experience is the standard of a true conversion, to which he would have his sons also to attain. Bapto reverses Pedo's theory of conversion, and has his sons attracted by the love of God in Christ.

A. W. C.

THE GREEK ARTICLE.

The subject of the Greek article is receiving much more attention, at present, than in former times. Little was known of its power, or of the philosophy of its use, in the times of the Royal Revisionist, through whom we have been furnished with the Episcopal version of the Scriptures, now in common use. His revisers *omitted* the article in their revision, in many, very many instances, where it occurs in the original, and *supplied* it where it does not occur.

They *suppressed* it *forty-three* times where it is found in the Greek in connection with (πιστις) *faith*; and *supplied* it *eight* times in connection with the same word. They treated it as a mere play-thing—to

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be used or not used, according to the taste or fancy of the translator or reviser. I will give a few instances of *omissions*, and also a few of *interpolations*. I will now confine myself to the cases above specified.

1. *Omissions.*—The Saviour gave the Pharisees credit for tithing the mint, the dill, and the cummin, but condemned them for neglecting the more important things of the law,—namely, "the judgment, and the mercy, and *the* faith." The Common Version is much less elegant, and much less forcible here than the original. Matt. xxiii. 23.

"Shall the Son of man, when he shall come, find (*την πιστιν*) *the* faith on the earth?" Reference is here made to the Christian faith, or faith in Christ, and in the doctrine which he taught relative to the efficacy of earnest and continued asking, or prayer. Luke xviii. 8.

And (*επι τη πιστει του ονοματος αυτου,*) "upon *the* faith of his name he has made this man strong." This is much more definite and forcible. Acts iii. 16. Again: "Purifying their hearts by," or rather, "through *the* faith." The expression is specific, not general. xv. 9.

"Whom God publicly declared a propitiatory sacrifice through *the* faith in his blood." "*The* faith in his blood," refers to the *specific* belief in his blood, as the blood of a sacrificial victim. The true idea is nearly lost in the Common Version. Rom. iii. 25.

The uncircumcised people are justified "through *the* faith;" i. e., the Christian faith. Rom. iii. 30. In v. 31 the apostle asks, "Do I then, indeed, make law void through *the* faith?" In chapter iv. 9, he says that "*the* faith was reckoned to Abraham for righteousness." He here refers to the faith of this patriarch, which was spoken of in the Hebrew Scriptures as having been imparted to him for righteousness, and not to faith in an abstract sense.

"For if those of law [have been made] heirs, *the* faith has been made void." Persons were made "heirs according to a promise" believed, and the belief of that promise is *the* faith here spoken of. iv. 14.

In Rom. x. 8, the apostle quotes a passage from the Hebrew Scriptures, which reads, "The word is near thee," and then adds, "That is the word of *the* faith, which word we preach." I have supplied "word" here, because, in the original, the relative (*ὁ*) ***which***, is of the same gender with (*το ρημα*) ***the word***, and does not agree with (*της πιστεως*) ***the faith***. The apostle and his coajutors preached "the word." But it was "the word of *the* faith," because "*the* faith" came from the "hearing of God's word."

In discussing the fall of the unbelieving Jews, and the standing of the believing, the apostle says, "Well, by *the* unbelief they were broken off, but by *the* faith thou hast stood." Rom. xi. 20. "The unbelief" refers *specifically* to the rejection of the Messiah, and not to unbelief in the abstract sense. So "*the* faith" is the faith in Christ,

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and not faith in an abstract, or in a general sense. The Common Version is much at fault here.

If any one prophecies, he must do it "according to the analogy of *the* faith;" not "according to the proportion of faith," as in the Common Version.

2 Cor. i. 24 reads, "For by *the* faith"—their faith—the Christian faith, just before mentioned—"you have stood." The Christian heralds had not a dumb spirit, but a speaking spirit; and this is "the spirit of *the* faith." They believed, and therefore spoke. 2 Cor. iv. 13.

There was a "promise of the Spirit through *the* faith"—the Christian faith—and before "the faith came" the Jews were shut up closely under law "until *the* faith being about to be disclosed." Gal. iii. 23. "But at the coming of the faith" they were "not still under a child leader." The Christian faith is clearly here intended, and not faith in a more indefinite or general sense. v. 25.

Paul told the disciples in Galatia that they were "sons of God through *the* faith in Christ Jesus." This is very definite, hence the use of the article. Being the sons of God through *the* faith, they were required to do good to those of the family of *the* faith." vi. 10.

We "are saved through *the* faith," not through a faith, in an indefinite sense; nor yet through faith, in an abstract sense; but definitely, "*the* faith"—the Christian faith. Eph. ii. 8. Speaking to the consecrated in Ephesus, he said, (iii. 17,) "settle the Christ in your hearts through *the* faith;" and required the brethren to "grasp the shield of *the* faith," vi. 16; and he spoke in commendation of the sanctified in Philippi, of their "advancement and joy of *the* faith," i. 25; and of "the righteousness of God (επι) upon *the* faith." iii. 9.

In 2 Thess. iii. 2, Paul is represented in the Common Version as saying that "all men have not faith." "All have not *the* faith," is the true rendering. Hymeneus and Alexander "made shipwreck concerning *the* faith," not faith in the abstract. 1 Tim. i. 19. Timothy, being faithful, was to "be nourished up in the words of *the* faith, and of the good teaching." iv. 6. It is one thing to be sound in faith, and another to "be sound in *the* faith." Tit. ii. 2. It is also one thing to "fight the good fight of faith," and another to "fight the good fight of *the* faith." The preached word was not profitable to some, because not mixed with *the* faith in the hearing. Heb. iv. 2.

There are, besides these, a few other instances in which the article is untranslated, in the Common Version, before faith, such as those in the Epistle of James. "Can *the* faith save him?" "even so *the* faith, if it has not works, is dead;" "*the* faith without the works is dead;" "*the* faith works with his works;" "by works was *the* faith perfected;" "and the prayer of *the* faith shall save the sick."

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The liberty taken by the King's revisers cannot be tolerated by the scholarship of the present age. The power of the Greek article, and the philosophy of its use, are now too well understood.

Were the Common Version an exact representative of the original in every particular, except in the cases here noticed, it is still a matter of the plainest certainty, that it is the duty of the disciples of Christ to correct these mistakes.

I have here noticed the entire neglect of the authors of the Common Version to translate the article only before a single word. In another short article I will call attention to passages in which they have inserted the article in English where there is none in the Greek.

I am aware that there are idiomatic expressions, in which the Greeks use the article where we do not. For an example, take the case of the genative of possession. A Greek used, to "the father of me," "the mother of me," &c., where we say, "my father," "my mother," &c. Again, there are also cases where they omitted the article in their idiom, where we use it. But the cases to which we refer are not of this kind. They are where the *sense* is varied by the use or disuse of the article. S. E. SHEPARD.

DRESS AT CHURCH.

THERE are proper dresses for proper times—we do not go to a funeral in cheerful garments, nor to a wedding in crape and hat-bands. However we may talk about the indifference of the manner in which we are dressed, a sure instinct tells us that it is not a matter of indifference, and that it is most in accordance with the dictates of sound judgment to comply with those rules which custom has sanctioned. Now, what is the dress suited to the public worship of God? "All of you be clothed with humility," is a very good general answer. This points out the general tone and color of the garment of praise, which befits a Christian in God's house; but more particularly, study neatness and eschew finery. Do this, both for your own sake and the sake of others; for your own sake, because what you must aim at is, to forget yourself and think only of God; and how can you forget yourself, if you have just been studiously getting yourself up to be admired, and if your own appearance has been haunting your brain all the morning before the church bell rang? For the sake of others, because if your appearance is half as striking as you think it, you cannot but interfere with the devotion of your neighbors, by attracting their attention to you. Oh, how utterly pitiable and shocking is any parade of finery in the presence of God! To think that the poor giddy creature, who is setting off her face and figure with ribbons and silks, must soon appear before God, naked and bare! Dear young friends, when you stand at the looking-glass, think, for one moment, of death and judgment.—*Ex.*

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PRETENCE AND REALITY.

Our motto we purpose to treat with a religious seriousness. "Surely every man walketh in a vain show." The sons of men disquiet themselves in vain. These are sad truths, uttered by men who were best read in the imaginations, purposes, and actions of the children of men.

Gases occupy much more space than solids; and it is truly astonishing into what a small compass even our most solid bodies may be compressed. We have theories on morality and religion enough, sound and unsound. We say a correct theory in order to a correct practice. Nor can they be divorced. But, unfortunately for poor humanity, the soundest theorist on morals, is oftentimes the greatest defaulter. While the theory permeates the head and guides the understanding, it but too seldom controls the affections. Thinking right is by no means always, nor even necessarily conjoined with, meaning well. And this itself is a grievous thought.

In religion, as well as in morals, some of the greatest defaulters we have known, have been men of the soundest theories, and the greatest sticklers for sound views. Sound theories resemble not a little the phylactery of the Pharisees, made broad and legible with truths as sound as Holy Writ, to cover the moral deformity of the wearer. Talk not of the eloquent orator, the legate of the skies, pleading with dying men; proposing to rebels the gracious terms of amity and peace with offended Heaven, while yet himself feels not in his inmost soul the weighty burthen of his message. If he speaks not from the heart-felt reality of the truth uttered, he is the silliest of Satan's ministers, for self-conscious he must be, that his words want the true eloquence of the heart.

Nor is it the best of causes that will shield those who advocate it from the curse of Heaven, if they feel not the eternal weight of the truth plead. Kind Heaven means that he who pleads with men, shall share with those who honor the word of reconciliation, in the blessing. Shall he, then, cheat himself, and play the part of Tantalus upon himself, and taste not one drop of the grace of Heaven, while lavishly dispensing the water of life to others?

But it is enough for the disciple to be as his teacher. The weal or woe of the disciple hangs not upon the lips, so much as upon the life-conduct of the teacher. Christ said of the religious teachers of his day, "They say and do not." The best advice he could give their disciples, was given when he admonished them to "Observe

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and do what they say;" "but do not ye after their works, for they say and do not."

Pretenders, like counterfeit bank bills, are more or less perfect imitations of the genuine character.

Those teachers of whom the Saviour spoke, passed amongst men for righteous. From the gaze of the multitude they had concealed, under cover of long prayers and wry faces, their avaricious covetousness; and so well did they act the saint, while robbing the poor widow, as to elude the eye of the attentive observer.

But when they stood before Him whose word was as a refiner's fire, and like fuller's soap, their flimsy veil was as transparent as day, and their hearts, like a cage of every unclean bird, were seen to be full of rapine and violence. And, like beasts of prey, they hated Him the more for seeking to deliver the prey from their rapacious grasp.

Religious men may be so punctilious in religious observances, and so sanctimonious in their manners, as justly to excite suspicion, without the charge of evil surmising. Good men, like native loveliness of person, need not the foreign aid of art or artifices, to commend them. They are known rather by their simple and artless manners. If such men are not all alike earnest in purpose, they are so in honesty of heart.

Pretenders are always lacking in these ingredients of character. The pretender, aware of his moral deformity, cannot, for shame, appear amongst men without his mask, and is a stranger to self-approbation. He lives in the midst of society without a confidant. Ever dishonest with himself, and judging others by himself, he approaches all men with suspicion. He pays his devoirs at the shrine of religion for purely selfish ends.

Of all the befooled of the Archdeceiver, the hypocrite is the greatest fool. For he throws up his interest in the next world for the present, and yet loses the pleasures of the worldling in paying his devoirs to what he hates. He is compelled to do outward homage to religion and virtue, which he hates, that he may practice vice, which he loves. Vice is thus, in the livery of heaven, made to do honor to religion and virtue, and to obtain for them universal suffrage. But where shall we find the reality? If the hypocrite be the counterpart, can we find it elsewhere than in the Christian—the good man? Here real and apparent are the same. The Christian is a consistent character, and something more. Profession and practice agreeing, make consistent character, be that character what it may. There is the consistent worldling, as well as the consistent Christian. And both alike real.

No character, indeed, is more consistent or real than Satan's. He

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was always a liar; and when he tells a lie, he speaks conformably to his nature. Like sincerity, or zeal, or consistency of character, is not to be praised or blamed, irrespective of the ultimate end in view. The Christian's ultimate end being eternal glory, all earthly glory is to him a phantom; but most Christians pursue seemingly the latter as the reality. This makes the inscription on the pillar of the truth dim, if not illegible; or converts it into a mausoleum, where the spiritually dead repose.

Men of the world, living in wealth and grandeur, love to have it thought by those of little means, that there is a necessary connection between wealth and happiness, and would gladly, if they could, make the apparent real. But such men get neither their own approbation nor the admiration of the good, both of which are indispensable to rational happiness. What avails it to the Christian, that he bring with him his wealth and equipage into the church, and live in ease and indulgence? If he esteem himself fortunate in having treasure on earth and treasure in heaven, I cannot congratulate him so long as I hear sounding in my ears—Woe to you rich, for you have your consolations! Therefore, not many rich are called; and of the few, fewer chosen; and the fewer to be saved, only by bearing in mind that they are not to trust in uncertain riches, but in something better.

A church of much wealth, has generally but little spirituality, and less humility. Of such a church it may often be truly said, that while the church professes, the world possesses. And especially is it apt to be so, when those who minister to them are so encumbered and entangled with such cares, as to give their minds and hearts but partially to the spiritual interests of their charge. God has chosen the poor of this world, rich in faith, to be the heirs of his kingdom And the few rich are the happy exceptions that prove the rule, and confirm the truth of the declaration. Whoever walks by faith in God's word, is the real, saved Christian, be his condition in life what it may.

A. W. C.

CHRISTIAN PERFECTION.

[Continued from p. 353.]

I COME now to another article of our religion, namely, the *absolute necessity of Divine grace*, which is another universal and constant reason of *self-denial*.

The invisible operation and assistance of God's Holy Spirit, by which we are disposed towards that which is good, and made able to perform it, is a confessed doctrine of Christianity.

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Our natural life is preserved by some union with God, who is the Fountain of life to all the creation, to which union we are altogether strangers; we find that we are alive, as we find that we think; but how, or by what influence from God our life is supported, is a secret into which we cannot enter. It is the same thing with relation to our spiritual life, or life of grace; it arises from some *invisible union* with God, or divine influence, which in this state of life we cannot comprehend. Our blessed Saviour saith, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth; so is every one that is born of God."* This shows us how ignorant we are of the manner of the operations of the Holy Spirit; we may feel its effects, as we may perceive the effects of the wind, but are as much strangers to its manner of coming upon us, as we are strangers to that exact point from whence the wind begins to blow, and where it will cease.

The Spirit of God is like the Nature of God, too high for our conceptions, whilst we are in these dark houses of clay. But our blessed Saviour has, in some degree, helped our conceptions in this matter, by the manner of his giving the Holy Spirit to his disciples; "and he breathed on them, and said unto them, Receive the Holy Ghost." Now by this ceremony of breathing, we are taught to conceive of the communications of the Holy Spirit, with some likeness to breath or wind, that its influences come upon us in some manner most like to a gentle breathing of the air. Representations of this kind are only made in compliance with the weakness of our apprehensions, which, not being able to conceive things as they are in their own nature, must be instructed, by comparing them to such things as our senses are acquainted with. Thus the *wisdom* and *knowledge* that is revealed from God, is compared to *light;* not because light is a true representation of the wisdom of God, but because it serves best to represent it to our low capacities. In like manner, the *influences* of the Holy Spirit are set forth by the ceremony of *breathing* upon us; not because *breath*, or *air*, or *wind*, are true representations of the gift of the Spirit, but because they are the proper representations that fall within our knowledge.

But that which is most necessary for us to know, and of which we are sufficiently informed in Scripture, is the *absolute necessity* of this divine assistance.

We are used to consider those only as *inspired* persons, who are called by God to some extraordinary designs, and act by immediate revelation from him. Now, as inspiration implies an *immediate revelation* from God, in this sense there has been but few inspired persons; but inspiration, as it signifies an *invisible operation*, or *assistance* and *instruction* of God's Holy Spirit, is the common gift and privilege of all Christians; in this sense of inspiration they are all *inspired persons*. "Know ye not," saith Paul, "that your body is the temple of the Holy Ghost which is in you?" John likewise—"Hereby know we that he dwelleth in us, by the Spirit which he hath given us; for as many as are led by the Spirit of God, are the Sons of God." Again—"Now if any man hath not the Spirit of Christ, he is none of

* John iii. 8.

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his."* From these, and many other passages of the like nature, it is undeniably plain, that the life which we now live, is a life in and by the Spirit of God, and that they are only sons of God, who are led by this Spirit. Now this doctrine plainly proves the necessity of a constant self-denial; for it must be necessary that we deny ourselves all those tempers and ways of life which may make God *withhold* his grace from us; and likewise all those enjoyments and indulgences which may make us *less able* and *less disposed* to improve and to co-operate with those degrees of Divine grace that are communicated to us.

Our blessed Saviour saith, "If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."† This teaches us how we are to *invite* the good Spirit of God to dwell in us. We are to *prepare* ourselves for the abode of this Divine Guest, by loving Christ and keeping his commandments. Whence we also learn, that the Spirit of God does not *equally visit* all persons in all ways of life, but that we must *prepare* ourselves for his presence.

We are also told, that "God resisteth the proud, but giveth grace to the humble." This also explains to us the method of Divine grace, that it is bestowed with regard to the *state* and *temper* of persons; that there are some dispositions which *separate* us from the Spirit of God, and others that procure to us a larger share of its gifts and graces. We are also here taught to consider *pride* not only as a sin that has its particular gift, but as it has this certain effect, that it *extinguishes* the Divine light, *deprives* us of God's Spirit, and leaves us to sink under the corruption and weight of our nature.

We are to consider *humility*, also, not only as it is a reasonable duty, and proper to our state, but as it *qualifies* and *prepares* us for larger degrees of Divine grace, such as may purify and perfect our souls in all manner of holiness. All instances, therefore, of pride, are to be avoided, all sorts of humility to be practised, not only for their own sakes, but as necessary *preparations* for Divine grace, that we may be *fit temples* for the Holy Ghost to dwell in. Now seeing we are none of Christ's, if the Spirit of Christ be not in us, seeing we are only so far Christians as we are renewed by the Holy Ghost; nothing can be more necessary to true piety, than that we form every part of our lives with regard to this Holy Spirit. That we consider all our *tempers*, *pleasures*, *cares*, *designs*, and *ways* of life, whether they be such as *suit* the wisdom and heavenly guidance of the Holy Spirit. This doctrine shows us to ourselves in a *new point* of view, and may serve to teach us several truths, which we should otherwise not so readily apprehend.

When we are left to consider our duty with relation to the express commandments of God, there are many ways of life which we think ourselves at liberty to follow, because they seem to be no plain breach of any commandment. But we are to look to a farther rule, and to consider our pleasures and cares, our designs and endeavors, not only whether they are contrary to the letter of the Law, but whether they are according to the Spirit of God; for if they are contrary to the

* Rom. viii. 11. † John xiv. 23.

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Spirit of God, if they suit not with his secret inspirations, they are as truly to be avoided, as if they were contrary to some express commandment. For we are assured from Scripture, that they only are the Sons of God "who are led by the Spirit of God; and none can be said to be led by the Spirit of God, but they whose lives are according to it; whose actions, cares and pleasures, hopes and fears, are such as may be said to be guided by the motions of the Holy Ghost.

We are, therefore, to consider ourselves as *inspired persons*, that have no knowledge or wisdom but what comes from God, and that this wisdom will no longer dwell with us than so long as we act and conduct ourselves conformably to it. So that we must not vainly deceive ourselves in saying, where is the harm of such *indulgences*, or such *vanities*, and idle *amusements?* But must consider, whether they are such as are conformable to a life that is to be directed by the Holy Ghost, whether they will *invite* his assistance, and make him *delight* to dwell with us. In this manner must we examine and try all our ways of life, as well our cares as our pleasures, and all our tempers and inclinations. For unreasonable cares, as well as unreasonable pleasures, are equally contrary to the wisdom of the Holy Spirit, and equally separate us from him. People often think their designs and diversions innocent, because they are not *sinful* in their nature, but they should also consider whether they are not *vain* and *foolish*, and *unsuitable* to the state and condition of a Christian. For a life of *folly*, and *vanity*, and *trifling designs*, is no more living by the *Spirit of God* than a life of *gross sins* is keeping the *commandments*. So that the safest rule to judge of our actions by, is to consider them with relation to that Spirit by which we are to be guided. Is this design, or is this diversion according to the wisdom of the Spirit of God? Am I in these things improving the secret inspiration of the Holy Ghost? Am I here governed by wisdom from above? Are these ways such as I can truly say that I am led into them by the Spirit of God? Do I allow myself in them, because they serve to set forth the glory of God, and are agreeable to the condition of a disciple of Christ? Are they good proofs that the Spirit of God dwelleth in me, and that by thus sowing to the Spirit, I shall of the Spirit reap everlasting life? This is the rule of perfection, by which Christians are to regulate their thoughts, words and actions; for we are called by God to a state of purity and holiness, to act by the motions of his Holy Spirit, and make no other use of ourselves, or the world we are in, than such as is conformable to that dignity of life and state of glory to which we are called. The spirit of our religion is to be the spirit of our lives, the constant principle of all our tempers and inclinations, which is to render us reasonable, and wise, and holy in all our progress through the world.

CONVERSATION.—He who sedulously listens, pointedly asks, coolly answers, and ceases when he has no more to say to the point, evinces most common sense and promptness of character, and shows that he is fitted for business, and likely to succeed in it, which is no trifling matter in these times.

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AN EXCURSION TO KENTUCKY AND HENRY FEMALE COLLEGE.

At the earnest request of Elder S. S. Sumner, President of the Henry Female College, New Castle, Ky., we made a special visit to that Institution at its late commencement, in the beginning of June, and on that interesting occasion, delivered to it an address, reported in our last Harbinger, with the exception of a paragraph or two, introduced after the Harbinger was in type. That portion not printed in the June Harbinger, engrossing so much of woman's moral grandeur and influence as was indicated in the *name* given to her by her Creator, being there read in manuscript, we shall now place on our pages, as necessary to the completion of the address delivered, on an item of superlative importance.

The name *Eve*, or *Life*, was not commemorative of any *woman* or *angel* in the annals of time or in the details of eternity. It was the second name in the trinity of humanity, and neither the first nor the third. Adam was all humanity in one personality. Eve was all humanity in a second personality; and from these two came the third personality, in innumerable and greatly diversified personages, first represented by Cain, then by Abel, and finally by Seth, in all the conceivable personations of human kind. *I*, *thou*, and *he*, and their plurals, engross all the actual personal relations and attitudes of man to man. In all the languages of earth, there are but three immutable positions, indicative of human nature in all its most perfect and beatific visions of social enjoyment. The well directed power of sanctified woman becomes, indeed, as much the origin of human happiness, as it was and is the origin of all domestic or family existence. So contemplated, her claims on the church, the school, and the state, are *transcendent*, in the most enlarged area of that sublime word.

But here is the passage omitted in the report, to be inserted on page 306, before the last paragraph.

To present this subject before you in all its claims, permit me again to inquire, *For what* was woman created and made?

There is much suggestive in the name given to her on the day of her espousals. Adam, her lord and husband, gave her, as we have learned, the name *Life*—the most felicitous and appropriate name, and the most suggestive, too, bestowed on any creature named by Adam. It is a most beautiful and lovely name. What monosyllable in universal speech, indicates an object so dear to man as the idea of his

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own *Life!* It is a representative of all that we include in the idea of happiness. In its radical conception, in its etymology, it comprehends all *living* creatures; and in special reference to man, it indicates *society*, *company*, *activity*, *valor*, *courage*—even an *host*, an *army*. Adam, in calling his wife Eve, in his unclouded reason indicated the largest conception of human happiness; indeed, of social happiness. And had he stood firm in his loyalty to his Creator, his *Eve*, his Life, would have been to him a source of joy and pleasure—a fountain of strength and moral heroism greater far than all the sensible beauties and attractions of the Paradise around him.

She was in herself *life*, and to him the *soul* of animated nature. The beauties of Paradise, in all its virgin bloom and delicious fragrance, with all its caroling, warbling, joyful songsters, could not have been so richly enjoyed, or, indeed, enjoyed at all, by such a being as a perfect man, without a kindred, admiring, sympathising heart. At this moment I am reminded of a few most felicitous lines of Mrs. Sigourney, on this closing act of the drama of creation:

> "Last came a female form, more soft, more fair,
> And Eden smiled to see the stranger there:
> Then tones of joy from harps seraphic rung,
> The stars of morning in their courses sung;
> Earth echoed back a shout of grateful love,
> From valley, cavern, stream and grove.
> Man, filled with praise, in solemn rapture stood,
> God bowed to view his work, and God pronounced it good."

Eve, then, was the crowning act of the last scene of the entire drama of creation, and, so far as our planet is understood, she is, and was, a microcosm of animated nature in a personal and social embodiment, in which Creator and creature are united in the holy bands of an eternal compact, pregnant with all the elements of social being and of social blessedness.

But she is not only the mere life of humanity, in its literal import, but she is the life and the spirit of all true and genuine civilization. The respect paid to woman, and the interest cherished and exhibited in her education and social culture, constitute the index of the civilization of every community under the broad heavens. Hence, the only question as to the comparative civilization of any nation or people, which is an end of all controversy, is, *How is woman regarded, educated, honored?* This is the sovereign and superlative index of civilization—of comparative civilization; and above it, beyond it, there is no appeal—there can be no appeal. In forming a safe and satisfactory judgment of the *spirit* and progress of civilization, this is our polar star—our ultimate appeal. We test the religion, the morality,

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the prosperity, the happiness of every nation and people, by the question—How stands woman amongst them?

We are happy in the conviction, that wherever Protestantism is in the highest ascendency, there is woman in the highest honor and esteem. We fearlessly submit the question—the whole question of woman's rights, honors, privileges, civilization, to this tribunal; and not this question only, but the questions—In what country, under what form of government, under what profession of Christianity, is woman most honored and most honorable? I do this, too, in the full conviction, in the full assurance, that our own country will, in no one point of contrast, in any element of true and genuine civilization, stand second to any other in the broadness of what is usually called the civilized world. Indeed, I may still farther avow the conviction, that amongst Protestant communities themselves, and under free governments,—which are, indeed, the fruit of Protestantism—the more *Protestant* the more civilized, the more honored the more honorable is woman, educated woman. This fact, then, is one of the elements of the reason why our Father Adam, in his vigorous thought and broad horizon, on the presentation of himself to himself, in a second personality, prospectively in bright vision of the future, called her LIFE.

But the social nature af man being neither physical nor intellectual alone, neither moral nor religious alone; in another attitude, and at another angle, we see that *Eve*, or Life, was still more appropriately and felicitously conferred on Adam's bride. There are, in the phenomena of life, many forms and modifications of life. We have political and ecclesiastic life, as well as an animal and spiritual life. And woman is the life of all the forms and institutions of all the compacts and constitutions of society. Adam, in his unparalleled perspicacity—I mean Adam the first, in his first estate, possessed an intuitive perspicacity beyond any one of his degenerate posterity. The name that he gave his wife on the morning of their nuptials, is worth all the dissertations on woman ever written by any of Eve's degenerate offspring. In proof of this assumption, we refer the inquisitive to the fact, that God himself assembled the animated tenantry of Eden around his residence, and caused them to pass in review before him, to ascertain what he would call them. This seems to have been the final examination of his attainments in the science of Zoology in its broadest sense; for all the beasts of the field, and all the fowls of the air, were made to pass before him, and such were his attainments in this great science of sciences, that he failed not in a single instance to give the appropriate name to every species of animated nature around him. Thus he obtained his diploma from the highest authority

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in the universe. And what a splendid monument it is of the capacity and attainments of our father Adam in the school of animated nature!

We were much pleased, indeed refreshed, with the developments of this interesting occasion. Its Principal, Mr. Sumner, is a gentleman of great energy of character, a great amateur in his profession, and of unwearied attention to the numerous and important duties of his responsible station. The musical performances at this Commencement were regarded, by amateurs, as admirable. Not gifted in that department, I have no confidence in my own judgment; but whatever Mrs. Campbell says on that subject, I unhesitatingly endorse. I, therefore, pronounce them most creditable to teachers and taught. I was only pained in witnessing the Herculean efforts of Mr. Snmner to address a portion of the audience, and myself, in the midst of the most crowded edifice I have ever seen. His voice is only a whisper, under the abrasion of some thoracic ailment, and therefore, much speaking is with him, at present, a labor and an effort that ought seldom to be encountered.

His Female College is beautifully located, in a very beautiful village, and in the midst of an intelligent and prosperous community. It is, therefore, liberally patronized.

Kentucky is a great State; not only because of its dimensions, its luxuriant soil, its mineral wealth, and felicitous location, in the rich valley of the beautiful Ohio; not merely because of its enterprising and energetic population, or its great statesmen; but because of its eleemosynary institutions, its many flourishing female schools and academies, not only in Frankfort and Louisville, in New Castle and Hopkinsville, but at Midway, Woodford county, that home of female orphans, under the patronage of the noblest of Christian philanthropists known to me in the valley of the Mississippi, who has had, this year, under the wings of his protection, some eighty orphans, receiving such an intellectual, moral, and Christian culture, as will make them honorable, able, and useful co-operants in the great work of human redemption.

These are the institutions that do honor to Kentucky, and give to her a high rank amongst her sister States in this great family of States and radiating centres of Christian civilization. We are not informed of the number of students in all these seminaries of learning. There were some 120 in attendance at Henry Female College, in this its fifth annual catalogue, having, beside the President, nine teachers, including music, science, and literature. It is in a most prosperous condition.

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We had a very agreeable and interesting sojourn of several days, including one Lord's day in Louisville, enjoying the hospitalities of Dr. Bell, and sundry other brethren and sisters. We addressed large auditories during our stay, in the Christian church, and in Dr. Everts' large and magnificent edifice.

The increase of the Christian church in that city, under the labors of Elder D. P. Henderson, during the last year, has been unprecedented in that city: some 500 additions have been added in little more than a year, and during our stay, it was still growing in numbers. There appears to have been no extraordinary excitement at any time. All was calm, solemn, concentrated attention to the developments of the original gospel, in its claims upon the understanding, the conscience, and the heart. Rich and poor, master and servant, male and female, were alike interested and caught in the gospel net, under a calm, argumentative, expostulatory, and persuasive Christian oratory.

We had, on our return, a pleasant day with Elder C. L. Loos, in Cincinnati, and the pleasure of an interview with brother and sister Burnet, and Elder Dr. Irwin, at his house. We had a good report of the progress of the good cause in that city and its environs.

On our return from Cincinnati, we spent an evening with Bro. Rose and lady, in Columbus, and would have spent a Lord's day in the capital of Ohio, had we obtained an elligible house of worship.

Why do not the brethren in Ohio erect a tabernacle, if they cannot a temple, in their capacious political centre? The gospel, according to Luke, is as much needed in Columbus as any other State capital known to me in the great valley of the Mississippi. Purchase a lot, brethren, build a large tabernacle, and station an evangelist there who can command the attention of that community, and success will as certainly reward your labors there as in the same amount of population any where in your State. A dollar for every disciple in your State will erect a mansion for the gospel in Columbus, worthy of your professed allegiance to the King of Zion. Go to work, and I will subscribe thirteen sermons, one for every one of the *thirteen* apostles.

A. C.

SECT.

THE Greek word *hairesis*, (αἵρεσις,) is derived from the verb *haireo*, (αἱρεω,) *to choose*. It, therefore, literally signifies *a choice*. It is used in secular and ecclesiastical writings of earlier times, and also by the authors of the Sept. version of the Hebrew Scriptures, in this sense,

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Lev. xxii. 18, 21, and in the Apoc. Mac. viii. 30. The law, in Leviticus, required that all the gifts of Israelites and resident strangers (κατα πασαν αἱρεσιν,) "*according to all their choice*," should be, males without blemish. The same usage is found in Plato Rep. 618 e. Thuc. ii. 58, uses it in the sense of *capture*; thus, (ἡ αἱρεσις της πολεως,) *the capture of the city*. In the Christian Scriptures it occurs nine times. It is used in *a definite*, *an abstract*, and *an indefinite* sense.

1. *A definite sense*—Acts v. 17, "which is the sect of the Sadducees." Acts xv. 5, "certain of the sect of the Pharisees." Acts xxiv. 5, "the sect of the Nazarines." In Acts xxvi. 5, "straitest sect of our religion." Acts xxviii. 22, "as concerning the sect." In all these cases the noun is used in a *definite sense*, and in the original accordingly it has the article.

2. *An abstract sense*—Acts xxiv. 14, "after the way which they call sect," or "heresy." Being an abstract use, the article is omitted.

3. *An indefinite sense*—1 Cor. xi. 19, "there must be also sects among you." Here is no article in the Greek, because it was not designed to speak definitely. Gal. v. 20, "strife, *seditions*, *sects*." No article in the Greek. 2 Pet. ii. 1, "shall bring in sects of destruction," or destructive sects.

In every place in the Greek Scriptures, or, as we sometimes say, the New Testament, the word is used in the sense of *party*. We now use the word "denomination," in the same sense. The Episcopal "denomination," means the Episcopal party, or sect. The Presbyterian "denomination," the Baptist, and the Methodist, &c., "denominations," are all of this same category.

S. E. Shepard.

RELIGION—*No. II.*

Having briefly considered the popular and the theological use of the word Religion, in our article of last month, we proceed now to fulfil the promise, then made, to show precisely what it is, that in the New Testament is meant by the word θρησκεια, (*threeskeia*,) rendered in the Common Version *religion*. Our English term, *religion*, it is important to note, is not derived from the Greek word in the Scriptures, θρησκεια, (*threeskeia*,) which the translators of the Common Version employed it to represent. It is not derived from the Greek at all. It was most probably of Etruscan origin, but it comes to us from a Latin word; whether from *religere*, to reconsider or diligently study, or *religare*, to bind fast, to bind again, is disputed. Cicero, who

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ought surely to be better authority on a subject like this, than modern divines, says it comes from *religere*. *Religiosi dicti ex religendo*, says he. Those who diligently studied and regarded the rites and ceremonies of idolatry, were called *religious*. The modern and general opinion is, that the word *religion* carries in its derivation the idea of binding or restraining men within the courses of morality, and *that*, by divine authority and sanction. Others extend the meaning still farther, and see in this word allusion to the re-union which is effected through the redemption of Christ, between God and man. With these, *religion* is the *binding again* of that which was broken—the restoration of the severed bonds between the Creator and the creature —the mending of the breach caused by the transgression of the first *Adam*, through the imputed righteousness of the second Adam, the mediating and redeeming Messiah.

It will be perceived at once, however, that this is an extension of the term altogether beyond the theology of the Heathen Romans, from whom we derived it. They had no such sublime ideas attached to religion. Religion, with them was, indeed, in no proper sense, connected with morality. It was a servile and slavish *submission* to the gods, from fear, not of their justice, but of their vengeance. The very idolater inwardly and at heart despised the God whom he placated. He thought him a being of like passions with himself, only more powerful, and, therefore, the more dreadful. He had not the most remote idea of loving him. There was, in fact, nothing about his God at all lovely. Not one in the whole Pantheon had a character, in the estimation of his worshiper even, that would now entitle him to admission into respectable Christian society! They envied one another, were jealous, and fierce, and revengeful;—lent themselves to the vilest ends of earthly ambition; became the partial partizans of their favorites, and even entered the lists of opposing hosts, to aid and counteraid;—regardless of right, and destitute of mercy and devoid of every principle of honor or honesty. Jupiter, the Imperial, the Thunderer,

> "Immortal Jove, high heaven's superior lord,"
> "On lofty Ida's holy mount adored,"

this paragon of a god, if we may venture to say so, was, it would seem, one of the worst of husbands! Poor Juno, who, by the by, appears to have been the prototype of woman's rights, and, of course, a miserable specimen of a royal censort—an intolerable termigant of a wife—this Juno had rather a dog's life with his Olympic highness, and fretted majestically often, at his incontinence and his crossness!

These gods, we can well see, their mortal worshipers *could* not

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love,—they, in fact, hated them full as much and as openly as they dare, and the furious Diomed does not scruple to drive his hissing javelin right into the thigh of "mighty Mars," and send him bellowing from the field, to make his complaint to the "sire of gods." With them, therefore, *religion* could not have been a *religation*, in any sense of Christian atonement or reconciliation. Their sacrifices were, indeed, nothing but "big dinners," given in forfeit, of which the *honored* gods, fond as they were of good wine, got only the savory smoke of a few choice morsels, whilst the rest was devoured by the parties pledging it!

We shall, then, in vain look to the Roman use or meaning of this word religion, for these modern ideas of our Christian doctrine. The Romans had no such idea in all their religion, as the Christian doctrine of reconciliation, and the consequent *religation* of man and his Maker in the covenant of Christ. They could not, therefore, have expressed it in the word *religio*. But suppose they had,—suppose that by the term *religio*, the *Romans* meant all that we now understand and enjoy under the light and saving power of Christianity, still, since the writers of the New Testament did not use this word in the places where our version employs the word *religion* to translate them, but the Greek word θρησκεια, we are compelled to push our inquiry farther back, and ask, Are the words θρησκεια (*threcskeia*) and *religio*, *equivalent?* Or, still more radically, we must inquire, What is the true meaning of this term, as used by the writers of the New Testament?

It is remarkable, that the word *religion* is not found in the Common Version of the Old Testament, nor is the word θρησκεια found, so far as we can now ascertain, in the Septuagint. The Hebrew Scriptures have the word סגד, (*sagad*,) which they used to express the worship offered to Idols, and the word שחה, (*shache*,) which they employ to express the worship offered to God. The radical meaning of both these words is to bow down—to prostrate one's self before another, in an act of reverence, and in this sense it expresses properly the act, the outward, formal act of adoration. They also employed the word עבד, (*obad*) to express any kind of service or labor, and hence sometimes to *worship*—in the sense of religious service. With respect to the first two of these words, *sagad* and *shache*, we observe that the Septuagint uniformly translates them by one and the same Greek word, προσκυνεω, (*proskuneo*,) in which we trace the same radical idea of prostrating one's self before the object of reverence, and reverently and humbly kissing the earth in his presence. The term *obad*, is more generally confined to slavish service, and is rendered in the Septuagint by λατρευω (*latreuo*) or δουλευω, (*douleuo*,) except when it refers

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to the official service of the temple, when it is rendered by the word λειτουργεω, (*leitourgeo*,) from which we derive our English word *liturgy*. The word *holy* occurs frequently in the Old Testament, and is expressed in the Hebrew by קדש, (*kadash*,) of which the radical meaning is physical purity or cleanness, in the sense of brightness. It is appropriately rendered in the Septuagint by καθαρος, (*katharos*,) pure, not foul, clean, clear, as spoken of the sky, and by αγιος, (*hagios*,) dedicated to religious purposes, &c.

But do we find in all, or any of these, precisely the idea of θρησκια? We meet this word but five *times* in the Scriptures: *once* by Luke, in reporting Paul's defence before Agrippa, Acts xxvi. 5, (straitest sect of our *religion*:) *once* by Paul, Col. ii. 18, (and *worshiping* of angels;) and *three* times by James, in the 26th and 27th vs. of the 1st chapter, where he says, "If any man among you seem to be *religious*, and bridleth not his tongue, but deceiveth his own heart, that man's *religion* is vain. Pure *religion* and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The word is not only Greek, but it is classic Greek, borrowed, not from the ideas and forms of expression peculiar to the Jews, but from the language of superstitious idolaters. Josephus, it is true, uses it, but it is not a word employed by the authors of the Septuagint to represent any idea or ceremony of the Jewish religion. What, then, did it express with the Greeks? for it must be in this sense that it is used in the New Testament. Whatever may have been the origin of the term, it is very clear that it had respect specially to the introduction and observance of *ceremonies* connected with their worship. Some derive it historically, from θρηξ, (*threex*;) the Thracians being noted for their devotion to superstitious rites and ceremonies; and some, etymologically, from θρεω, (*threo*,) to murmur or cry out, as in prayer, or other exercises of superstitious worship. It evidently related to the outward *ceremonial* of religion, and in this sense we must understand it to have been used by the writers of the New Testament. These *ceremonies*, too, were such as the votaries performed with the hope and for the purpose of pleasing or placating the divinity—and hence, perhaps, the word may be an abridged form of θεω αρεσκειν, (*theo hareskein*.)

Recurring to the passages in which we find this word employed, we shall have but little difficulty, either in fixing their meaning or in determining whether the word *religion*, as we now use it, does indeed at all correspond to the notion intended to be conveyed by the inspired writers.

In the 26th of Acts, Paul is speaking of the "manner of his life," and appeals to those who knew him, to testify that it had been in har-

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mony with the strictest sect of the Jewish *ceremonial* worship—to wit, that of the Pharisees. This sect our Saviour sufficiently characterizes as over-zealous for the outward *forms*, but as wofully deficient in those vital qualities of the heart, which constitute the true style and standard of the man. "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Blind Pharisee! Cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye, also, outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."* If by *the religion of this sect* was meant the pious qualities of the heart, Paul could not have deemed it a merit to belong to them; but if their rigid respect of, and attention to the outward ceremonial of the Jewish worship, then he might well think it a recommendation of his "manner of life," that it had been strictly conformed to it: we think, therefore, the passage should read, "After the strictest sect of our ceremonial worship, I have lived a Pharisee."

The passage in Col. ii. 18, should be understood in the same way. The apostle is alluding to the ceremonial worship of angels—the performance of outward religious rites in honor of them, and through them to God. "The Platonists," says Macknight, "represented *demons* as carrying men's prayers to God, and as bringing back from God, the blessings prayed for. They spoke of them, likewise, as governing the elements and all human affairs, by a sort of independent power; and for that reason Plato enjoined his disciples to honor and worship (perform religious rites to) demons. But in opposition to that Philosophy, Origen affirms, 'That all supplications, and prayers, and thanksgivings, are to be offered to God, the ruler of the world, by one greater than all angels, who is high priest, the living Word and God.' The doctrine of the Jews concerning angels, was nearly the same with the doctrine of the Platonists concerning demons. For Philo speaking of demons, says, 'They are the presidents of the princes of the Almighty, like the eyes and ears of some great king, beholding and hearing all things. These, the philosophers call *demons*; but the Holy Scriptures call them *angels*, and that most properly; for they carry the Father's commands to the children, and the children's wants to the Father. And therefore, the Scripture represents them as ascending and descending. Not that he needs such in-

* Matt. xxiii. 25-28.

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telligence, who beforehand knows all things; but because it is more expedient for us mortals to make use of such mediators, that we may the more admire and reverence the Supreme Governor, and the great power of his government. From a sense hereof, we desired a mediator: "Speak thou to us, but let not God speak to us, lest we die."

The latter part of this quotation, from the Jew Philo, well justifies the apostle's charge, that it was an "effected humility," that led to this worshiping of angels, and the reason assigned for this adoration, is clearly such as places these angels in the mediatorial relation of Christ, and this—what is it—but in the language of the verse, to turn away from him who alone is "the *head*"!

Let us, then, turn to the next and only other place in which this word is found in the Scriptures—James i. 26th and 27th. We need not repeat the common translation of these verses, but in harmony with the view which we are giving of the true meaning of θρησκεια, we submit the following version, not only as properly rendering this word, but as far more fully expressing the force of the negative particle μη, (*mee*,) used in connection with αλλα, (*alla*.) We give it thus, (26th,) "If any one among you thinks (or purposeth) to be addicted to the ceremonies of worship, (θρησκεια,) not (μη) bridling his tongue, but really (αλλα) deceiving his own heart, the ceremonial worship (θρησκεια) of this man is useless." (27th,) "*The* ceremonial worship, *which is* pure and undefiled in the sight of (παρα) God, even the Father, is this: To take care of orphans and widows in their affliction, and to keep one's self unspotted by the world."

The critical reader will observe, by referring to the Greek original, that I have introduced the definite article THE, in the beginning of the 27th verse, although no article is used in the Greek; and also the relative and verb, WHICH IS, before *pure and undefiled*. To the student of classic Greek, I need not, perhaps, offer any explanation of this liberty, but to such as have, indeed, learned to read the New Testament in the Greek, but yet have not mastered the philosophy of the Greek language sufficiently to know the difference between its use of qualifying and limiting words, and that of the English language, we should say that the adjectives καθαρα και αμιαντος, (*pure and undefiled*,) are here used in a predicate sense, as particularly describing and defining the "ceremonial worship" referred to; and therefore, by their reflex influence upon θρησκεια, (*threeskeia*,) giving it a definiteness which can only be fully rendered, in English, by the use of the article THE. The apostle has just spoken of a ceremonial worship, which is useless—profitless to him who performs it—that is, the ordinary rites of outward worship, performed without a correspondent and real subordination of the heart; and now he proceeds to state clearly and

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definitely *that* which is useful and profitable—*pure and undefiled in the sight of God.* He does not mean to say that "ceremonial worship" in the abstract, and, therefore, all ceremonial worship, is pure and undefiled in the sight of God. Nor does he mean, that all ceremonial worship consists in *taking* care of orphans, &c. But, as distinguished from the ordinary rites and ceremonies in which the outward worship of the day consisted, he presents them with the *true Christian ceremonial* of good works—with the ceremonial which is *pure and undefiled in the sight of God*, which *is this*, &c., (αυτη εστιν.) Not only do the adjectives *pure and undefiled*, reflect upon θρησκεια, and give it definiteness, but also the pronoun αυτη, (*autee*)—so that it cannot be rendered adequately, in English, without the use of our definite article.

This, then, is the *religion* of which James is speaking. It is not the doctrine of Christianity,—the system of faith,—the plan or scheme of redemption;—these are meanings which we often attach to the word *religion* now, and correctly enough, according to modern usage; but let us not be deceived into the belief that this is its meaning where it is employed in the Scriptures. There, it relates purely to the outward manifestation of the life and the love that breathe and glow in the sanctified heart, as they go forth in works of generous and disinterested humanity. This *religion* is, therefore, not a something to be "got," nor yet a theory to be *believed*, but it is a *work to be done.* It is the manifestation of our faith in works of charity and compassion—in doing good to all men—in walking in the commandments and keeping the ordinances of the Lord blameless. Brethren, are we practising this *religion*—doing these works in the love of God and our blessed Saviour? If so, then are we performing the "outward ceremonial" of Christianity, "which is pure and undefiled in the sight of God, even the Father." W. K. P.

THE SABBATH.—What two nations are so prosperous at this day as Great Britain and America? Where shall we find on the globe so much energy, so much steadiness, so much success, so much public confidence, so much morality, and so much good government, as in those two countries? Let others account for all this as they please. I say without hesitation, that the grand secret of it all has been the observance of the Sabbath. These two nations, with all their sins, are the two most Sabbath-keeping nations on earth. They have given up seven years of good working days in the last fifty years, to keep the Lord's day holy. But have they lost any thing by it? No, indeed. They are the most prosperous nations in the world.—*Ryle.*

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BACCALAUREATE ADDRESS,

DELIVERED TO THE GRADUATING CLASS OF BETHANY COLLEGE, JULY 4, 1856. By A. CAMPBELL.

YOUNG GENTLEMEN—Society has its *grades* and its *graduates*. A College, in its proper import, is a society of any sort. Such is its primary sense. Its currency comprehends any society of church, or state, or school, embracing literature, science, philosophy, politics, law or religion. We have "colleges of princes" in the Old World, "colleges of cities," "colleges of cardinals," "colleges of war," "colleges of commerce," "colleges of justice," "colleges of heralds," and "medical colleges." Of all these, the most popular, most rudimental, most useful, and most indispensable, is the college of *literature, science*, and *religion*. This is the basis of all other colleges—I do not mean three colleges: one for literature, one for science, and one for religion. These, in certain latitudes and longitudes, may be severally and separately useful and necessary. But these are only requisite when and where there are not colleges founded, instituted, and conducted in harmony with the human constitution—or with man as he is, when qualified to commence a collegiate education.

No school of any sort, from the primary Abecedarian class up to the *highest* University in Christendom, is founded on the true science, constitution, and condition of man, that does not, in its whole career of instruction, from the first to the last lesson, comprehend the body, the soul, and the spirit of man, as they severally now are, and must forever be, and adapt its instructions, from the hour of matriculation or entrance, to the delivery of its last certificate or diploma, in perfect harmony with man's *constitution* and *destiny* in the entire universe of God.

We need not inform you, young gentlemen, that in your personal identity, you have a *corpus*, and, consequently, a *corporation*. And in this corporation co-operate an *animus*, an *anima*, and a *corpus*. It is, indeed, true that, if every man has not a pope in his stomach, he has an understanding in his head, a conscience in his spirit, and moral affections and disaffections in his heart. And quite as evident it is, that his understanding can be indefinitely enlarged to a gigantic stature—that his conscience may be cultivated, enlightened, and improved in its tone, character and influence, to an acumen—a discrimination, an authority, and an influence competent to hold in abeyance every lust, passion, appetence, or desire at war with the rectoral government of God—with the true interests, honor, and happiness of his

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fellow-man, and with the calm and unperturbed serenity, purity, and peace of his own mind.

The entire susceptibilities of the inner man to good or evil influence, are not yet fully comprehended, as we conceive, by any living man. One thing is unquestionable—that the wisest, most accomplished, and best educated man in each of the by-gone biblical ages of the world, did entertain views, and form estimates of human capacity, susceptibility and development, greatly in advance of the present age, or of any age since the 1st century of the Christian era.

I presume it to be almost unnecessary to say to any of you, young gentlemen, that I have Moses, Solomon and Paul, in my eye. And what did Moses say on this subject? In his valedictory address he uses such words as these—"Thou shalt dilligently teach these words to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And why so? "That in God they might place their hope, and not forget his words, but keep his commands." Psalm lxxviii. 5. And again, Soloman says, "Train up a child in the way that he should go, and when he is old he will not depart from it." And Paul, in the same spirit, says, "Bring up your children in the *nurture* and *admonition* of the Lord." Of the truth and potency of this system of education, Timothy was a splendid monument. His faith, formative and transforming as it was, he inherited from his parents and their early training, "because that from a child he had known the Holy Scriptures."

But this formative influence of education, is stereotyped in the most legible characters in all the volumes of the public and private libraries of Christendom. What party, in professing Christendom, has not its libraries, tutors and teachers, in harmony with, and in support of, its denominational faith and institutions. All *within* its pale is pure and sound philosophy, theology, morality. All without it, is sophistry, neology, heresy, and damnable, *alias* condemnable, heterodoxy. So it is dubbed by the simple and single decree of those in authority, as conservators of orthodox faith and manners.

But we may be asked, Are we not obliged, from the circumstances of our nativity and early education, to commence our pilgrimage of life upon credit? Have we not to *commence* our career in literature, science and theology, or Christology, on the principles of *faith* and *tradition?* We concede all that can be asked, in reason, on the premises before us. We study, language, grammar, and science, on the principle of faith. We even intellectually walk by faith in turning over the pages of a primer, a dictionary, or a grammar.

God has, in his providence, so ordered it that we must walk by

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faith, while in the nursery, the infant school, the grammar school, and in the dictionaries and the text-books in every department of education—literary, scientific and religious. There is a very remarkable analogy, or resemblance, found in all the studies of letters, of science, of morals, and of religion. We have no special laws in any of the studies essential to human education and development, whether it be called literature, science, philosophy or religion. We first *believe*, before we *know*, that there are *vowels* and *consonants*, in any or every alphabet, ancient or modern. God in his mercy so ordained, when man became a sinner, he must, in his entire development and education, walk by faith, grow by faith, live by faith, learn the alphabet of his mother tongue by faith, and in grammar, lexicography, science, religion and philosophy, commence, progress, and be made perfect by ith, and that, too, by implicit faith.

Need I assume this as a doubtful proposition, and proceed to prove it! If I should to others, of less talent, discrimination, and learning than yourselves, I could not, with the respect which I entertain for every one of you—your learning and your talents, gravely proceed to prove to you that it was by *faith* you first acquired the knowledge of the first and the last vowel of the English alphabet—or that you appreciated the import of any mathematical figure, in the whole circle of that science.

Too much has been conceded to sceptics, in the affluence of the advocates of Christianity. We do not, in this attitude, entrench one step within the claims of the exact sciences. We do not confound the difference between *intuitive* evidence, *mathematical* evidence, *moral* evidence, *historic* evidence, in claiming the rights of Christian faith against the wrongs of sceptics and of infidels. We have, indeed, been too generous, too affluent in our condescensions and concessions to an empty and deceitful philosophy, and those who magnify it.

Young gentlemen, a majority of you are Christians, and whatever calling you may decide upon as *citizens*, you will have many opportunities of defending our most holy faith and hope from the assaults of ignorance, arrogance and credulity. I wish, therefore, believing as I do in the Divine person, office, character, and mission of the Hero of our redemption, that you may, as Christians, in whatever station o life you may be placed, be always prepared, not only to give a reason, good and valid, of the hope which you cherish, to every one that needs it, or demands it; but also to be prepared, in this sceptical and vascillating age, not only to give such reasons, but also to show that there is not one reason, in the palpable form of fact—grammatical, logical, philosophical, or historical fact—for a single doubt, on the part of any man *compos mentis*, on the whole premises of the Chris-

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tian Scriptures—or of the Jewish Scriptures, in their united testimony to the claims and pretensions of our Lord Messiah.

At present, I merely submit to your most considerate and grave reflection, the remarkable parallelism that there is in the conduct of the affairs of the states and empires of earth, and the conduct of the affairs of the state and empire of Jesus the Christ.

All true and real development of the human mind is, in its foundation, based on faith *in human testimony*. Our whole intellectual education, our whole moral education, and our whole religious or Christian education, are rudimentally alike based on *testimony* addressed to our reason, our understanding, and our affections, only with this difference, that the claims of the gospel, its evidence, and its arguments, are transcendently superior to those of the flesh and the world that now is; and its evidences are, when rationally adjusted and weighed in the balances of palpable fact, truth, evidence or reason, paramount to any other evidence, on any other subject in the whole range of human education and human acquirements.

Experience of some sort is the material of all history, of all testimony, and, consequently, of all faith, human or Divine. But if we receive the testimony of men, on any subject of their actual observation and experience, the testimony authenticated by Divine testimonials is greater, and produces greater assurance. So reasons an apostle, and so reason we, on the evidence or testimony before us.

Could we make out a full inventory of all our convictions of truth, we hesitate not, on all the premises before us, to affirm that the great staple of all our mental wealth and pleasure, is the fruit of faith. Our mental treasures, cultivation, powers of acquisition, and powers of communication, are the fruit of that faculty, gift, or power vouchsafed to us, of adding to our stock of *sensations* and personal *experiences*, the sensations and experiences of our ancestors and contemporaries.

We have not had our attention so called and so concentrated on this subject, as to form a fair estimate of the number, the variety, or the value of the treasures of faith, compared with the actual acquisitions or treasures of our personal experience. Faith comes by hearing, just as much as language; and therefore, as is the testimony submitted, so must, of necessity, be our faith. If the deaf are, of necessity, always dumb, so those that have not the testimony of God, are consequently always dumb in his praise.

It is true, that the human mind is said to see, to perceive, as well as the human eye. And therefore, "faith is the evidence of things not seen." It is, however, the eyes of the human understanding that see things invisible to mortal sight, by means of symbols exhibited to the outward sense of seeing. And hence the phenomenon of bring-

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ing light out of darkness, is made familiar by the invention of making the blackness or darkness of the printed letter of law and gospel the light of the world, in all things spiritual and eternal.

Do not misunderstand me in affirming that we acquire all our learning, our attainments, in letters purely by faith in human testimony. A *grammar* is, philosophically, the history of *letters*. A *dictionary* is but a history of *diction*, or of words. And both are conceived and executed on the presumption, or assumption, that the infant man, the pupil, the student, possesses the power of acquiring knowledge in letters at the mouth of two witnesses, viz., a *grammar* and a *dictionary*.

And does not mathematics begin with the definition of its own nomenclature? It defines a *point*, a *straight line*, an *angle*, and a *circle*. You receive these definitions by *faith* in the author, or teacher. On this basis you first found your conceptions of science; then you proceed to reason, to deduce, and to apply this science to the practical arts and business of life. Just so in the science of religion; for it, too, is a *science*, as well as a *faith*. You add to your faith *knowledge*, and not to your *knowledge* faith, according to Peter the Apostle.

I wish, young gentlemen, to strike a blow at the tap-root of all that superficial learning, and that infidelity, which is now not merely latent in many minds of some pretensions to learning and science, falsely so called, but manifest in their whole attitude, their supercilious air and gesture on the whole subject, not of religion in general, but of the Christian religion in particular.

You may have heard me say, that the first clear and unequivocal proof that any young man affords of a good understanding and of a well balanced mind, is his becoming a sincere, a devoted, and a consistent Christian.

I am so confident in this position, that I place it, if not in the category of self-evident truths, as the *first truth*, and the heading of the second chapter in the first volume of good sense, good reason, and good manners.

When we think of the Newtons, the Locks, the Bacons, the Miltons, the Youngs, the Addisons, the Butlers, the Johnsons, the Websters, of our own literature, and compare them with the Philistines—the pillars of modern scepticism and infidelity, need we any other proof of the strength of the champions of faith, or of the weakness, the waywardness, and the folly of the champions of infidelity—of a vainglorious scepticism, an empty and a deceitful philosophy?

I do not address you, young gentlemen, as though I questioned your good intentions. More than four-fifths of you are already enlisted in the army of the faith, under the grand Hero of human redemp-

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tion. You have vowed eternal allegiance to Him who is the King of all kings, and the Lord of all lords. But you have "to fight the good fight of faith," and to seize, at the point of the Sword of the Spirit, the palm of triumph—the crown of victory.

> "Honor rewards the brave and bold alone,
> It spurns the timorous, indolent and base;
> Dangers and toils stand stern before its throne,
> And guard, so God commands, the sacred place.
> Who seek it must the mighty cost sustain,
> And pay the price of fame—labor, and care, and pain."

Faith has a cloud of witnesses, of lofty port and bearing, that depose to its regenerating, purifying, ennobling power and efficacy. It caps the climax of human greatness and human glory, and immortalizes man. It has stopped the mouths of lions. It has quenched the violence of fire. It has subdued kingdoms. Out of cowardice it has become valiant in battle, and put to flight the phalanxes of aliens. It has created the most splendid heroes. Its Gideons, its Baraks, its Samsons, its Jepthas, its Samuels, its Davids, its Peters, and its Pauls, are a cloud of witnesses that overshadow all the heroes of Grecian and Roman, of English and American fame.

But the secret of its power, the mystery of its fame, is hid from myriads of even those who profess it. Its secret power, its hidden mystery, is that it is the *evidence* of things unseen by the naked vision of mortal man. Its telescope, to the eye of faith, reveals worlds, riches, honors, glories, beatific scenes, that fill the soul with raptures ineffable, and elevate it above the clouded and murksome atmosphere of time and sense. But it is not only the evidence and proof of things unseen by the eye of sense, or the more penetrating eye of reason; but also in its reflex influence, it is "*the confident expectation of things hoped for*," as well as the full assurance of things invisible to mortal sight. And these "things hoped for," fill the entire area of joy unspeakable and full of glory; and leave not out one power or capacity of our nature unprovided for, unoccupied, uninterested, unsatisfied. It is infinitely worthy of God to be the author of it, and of man to be the subject of it; and, therefore, young gentlemen, you can never do more honor to head or heart than to admire it, extol it, recommend it, and press its claims with becoming earnestness, and zeal, and fervor, upon each and every one that may come under your influence, or within the circle of your associations, in any or in all the relations and intercourse of social life.

It is in reference to your position in society, and to the many opportunities you must necessarily have of sowing the good seed of an eternal harvest in the soil of humanity, that I suggest to you in this valedictory address, the propriety, the importance, and the duty of

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still farther preparing yourselves for the highest position in the area of your associations, in reference to the eternal realities embraced in the Christian faith and hope.

Prepare, then, to meet infidelity in any and every disguise; for, chameleon like, it assumes every form, attitude, and hue of dissimulation and imposition. These pretended sons of reason against faith, are found most impotent when assailed by their own weapons. I have always found them willing to encounter faith on what they call reason and science. We should meet them on their own premises, and with their own weapons. We can afford to do it, and, better still, we can compel them to stultify themselves. For this reason, I submit to you the transcendent importance of giving to that great power we call *faith*, its full prominence in the part it acts in literature, science, and general civilization.

It is, indeed, the foundation of every rational social system. It is, in society, its constant bond of union. The whole business of the civilized world is conducted and consummated on the basis of individual and social faith.

What is our commercial system, but a system of public and private faith? What are our treaties of commerce, our treaties of war, our treaties of peace, our articles of confederation, our charters of all sorts, our deeds in fee-simple, our lease-holds, and our free-holds, without faith?—!

Young gentlemen, our infidels are either the greatest knaves or the greatest fools that tread upon our soil. Their principles, if carried out, would annihilate, not our Christian faith only, but our primers, our spelling-books, our dictionaries, our grammars, our geographies, our astronomies, our geologies, our domestic and foreign trade and commerce, our entire credit system, and embargo our ships, annihilate our navies, consume our custom-houses, nullify our treaties, engulph our banks, and leave not a lease, a deed in fee simple, or a contract between man and man, from the rising to the setting sun, worth one hundredth part of an Attic drachma.

Faith, then, young gentlemen, is demonstratively the essential conservative element, principle, and power of all human society. It is as essential to the abecedarian class as it is to a Christian man. No man ever learned an alphabet without it. No society, friendship or love, ever existed without it. No trade, commerce or co-operation, can be instituted, carried on, or consummated without it. Nothing social can be conceived without it. He that believeth not, must perish, animally, spiritually, and eternally. By faith we commune with all past generations, with our contemporaries, and with all future generations, so far as prophecy, or the future of earth and time is within

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our reach. The arch, the splendid arch that spans humanity, rests on two massive pillars—an eternity past, and an eternity to come. Nothing great or good ever was achieved without faith. He that believeth not, is naturally, necessarily, and immutably a fool.

Testimony, indeed, must be heard, examined and approved, before *believed*, or rather the approbation of it is faith. The testimony for Christ, is the beau ideal of consummate testimony. It is, indeed, *historical* in its broadest, longest, highest, deepest, fullest import. It reaches back to a Paradise lost, and forward to a Paradise restored. Nor rests it there. It permeates the circles and the cycles of an infinite future.

Go, then, young gentlemen, into the broad field of the world, armed with the *sword of the Spirit* in your right hand, the *shield of faith* in your left. Place on your head the *helmet of hope;* on your breast, the *breast-plate of righteousness;* on your feet, the ready-made *gospel of peace;* and around your loins the girdle of *sincerity and truth*. Thus armed, you will triumph over every form of infidelity—over every lust and passion that may war against your soul.

Thus panoplied, and thus wrestling against foes and snares without and lusts and passions within, your lives will be honorable and useful, your death will be calm and triumphant, and a crown of glory, that fadeth not away, will be awarded you by that righteous judge who has promised to honor them that honor him, and to award to every man according to his works.

AMERICAN BIBLE UNION.

We are happy to know that this greatest and divinest work of the age,—the full, faithful, and adequate rendering of the original Scriptures in the English language, the language of the purest Protestantism and the highest civilization, is moving on with steady and triumphant steps towards the successful accomplishment of its end. It has had to meet all sorts of opposition, from without and from within, direct and indirect—sectarian, theological and pharisaical, but these things, like the winds to the oak, but confirm its strength, deepen its roots in the hearts of the true and the truth-loving, and guarantee at once its perfectness and permanence.

We learn from the most reliable source, that there is the most harmonious concurrence and co-operation between the Eastern and Western arms of this association, and that their common trials and conflicts have but strengthened their mutual confidence and hope. The

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same large hearted devotion which prompted this enterprise, seems to pervade its counsels, and it is every day proving itself, not only free from all unholy and party ends in its own spirit, but superior to the influence of such motives, even though urged by those to whom it had looked for a nobler and purer purpose.

The Union has been in existence six years, and has now its third President. The lamented Cone, was succeeded by Dr. Maclay, and he having recently resigned, this honorable and responsible position is now held by Dr. Thomas Armitage. The distinguished services of Dr. Maclay, are worthy of our highest praise and gratitude, and we are pleased to see that his resignation was received, not only with a full and cordial acknowledgment of his eminent services, but with appropriate expressions of the highest and most distinguished respect. We present our readers with the proceedings of the Board on the occasion. W. K. P.

RESIGNATION OF DR. MACLAY.

NEW YORK, May 13, 1856.

To the Board of the American Bible Union:

DEAR BRETHREN—After several months of mature deliberation, I feel compelled, by a sense of duty, to resign my office as President of the American Bible Union, and thus to free myself, as far as possible, from all further responsibility in the management of its affairs.

In taking this solemn step I desire to say, that I cherish kind feelings towards all my brethren; and those, who have extended to me their personal friendship and Christian courtesy, I shall always hold in grateful remembrance.

Praying that we may all be sanctified through the truth, and finally saved in the everlasting kingdom of our Lord Jesus Christ,

I am, affectionately, yours, A. MACLAY.

RESOLUTIONS OF THE BOARD.

WHEREAS, our venerable brother, Rev. A. Maclay, D. D., has sent in his resignation as President of the American Bible Union; and, whereas, his letter of resignation intimates that the purpose to resign has been long and maturely considered by him, and solemnly decided; therefore,

Resolved, That we accept the resignation of Bro. Maclay, and heartily reciprocate his expressions of good feeling and Christian regard, and shall ever esteem it a pleasure to offer supplications to God for the preservation of his valuable life, and the continuance of its usefulness to its close.

Resolved, That Dr. Maclay, as a champion of pure versions, has established a world-wide reputation for energy, perseverance, convincing argumentation and success, in winning friends, obtaining subscriptions and collecting funds, which will always associate his memory with the cause of Scripture truth and faithful translations.

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Resolved, That we pray God that the last days of our esteemed brother may be distinguished by the increasing light of that piety which has hitherto illumined his path, and that his sun may set in glory.

The foregoing resolutions, having been previously approved by the Standing Committee at their stated meetings, were adopted by the Board at its regular monthly meeting on the first Wednesday in June, and a committee of the oldest brethren, Messrs. Murphy, Colgate and Marsh, was appointed to communicate them to Bro. Maclay.

A committee of five brethren was appointed to nominate a suitable person to fill the vacancy occasioned by the resignation of Bro. Maclay. The committee retired for consultation; and in their absence prayer was offered for the divine guidance by brethren S. Baker and D. S. Parmlee.

The committee, after sometime spent in consultation, returned and presented the following report:

The Committee on Nomination respectfully report: That, after full deliberation, they unanimously recommend Rev. THOMAS ARMITAGE, D. D., as President of the American Bible Union, to fill the vacancy occasioned by the resignation of Dr. Maclay.

WM. H. WYCKOFF, T. B. STILLMAN,
SYLVESTER PIPER, S. E. SHEPARD,
S. REMINGTON.

The report was accepted, and the nomination of the committee confirmed by the election of Rev. Thomas Armitage, D. D., as President of the American Bible Union.

Bro. Wm. Colgate, the late Treasurer, was then elected Vice President, to fill the place vacated by the election of Bro. Armitage to the Presidency. Bro. Colgate still continues as a Manager.

Rev. J. S. Backus, Pastor of the Union Baptist church, was elected to fill the place vacated by Bro. Armitage as a member of the Board.

UNITARIANISM, &c.

DELTA, Ala., June 19, 1856.

BROTHER CAMPBELL—I send you an issue from a Baptist press of 15th May last, which is edited by two scribes, (the Baptists think,) possessing attainments of no ordinary character. I send it because it contains a scurrilous piece against you and those who believe and teach the ancient gospel. I heard the writer of the piece say once, that he could not take issue with us on most, or nearly all the topics which we defend. I heard the other say as lately as last fall, that he could take your own writings and convict you on various topics—i. e., sometimes you were in favor of them, and sometimes against them; for instance, Unitarianism, &c. However, I challenged him to the task, and he was unwilling to undertake it in my presence.

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And again, they would have the public believe that the Reformation is on the wane, and that Mr. Jeter handled you as adroitly as a boy would a toy upon a marble yard. *It was mere pastime for him.* And I think that I never saw a poorer thing than his review, except Graves' slang and vile fabrications. I am ready to say of the two editors (and you may add Graves as a third) as the sworn enemy of God and man said of Job, that he did not serve God for naught. I would only change it and say, that they do not serve the Baptists for naught, for they are the *pioneers and guardians* of the Baptist faith, North and South, as much slang, sarcasm, and vile vituperation, as their papers contain.

This hasty sketch is written without much reflection as to what the paper contains. I am no patron of theirs. My brother-in-law sent me the paper, and I decided to mail it to you. I think (as they said of the cause you advocate) of their cause, or any other cause that has to resort to such low means for success, that *Ichabod* might justly be written upon it. Meantime, I want you to propose a discussion with the Right Rev. S. Henderson, as he seems to be leader, on some of the topics on which we take issue, and let the public see or hear for themselves. If you cannot come South yourself, appoint a proxy, or propose a written discussion. But I do not know what could be gained from discussing with a man of his caste, for, to my knowledge, he has been a constant reader of your productions ever since I knew him. I once told him, that when he left home, he put on your costume, and that he looked very pretty, dressed out *cap a pie* in your armor, &c. Yours in hope, P. R.

My Dear Sir—I thank you for the information you have given me on the premises of the opposition made to our pleadings for the restoration of Original Christianity in letter and spirit, in faith and practice. I am sorry that I did not receive the paper you had the goodness to mail for me. But we are a people more or less spoken against by the jarring sects of warring Christendom. Still, I do not think that, in the course of human events, if the issues were fairly made and fairly met, the cause we plead could possibly suffer any real injury. Our opponents, Dr. Jeter like, make false issues, and merely create the phantoms which they assail. If at any time they seem to triumph, t is in killing their own offspring; it is in strangling their own bastards. In a forty years' war, closing September next, they have gained the loss of hundreds of thousands of men, women and children. There is not one real issue lost to us, nor one real issue gained to them. Still, they war for the sake of war. We are for peace with

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God and man; but when we speak for battle, they are keen. Our engagements for the last year, have been such as not to afford me time or space for a formal response to the first or the last of Mr. Jeter's two volumes. The first, for making battle; the second, for proclaiming victory and triumph, as I learn, for I have not had time to read it, and cannot till our approximating vacation. I *hear* that he has triumphed; but whether it is Jeremiah over Jeter, or Jeter over Jeremiah, I am not as yet assured. For it has been a war with spectres, as I presume, from the remnant of the pure orthodoxy that hail their mighty Samson.

But if the public can have patience with me for a few moons, I will make an effort, feeble though it may be, against such gigantic odds. For, Leviathan like, I learn

> That laughed at, he laughs again;
> And stricken hard, turns to the stroke his Adamantine scales,
> That fear no discipline of human hands.

Still, I entertain a growing hope that if his second book is not more Herculean than his first, it will quietly sleep with its fathers in the sepulchres of the Gothamists, as described by Noah Webster. As one poor debtor once said—"Have patience with me, and I will pay thee all."

My dear sir, it does not sit gracefully upon any man's shoulders, to boast of himself or of his labors. Paul, however, did boast foolishly on one occasion, at least, himself being judge. I can, in appearance, speak somewhat in that foolish way of Mr. Jeter himself. He is reforming, and many of his own dear brethren are reforming, in their *diction*, and even in their pulpit exhibitions, quite as much as could have been reasonably expected from men who once professed to be so perfectly orthodox as to have nothing more to learn; and so perfectly perpendicular as to lean somewhat to the right side, in order to cover more gracefully the left. But we may have time to read Mr. Jeter the second, and compare him with Mr. Jeter the first, during the dog days next ensuing.

It is a fact of some significance, and of some comfort to us, *that not one of our true and real positions is assailed in any work that has emanated from either the Presbyterian, Methodist, or Baptist denominations*, for some years past. A. C.

It has been beautifully said that "the veil which covers the face of futurity is woven by the hand of mercy." Seek not to raise that veil, therefore, for sadness might be seen to shade the brow that fancy had arrayed in smiles of gladness.

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NEWS FROM THE CHURCHES.

KENTUCKY.—Bro. L. Marrett, of Spencer county, under date of June 7th, reports 9 additions from the Baptists. Elder Corn and wife were among the number. They and 5 others came out at Glen's Creek church, Washington county, 3d Lord's day in January. Bro. Corn was immediately employed by the brethren in the evangelist's field. The other two united with the brethren at Willow Creek, Anderson county. Monday after 2d Lord's day in May, Bro. M. reached Long Lick, and continued his labors till Saturday evening; spoke 12 discourses and had 12 additions.

[Bro. Marrett gives us an average of his monthly labors, in the statement he makes of his labors during May. Traveled 309 miles, visited 47 families, spoke 34 times, and made 15 additions. We call this more thorough work than is usually reported to us. The visiting of families is, in our view, always necessary to the proper laboring of the evangelist's field. It adds much to its fruitfulness.—A. W. C.]

PENNSYLVANIA.—Bro. S. Taylor, of Bradford county, under date of February 9th, reports 8 additions by immersion and 2 reclaimed from their wanderings. Meeting begun on the 25th of January, and closed February 3d. Brethren T. Miller, L. B. Hyatt, and C. M'Dougal, assisted.

ERAMOSA, C. W., January 10, 1856.

We know you will be glad to hear that the truth is spreading and conquering in many localities in Canada. Since October, 30 have professed the gospel in Eramosa and Erin, and we hear of good success in other places. Bro. Edmund Sheppard is the only itinerating proclaimer we have at present, but he is a host in himself. His truly admirable discourses cannot fail of attracting hearers, and benefitting them. You would be delighted to listen to his persuading and instructing sermons for the Bible, as if he knew nothing but that book, and without any effort at eloquence, his knowledge of the Scriptures, his earnestness and zeal for the truth, and his command of the English language, make his addresses always a rich spiritual feast. We feel truly thankful, that like the rest of our teaching brethren here, his taste, as well as his principles, leads him to dwell, with peculiar pleasure, on Christ and him crucified, and those converted under his preaching, will contend earnestly for the faith once delivered to the saints.

JAMES BLACK,
LOIS BLACK.

BETHANY, Va., June 20, 1856.

BROTHER CAMPBELL—Since I last reported, we have had some seasons of rejoicing in this region of country.

During the spring season I took a tour through a portion of Western Virginia, chiefly through a region where our views are very imperfectly understood. I found an immense amount of prejudice existing against us as a religious people, much of which arose from ignorance of our position and effort. I had, nevertheless, a good hearing wherever I went. I endeavored to remove the prejudice by setting before the people our true position and effort, and by directing their minds up to Him who is the way, the truth and the life. I think that much good was done, and that we shall yet gather a fine harvest from this field.

On my return, I stopped a few days with the brethren at Bowman, Marshall county, where 3 were added to the Lord. There we met with our beloved brother, David Anguish, who resides in the neighborhood, and who is well known in that region as an evangelist of very commendable zeal.

During the month of June, the brethren in Wellsburg held a meeting of some three weeks. Under the zealous and indefatigable efforts of Bro. W. T. Moore, a Student of Bethany College from Kentucky, the deepest interest was excited, both in the members of the church and the public generally; and we are happy to learn that his labors were crowned with a rich harvest of souls—76 additions were made to the church, and the brethren were greatly refreshed. I hope and

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pray that the shepherds of this numerous flock may feel the deep responsibility that rests on them to watch over these tender lambs.

The brethren of Bell Air, Ohio, recently held a meeting of a few days, with 1 accession to the Lord. We enjoyed the hearty assistance and co-operation of our well known brother, T. V. Berry, during the occasion.

The West Liberty brethren held a meeting of a few days recently, with 7 additions to the congregation, and I think a good impression on the community.

The brethren of Eldersville, also, have been making an effort to extend the kingdom of the Messiah—6 were added to the Lord. Bro. S. M'Bride, a Student of Bethany College, from Ohio, was the chief speaker for the occasion.

At no period since I commenced laboring in this field, have I witnessed a more general interest in the cause of the Redeemer by our brethren, than at the present time. The Macedonian cry is heard all over the land, and the brethren are becoming more liberal in their views of sustaining the gospel, although with some there is much to learn on this subject yet. We have some noble spirits in this part of the country—men that love God and the cause of God. They shall be blessed here and hereafter. Amen.

Your brother in Christ, A. E. Myers.

OBITUARY NOTICES.

Died, on the 17th of April, sister Emma Eliza, wife of Bro. W. V. W. M'Lendon, of Dalton, Chickasaw county, Miss., of pneumonia, combined with hœmorhage. Her illness, though but for a few days, was very severe, which she endured with great patience. The deceased was the daughter of Henry H. and Ann Key, of Harris county, Geo.; was immersed in the year 1845, and from that period endeavored to live the life of a Christian. In all her domestic relations she was faithful and affectionate. As a neighbor kind and obliging, and at all times ready to sympathize with the poor, the sick, and the distressed. A husband and five daughters survive, with many relatives and friends, to lament her loss. "But our loss, irreparable though it be, I cannot doubt is her eternal gain."

Elder James Sims, on the 26th of April, in his 88th year. The deceased was a native of Virginia, but removed to Kentucky in 1812, with a large family, and for some years prior to his death had resided in Oldham county. Bro. Sims had been a student of the Bible from his youth, and a member of the Baptist church. Some 25 years ago he embraced a more primitive form of Christianity, and few men were better read in the Holy Oracles, or more fully exhibited the character of a Christian and of a Christian Elder, in all the relations of life, whether to the family, the church, or the world. He died as he had lived, in the full assurance of a happy immortality. His remains repose by the side of his beloved consort, in Nicholasville, Jessamine county. "Blessed are the dead that die in the Lord; they rest from their labors and their works do follow them."

On the 12th of May, 1855, sister Scott, of Rhinebeck, Dutchess county, N. Y., in her 94th year. For more than 70 years she adorned the Christian profession by her constant behavior. An honorable testimony it is that is borne of this aged saint, that during so long a Christian life she was never known to have dishonored that Master whom she loved, and for whose appearing she looked and longed.

On the 29th of January, Bro. Wm. Sherman, late of Pittstown, in the 80th year of his age, of a protracted pulmonary disease. For 60 years of his life he had been a professor of Christianity; 40 years he was a member of the Baptist church, and for the last 20 years a strong and faithful advocate for the Primi-

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tive Faith and Practice, and the first to embrace it in that community. He gave a noble example of fidelity to the cause of Truth. As an elder and teacher in the Christian church, he was ever moved by a commendable zeal to build up the brethren in the truth as it is in Jesus. In behavior he was an ensample to the flock. In his fearless and zealous advocacy of the truth, in opposition to the innovations of a modern and popular Christianity, he was called to sustain a great combat of affliction, and suffered much reproach, which he endured with patience, forbearance, and Christitn fortitude. His extensive business occupying much of his time, gave him ample opportunities of exhibiting the Christian in the man of business. Being extensively known, he was noted for integrity, liberality, benevolence, cheerfulness, and a conscientious discharge of duties towards God and man. His means were liberally bestowed in behalf of the gospel and church in the place of his residence. In the demise of Bro. S., his family, the Christian Church, and the community, have sustained a loss which will be long felt. He left seven children, all of whom, save one, are members of the Christian Church. "Happy they who do his commandments, that they may eat of the tree of life and enter by the gates into the city."

On the 9th of May, 1856, Col. ROBERT CLANTON, in the 69th year of his life, at his residence in Panola county, Miss. Bro. C. was a native of Sussex county, Va. In early manhood he professed faith in the Lord Jesus and united with the Baptists. He also resided for about 12 years in Madison county, Te.; for much of that time he made the regular reading and study of the Bible his special business—reading it through in regular course again and again, committing many portions of it to memory. For the last 20 years, Bro. C. continued to advocate the principles of the present Reformation. Like most of the excellent of the earth, he had designed more than he found himself able to accomplish for the benefit of society. Though his hand was somewhat shortened by worldly adversity, so that he could not fully perform the labors of love which he had projected, his amiable family, whom he had brought up in the fear and admonition of the Lord, will, it is hoped, be able to carry out their honored, kind, and beloved father's will, in relation to the community where he spent the latter years of his life, and where he had desired to establish a congregation of disciples, and thus to extend the cause of Christ amongst men. Bro. C. left a devoted family—a wife, four sons and one daughter, to mourn his loss.

At West Middletown, Pa., on the 28th of June, 1856, sister SELINA CHAPMAN, of Bethany, Va., in the 25th year of her ago. She lingered about three months, under a most painful disease of the stomach extending to the lungs. During this long season of intense suffering, she manifested no fear of death: and as she saw her end slowly but certainly approaching, she often expressed herself as ready to meet her God; speaking much of His promises, that confidence in Him should be a support through the valley of the shadow of death. A short time before she died, as her sufferings would permit her to speak, she inquired who she would meet first in heaven—if it would be her Saviour; thus manifesting that, though both father and mother had gone before her, yet all her mind was fixed upon her Redeemer. Those who knew her, will not soon forget her kind, unselfish nature; ever ready to sacrifice her own interest for that of others. We have abundant assurance that the orphan has found a Father, who will take her home to his own bosom, and rescue her forever from the coldness of this world. W. S. R.

Sister MARTHA E. MYERS, wife of Henry A. Myers, of Limestone county, Ala., on the 6th of March, 1856, in her 25th year. Early in life, (about the age of 16,) she confessed her Saviour and united with the Baptist church, of which she lived a consistent and pious member for six or seven years. A more diligent study of the Word, and a more perfect understanding of her Saviour's will, induced her formally, some three years before her demise, to unite with the Christian Church. In her last, trying illness, she evinced the faith, hope, patience, and fortitude of the gospel, and also that true love of one's friends and relatives which shows itself in a deep heart-felt expression for their salva-

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tion, whom the deceased had, in her last hours, exhorted to come to Jesus and follow him through life's pilgrimage.

Died, on the 28th of May, at the residence of her father, in the city of Baltimore, Md., sister EMILY DUNGAN. We are frequently called to weep with those that weep, but in this case it is with peculiar sympathy that we mingle our tears with the bereaved. Bro. Dungan's afflictions have come thick upon him, and we know his heart has been deeply wrung. But deeper than his sorrow is his consolation. We knew sister Emily Dungan well, and her confidence and hope in the end, were but the fruit of her life. She was tranquil, and full of faith, and died with words of praise and blessings on her lips, because she had lived in the love, and walked in the service of God. Her last entry in her diary, written with a feeble hand, four or five months before her death, was at once promise and fruit of a pious and devoted life. "Every day," she wrote, "I feel an increased desire to serve my heavenly Father; to have more zeal and energy to devote myself to thy service, O Lord! Grant me health and strength to attend to all religious duties—to meet with thy people, to visit the sick and afflicted, to give consolation to the widow and orphan, and to attend to every call of mercy and justice." But different were His counsels, and in the bloom of youth, in the midst of loving friends, and surrounded by much else to make life attractive, she has been cut off from among us, and the fond hearts that cherished her, shall look upon her no more. God has taken her willing spirit to dwell with the redeemed in heaven, and we must resign ourselves to a loss which is her infinite gain. We pray that the God of all consolation may sanctify this sad visitation of his Providence to the good of us, who remain, and cause it to work for our present and eternal good. We know our sister cannot come to us any more, but, we thank God, the way she has traveled is open also to us, so that we may go to her, to be parted no more forever. W. K. P.

Departed this life, in hope of a blissful immortality, on the 8th of October, 1855, in the 21st year of his age, Bro. JOHN E. SHIPLEY, for about three years a consistent member of the Christian Church in Fayette, Ark.

Bro. Shipley was a young man of much promise. He obeyed the gospel while a student of Arkansas College. Though he did not graduate, he acquired, by close application, such mental cultivation as to entitle him to the consideration of all his acquaintance.

At the time of his death, he was employed in teaching one of the district schools of the Cherokee Nation. Wherever he went, he won the affection of all who knew him. For about one year before his decease, he exercised in public the gifts that God had given him. From these efforts we concluded that a bright and useful career was before him. His education, his application to study, his modest and graceful elocution, all united to love out of a pure heart, a good conscience, and an unfeigned faith, led us to anticipate that he would accomplish much good in the wild field of evangelical labor which this State presents. But it has pleased our heavenly Father to take him from our midst. His father and mother, with many friends and brethren, are left to mourn his loss. R. GRAHAM.

Died, at his residence, near Cadiz, Trigg county, Ky., on the 18th day of March, 1856, after a lingering confinement of several weeks, produced by dropsy, WM. REDD, aged about 70 years. The deceased was a member of the Christian Church, having, with his companion, (who preceded him to the happy land some eight or ten years) bowed to the authority of our Lord Jesus Christ on the 23d day of June, 1844; since which time he has served his Master with devotion and steadfastness. Though old and feeble, till the last he frequented the house of the Lord. His children and friends, many of whom profess the faith of the Lord Jesus, sorrow not as those who have no hope; for the Spirit saith, "Blessed are the dead who die in the Lord; yea, saith the Spirit, they cease from their labors and their works do follow them." A. S. D.

Died, of typhoid pneumonia, at her residence in Boyle county, Ky., on the 26th of January, 1856, sister JANE B. EVANS, wife of Bro. Ludlow Evans, in the 63d year of her age.

The deceased was a native of Lunenburg county, Va., and during the last 21

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years, was a most exemplary disciple of Jesus Christ. Endowed with the finest qualities of both head and heart, all consecrated to the service of God, sister Evans was a model of excellence in all the relations of life—as daughter, sister, wife, mother, neighbor, and church member. She died in the full assurance of a blissful immortality, affording, in her happy life and triumphant death, a beautiful illustration of the precious truth that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To the afflicted husband and children, "the soft memory of her virtues, yet lingering like twilight hues when the bright sun is set," will be a rich source of consolation and real joy, luring them on in the pathway of glory, honor and immortality, until life's blessings all enjoyed, life's labors done, serenely to their final rest they pass, rich in the hope of a glorious re-union in heaven. S. G. M.

William M'Clenahan, senior elder of the church in Baltimore, fell asleep in the Lord on the 17th day of March, after a wasting illness, under which, for some years, he had been gradually sinking. A purer spirit never breathed. In the highest sense he was a Christian and a philanthropist. His whole life was a beautiful fulfilment of the "two great Commandments." In an age of intense egotism, when the pursuit of selfish ends—the desire to accumulate wealth, the indulgence of worldly gratifications and earthly pleasures—seem to be paramount objects, it is a relief to contemplate the character of such a man. Richly endowed by his Creator for the attainment of all such ends, "he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." When in the vigor of manhood, his intellectual endowments, his unaffected and child-like simplicity of manners, his profound veneration for the sacred writings of both Old and New Testaments, his sincere love for his fellow-man, his confidence in the ordinances of religion as the means of binding the souls of men to God and to each other, his abhorrence of the lust of covetousness, (the curse of the world and the sin of the church,) made him one of the most interesting and profitable companions of my life. In his early life he enjoyed the personal friendship of Alex. Carson, of Tubermore, and was an inmate of his family and the instructer of his children; from whom, and other distinguished gentlemen of his native country, he brought with him to the land of his adoption, testimonials the most honorable to himself as a gentleman, a scholar, and a Christian. In the earliest stage of the Reformation, he united himself with our brethren, and their estimate of his character has always been evinced by a unanimous appointment to the highest and most responsible stations in the congregations wherever he may have held his membership. The decline of his physical and mental powers, under repeated strokes of paralysis, which finally brought him down to the house appointed for all living, I can but regard as one of the greatest losses that has ever been sustained by the church in Baltimore. As an individual, I have lost a friend, a counsellor, and a brother. Geo. Austin.

Died, at Nicholasville, Ky., on the 8th of March, Mrs. Patty Robinson, in the 75th year of her age. Sister R. made her home, for the last fifteen years, in the family of her son-in-law, Bro. J. L. Rice, who lately resided in Lincoln county. She early attached herself to the cause of Reformation, and maintained a consistent profession as a disciple of the Lord to the close of her life. The assemblies of the saints were her delight; and her cheerful, earnest spirit, often encouraged the desponding brethren when few were found at the house of prayer. She was always kind in deportment, and sympathising, especially to those who were suffering and in want. Many deeds of love have endeared her memory to the poor. She bore her painful illness of four months without a murmur, and in peace fell asleep in Jesus. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." S.

On the 6th of February, sister Elizabeth January, in her 83d year. In 1828 sister J. was immersed and united with the church in Maysville, Ky. A life of nearly 82 years was mainly spent in serving her Lord, whom she endeavored to serve by promoting the happiness of those around her. The de-

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ceased had come to her death suddenly, from a severe casualty by fire, of which she died in a few days, after severe suffering, which she bore with Christian patience.

Sister MARY FAUGHT, consort of Elder J. C. Faught, of North Salem, Hendricks county, Ia., on the 26th of December, 1855, aged 35 years. In the death of sister Faught, a husband has lost a faithful wife, her children an affectionate mother, and the church a valuable member.

THE BIBLE THE BOOK.

THEOLOGICAL inquiries are no part of my present subject; but I cannot refrain from adding, that the collection of tracts, which we call from their excellence, *the Scriptures*, contain, independently of a divine origin, more true sublimity, more exquisite beauty, finer morality, more important history, and finer strains, both of poetry and eloquence, than could be collected within the same compass, from all the other books that were ever compiled in any age or in any idiom. The two parts of which the Scripture consists are connected by a chain of compositions, which bear no resemblance in form of style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning: the antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine compositions, and consequently inspired.—*Sir William Jones.*

BIBLE REVISION AGENCY IN EAST TENNESSEE.

BIBLE REVISION ROOMS, Louisville, Ky., June, 1856.

ELDER C. A. JEMISON has entered upon an Agency for the Bible Revision Association in East Tennessee. We hope the friends of the cause will nobly and generously respond to his appeal for funds to secure a faithful version of the Scriptures in our own tongue.

JAMES EDMUNDS, Cor. Secretary
Bible Revision Association.

YEARLY MEETINGS IN OHIO.

1st. Hopedale, Harrison county, on the 3d Lord's day in August.
2d. New Lisbon, Columbiana county, 4th Lord's day in August.
3d. Fowler, Trumbull county, beginning Tuesday after the 4th Lord's day in August, and closing Friday following.
4th. Eagleville, Ashtabula county, 5th Lord's day in August.
5th. Chagrin Falls, Cuyahoga county, 1st Lord's day in September.
6th. Akron, Summit county, 2nd Lord's day in September.
7th. Lagrange, Lorain county, 3d Lord's day in September.

All these meetings except that in Trumbull county, begin on Friday at 2 o'clock P. M., and close on Monday.

THE Yearly Meeting of the Disciples of Belmont and Monroe counties, Ohio, for 1856, meets with the Benfork congregation, Belmont county, on Friday, the 29th day of August next, at 2 o'clock P. M. Preachers and brethren generally are urgently invited to attend and continue during the meeting.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *AUGUST*, 1856. [No. VIII.

THE REAL AND THE IDEAL.

[THE following address, delivered at our late Commencement, on the 4th of July, by W. S. Russell, of Missouri, will be read, we doubt not, with much interest, by all our readers who have a taste for either the *real* or the *ideal* in Philosophy.—A. C.]

LADIES AND GENTLEMEN—A distinguished sage of England, speaking some twenty-five years ago, remarks: "It seems to me that the young men who were my contemporaries, fixed certain principles in their minds, and followed them out to their legitimate consequences, in a way which I rarely witness now. No one seems to have any distinct convictions, right or wrong; the mind is completely at sea, rolling and pitching on the waves of *facts* and *personal experiences*."

This shall be our text, for its conclusion is doubly true here in America. And we would especially address those before us, who, by education, have commenced, and will continue the development of their minds.

We arrive at knowledge, in this world, only by means of phenomena. It is never permitted us to contemplate substance. There are two classes of the phenomenal, external and internal. There are, also, two sub-divisions of the latter. In the examination of our thoughts, we find some of them characterized by error, change and incompleteness; but, on the other hand, some have truth, fixedness and completeness, as attributes. There are intimate relations between these

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three orders of the phenomenal. Experience teaches us that the outward arouses the inward; and, also, that the intelligible existence of the external depends upon the internal of the higher order; and, further, that the thought belonging to our finite will, depends upon both of the former for its birth.

The subjective phenomena, having two distinct sets of qualities, must be referred to two substantial causes. The one class, the finite, we refer to ourselves. The other, because of its characteristics, must necessarily be referred to *absolute* cause and substance. But we discover that we rely, as the foundation of all our knowing, upon these infinite manifestations within us—that we accept them without doubt or hesitancy. Therefore, we are forced to refer the finite being and cause, which we are, to the same source with these perfect phenomena; and thus, also, find ourselves returned to absolute being. Objective phenomena are incomplete and changing; but do we, as in the case of some of the internal qualities, first refer them to finite substance? No. On the contrary, acting in the light of principles already distinct in consciousness, we carry them immediately to the source of all being. Thus all action finds its cause—all qualities their substance.

We learn from this analysis, that different values attach to the two general orders of phenomena. The outward is material, while the manifesting power is spirit; it furnishes, therefore, the most imperfect symbols, in that they partake least of the nature of their cause. Though we know not what matter is, yet we do know that it is furthest removed from what we conceive spirit to be. But internal phenomena are spiritual. Thought is nearest akin to its acting substance; it is not *it*, yet it is such a display of it, as that it furnishes the truest symbol. Moreover, mingled with our thoughts and constituting part of them, are inspirations from the Infinite Mind; and hence, by reflection, we arrive at truth—universal and necessary truth. This adds inestimably to the worth of internal phenomena. For the two reasons, that they are the best symbols, and are ever liable to be the representatives of truth coming directly from its first principle, they rise in value far above the external. We are accustomed to call the former the *ideal*; the latter, the *real*. But from the above inquiry we must unhesitatingly come to the conclusion that what we call *real*, is, in fact, the most *unreal*; and that the *ideal* alone is the *real*. The universal and necessary truths which reason derives from the limited and contingent, are *ideas*, strictly speaking—Platonic ideas, if you please;—these, clothed in sensuous imagery and the costume of language, are *ideals* with the poet; *principles* with all right-thinking minds; and *laws*, when objectized and viewed in nature and human-

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ity. These are the same in kind, and we shall use them interchangeably.

There are relations between the real and ideal which cannot be violated without confusion and error inevitably following. The proper relations of these two worlds has troubled the human mind since reflection first began. Men have almost always been absorbed in one, to the exclusion of the other. To give to each its proper position, and to act upon their discovered relations, should be the endeavor of each one who would so develop his mind as that it may attain the largest share of truth. The problem of intellectual life is solved by this. The development of this life is a balance with human greatness on one side, and human littleness on the other, and the law, resulting from this relation, is the fulcrum.

All that appears, or is done without us, is phenomenal. That is, all, whether deed, spoken or written word, or long subsisting existence; all are the *shows* of a spiritual substance—a *substratum*, independent of ourselves, manifesting and sustaining all that is cognizable by the senses. *Phenomena* cannot hold the relation of *cause* to us. No word, no action, no external existence can be the *cause* of our having knowledge. Spirit, either our own or that of God, acting within us, is the only *cause* of the effect which we call intelligence. The cause and the effect, the substance and the quality, must have common characteristics; for who shall draw a line where cause ceases and effect commences? where quality begins to appear and substance to leave off? All externality, therefore, must be denied the position of cause, simply because it is not substance, and of substance for the reason that it is not cause. Hence the shows of things can never pass beyond *occasions* of our knowledge. This is the true position of what we call the *real*—other office than this we cannot give it without error. The relation it sustains to the ideal, is to awaken the soul that *it* may become a cause and produce its ideals. But, because of those drops from the fountain of the infinite that are ever falling into the active spirit, the mind, when awakened, soars far beyond the mere occasion of its awakening. The objective occasion is realized, but necessarily more; because an absolute principle lies back of every individual fact; and the mind simultaneously conceives the finite and the infinite; the former, in logical order, depending upon the latter for its intelligible being. When the thought of another is felt by us in its fulness, and becomes truth to us, it is our thought as much as his; our mind has produced it as much; and our thanks are due to him only so far as he aroused our consciousness.

He who merely collects in memory teachings and facts, ranging them not under their principles, will soon come to consider the ex-

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ternal as the *cause* of his intelligence; must inevitably be assimilated to that fancied substance, and become incorporated as a part of nature. Hence a "natural man" is literally possible. His head is merely a treasury of sensations and scraps of sensations. We have said that cause and effect must have common characteristics; and it is a strange fact, that where this relation is fancied, an assimilation will take place; hence the Scripture wisely says that those who make idols are like unto them. But he who has seized the proper office of the outward, uses it as but a mean to his own awakening; looks upon his soul as the substantive cause of his intelligence, and must become eminently spiritual. And, moreover, looking inward and finding the qualities of absolute being, is led to the higher, the final Cause. Seeking for principles, he is led to the Principle of principles. The former is a man of knowledge; the latter a wise man.

> "Knowledge dwells in heads replete with thoughts of other men;
> Wisdom in those attentive to their own."

The one has knowledge in its power; the other knowledge dethroned. The wise man goes to the fountain; the man of knowledge is satisfied with the muddy streamlet. The former is as a suggestive brook; the latter as a table of contents, which points to better things, but never reaches for itself that which is promised in it.

In painting, see how the development of natural elements is forcing us to proper standing-points. The daguerrean art, in its latest improvements, has entirely supplanted the copyist, and all that school which finds the highest beauty in the real. Using this art, a mere adept in colors produces a portrait or a landscape true to nature. But is the consequence of this to be that the painter and his glorious art shall become powerless, and genius no longer find it a means of expressing itself? No, truly! Genius is God's message to the world, and it must find form of utterance. The artist will be driven to the true sphere of his exertion, the ideal; and art will be raised above nature, as it always should have been, and as, by the great masters, it always has been. He to whom belongs the gushing heart and the glorious light of the spiritual world, shall be the artist of fame. The outward serving him as occasion and instrument, he shall clothe the ideal in forms nearest akin to its nature;—shall give to us symbols, through which we may see the light of heaven shining, and before which we shall feel a worshipful mood stealing upon our hearts. Genius alone can give soul to its work; or, rather, let us say with Spencer, that the soul seeks its own congenial body:

> "So every spirit, as it is more pure,
> And hath in it the more of heavenly light,
> So it the fairer body doth procure

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To habit in, and is more fairly dight,
With cheerful grace and amiable sight.
For, of the soul, the body form doth take,
For soul is form, and doth the body make."

But why this enthusiasm before a picture embodying ideal beauty? Let us ask again, Who shall place the boundary where effect begins and cause ceases? Who shall say when God, the source, withdraws himself from man, the offspring? Wonderful words are those! "In him we live, and move, and have our being." As the painter bends over his work, with glowing heart, laboring to embody the ideal which his soul so loves, who can deny that the source of all beauty is inspiring him, and that it is a thought of heaven which he is striving to express? We say his soul loves that ideal; and can the awakened soul, fully alive to its higher nature, love any thing else than truth? Search for the element upon which we found all our judgments of men and things, and you will find that it is truth; that all our judgments may be resolved into these: That the soul hates falsehood and loves truth. The ideal of the artist, therefore, is essentially real; and the reason of the soul's enthusiasm, when the symbol is penetrated and its spirit realized, is that it recognizes kindred from upper spheres.

In poetry, also, our judgment always, in violation of a sensualistic philosophy, forces us to render a true verdict. Do we call him a poet who dwells wholly in the so-called real? We have seen that internal phenomena best represent their substance. Words are the best representatives of thought, because they are before agreed upon as vehicles of expression. The instrument of the poet is language, and hence he best reveals the ideal to us. It is only when he *creates*, and the glow of eternal truth appears in his verse; and the same sentiment of the beautiful is aroused, and the same love warms the heart, which sprang up when standing before the genious-wrought painting, that we confess the presence of the spiritual and call the communicator, poet or prophet. We refuse him the name until we *feel* that his words are heart-utterances—ideals, coming upon us glowing yet with the warmth of their bright home; awakening in us

"High instincts, before which our mortal nature
Doth tremble like a guilty thing surprised."

Many will admit that the ideal should predominate in these two instances, but no further. But if the laws deduced from the relations between the real and ideal are *true*, they should rule the mind in every sphere of life. Mark, that we have urged no predominance of one of these elements over the other, except such as their relations rigidly demanded. Capacity for, and compliance with, these have produced us the painter and poet; and must they be *violated* in order to have

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any other office of life properly filled? If nature does not stand to man as cause to effect, but if they are both effects of one great cause, then there are harmonies between them which must not be violated; harmonies which are laws, as are all true laws, infraction of which brings the usual penalties of disorder and injury. We urge, therefore, the observance of these relations simply because they are true, and truth does not change with circumstances. And further; the poetic and philosophic mind are always united. And why? Simply because the *ideals* of the poet are the *principles* and *laws* of the philosopher. Every teacher of mankind must be a philosopher; for the reason that philosophy is a searching for, and application of principles; a work that can be accomplished only by each one for himself. These are eternal and immutable principles, which each mind, by reflection, may bring out into distinct consciousness; and which are necessary to its healthy action, or they never would have been authoritatively enunciated by reason. Without these, most true it is, that the mind must be ever "at sea, rolling and pitching on the waves of facts and personal experiences."

There will be, perhaps, another objector to these reasonings. He will say, You are constantly taking it for granted that there is a God, in thus referring these elemental inspirations to a Supreme Cause. We disclaim that any special pleading of ours has brought out this result. It is but the unavoidable consequence of right reason. Analyze phenomena with any other result, and be assured that you will destroy truth. We rejoice that this is another consequence of rightly discerning the relation of the outward to the inward. We are forced to find the evidence of God in the soul, otherwise some of its phenomena remain unaccounted for. We cannot cut the soul off from its God without error in philosophy as well as in religion—without error in all reflection; for where there are universal and necessary principles, there must be an infinite Intelligence, the Author of them.

The strict observance of the respective offices of the real and ideal, is of momentous importance in theology. While there is not this, what wonder is it that we have materialists in the land?—yea, materialists holding the Bible in their hands, and proving their materialism from the Bible! Here is convincing evidence that even this sacred book may be studied with a sensualistic tendency! Mark *that*, ye teachers! But the observance of the relation here deduced, prevents materialism on the one hand, and mysticism on the other; there a dead formalism; here an ignorant superstition. It breaks in pieces the idols of the outward; and leads the worshiper into the temple of his God—into his own soul. It teaches him there to scrutinize what he finds; and when the characters of the good, the beautiful, and the

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true appear, to give to God the glory. It declares peace to the wordy war concerning the Spirit's influence, finds truth in both parties, and leads the thirsty soul to living waters.

My fellow-students, let the watchword of life be SPIRITUALISM! Challenge every straggling fact with this, and make it fall into the ranks of ruling principle! A spiritualism that puts man in communication with his own spirit! Are you to be artists?—Remember that there is an everlasting, ever-welling fountain of beauty, and that the only access to it is through your own soul. Are you to be poets?—Bear in mind that the true poet is an interpreter between the spiritual and the physical worlds, and that the "voice of the heart is the voice of God." Are you to be lawyers or statesmen?—Like the wise Montesquieu, seek the *spirit* of the *laws*. Are you to be preachers of the gospel?—Know that there is a great difference between religion and theology, and desert not the former for the latter; but hearken to the breathings of the spirit of Truth, and you shall "know of the doctrine." Are you to be scholars, thinkers, preservers of the proper dignity of man?—Be princes among facts and experiences;—knowing the law, rule and cease to be ruled. For there *is* a royal road to knowledge;—go stand by the King of the universe, become related to him, and you will learn, because he is related to all his works.

We firmly believe that spiritualism alone, striven after in all departments of life, can save this goodly land of ours—a land in which ten thousand sermons upon materialism and ethics of interest are preached daily. Let the tide of spiritualism set in against this sensualistic tendency, and the result of its triumph will be, obedience to law, intelligent love of God and humanity, and the advancement and reign of Truth. The infusion of this new spirit devolves, in a great measure, upon the generation coming up to manhood. To this spirit alone do we look with any hope for the fulness of Christ's kingdom. For if the method we are enforcing is pursued, we need not urge you into the arms of Christianity. That will follow as a natural result of such work of the soul. Neither will this be a mere profession; but a *life*, with a birth into it and an active existence through it. We shall not wait for time and place to worship; but adore always, and everywhere. For the universe, every atom of it, is the utterance of God. It is the articulation of Jehovah, and no monosyllable is redundant—no particle insignificant.

CHRISTIANITY proposes nothing unnatural, but develops and perfects the intellect and heart of man.

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PROPHECY—*No. IX.*

We have now examined, with more or less precision and fullness, one hundred and thirty-six specifications in this series of prophetic events. The avowed object of the angel, "*And now I am come to make them understand what shall befall thy people in the latter days*," has been our guide in every particular. By it we have wandered through the mazes of Jewish, Persian, Grecian, Egyptian, Syrian, Roman, Arabian, and Turkish history, embracing a period of two thousand years; and in no case have we failed to discover the exact fulfilment of the prophetic word in the fortunes of the Jews themselves, or in the authentic records of those nations, who have, in succession, held in subjection the land which God gave to Abraham and to his seed for an everlasting possession.

This is, therefore, conclusive evidence, not only that Daniel wrote as he was moved by the Holy Spirit, but also that we have followed the true interpretation of these Divine oracles. If the harmony of the Copernican system of Astronomy, with the phenomena of the celestial spheres, is sufficient to demonstrate its correctness, certainly the prophetical and historical coincidence of all these events ought to convince every reflecting mind, that the main scope of the prophecy refers to the Jews and their terrestrial patrimony; that other nations are introduced only on account of their associations with the Israelites, or their influence over Palestine, which, for a time, was to be trodden down by the gentiles; that these gentiles have been in succession the Persians, the Macedonians, the Egyptians, the Syrians, the Romans, the Saracens, and finally the Turks, concerning whom a few things remain to be considered.

"He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hands also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Lybians and the Ethiopians shall be at his steps."

All this applies specifically to the Turkish or Ottoman Sultans, and to them only. Mohammed II., the conqueror of Constantinople, was in 1481 succeeded by his son, Bajazet II., a prince of mild and peaceable temper. He, however, subdued Bessarabia, and some important provinces in Asia. After a reign of thirty years, he was forced to resign his throne to his son, Selim, surnamed Gavuz, or the Savage. This most cruel of the Ottoman monarchs, commenced his reign by

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the murder of his brothers, his nephews, and forty thousand dissenters from the orthodox faith. Having removed all competitors for the crown, he next turned his arms against the Persians, over whom he gained several important victories, and from whom he wrested large portions of territory beyond the Tigris.

He then marched against Gauri, the Mameluke Sultan of Egypt, who in the late Persian wars had fought against the Ottomans. The two armies met near Aleppo, a town of Northern Syria. The engagement was fierce and sanguinary; but Gauri was slain, his army defeated, and all Syria added to the dominions of the conqueror. Jerusalem and Judea were included in this conquest; and from that time (1516) to the present they have been subject to the Sublime Porte.

"But these *shall escape out of his hand*, even Eden, and Moab, and the chief of the children of Ammon." These countries were overrun and pillaged by the Turks. And in the reign of Soleyman, all Arabia was supposed to be conquered by the Ottomans. But as a bird escapes from the hands of the fowler, so did these tribes of the desert elude their captors; and now every map of the Turkish empire is an illustration of the truth of this prediction.

But the land of Egypt was not so fortunate. Selim met and defeated the new Sultan, Tuman Bey, near the walls of Cairo. He afterwards stormed the city; hung Tuman Bey before its principal gate; put to death fifty thousand of its inhabitants; sent five hundred of the most distinguished families, and a vast amount of gold, and silver, and other treasures, to Constantinople; and finally reduced Egypt to a Roman province, in which condition it remained for about three hundred years.

After the conquest of Egypt, several of the neighboring tribes on the west and on the south of Egypt, sent ambassadors to Selim, and became voluntary tributaries to the Sublime Porte. Others were subdued by Soleyman, the son and successor of Selim; in whose reign the Turkish empire attained its greatest extent and its greatest power. He headed his armies in thirteen campaigns; took parts of Hungary and Northern Africa; captured Rhodes and other islands in the Mediterranean; defeated the Persians, and added Tebreez and Bagdad to his dominions. Thus did the Sultan of Constantinople stretch forth his hand upon the countries; thus had he power over all the treasures of Egypt; and thus did the Libyans and the Ethiopians serve him, according to the most authentic records of modern history.

"But tidings out of the east, and out of the north, shall trouble him; therefore, he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of

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his palace (or *his palace-like tabernacles*) between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him."

These verses reveal to us the fate and destiny of the Turkish empire. They evidently relate to the future; though the present difficulties with Russia, may be, and very probably are, the beginning of troubles. But on these points, it becomes no uninspired man to dogmatize. Prophecy is a system of outline maps and charts, on which are inscribed the leading political, civil, and religious events of the world's history. Time alone can fill up the blanks, and reveal to erring man the various ways and means by which God will fulfill, or permit to be fulfilled, all that the prophets have spoken.

In whatever, therefore, relates to the future, we should be careful to distinguish what is certain from that which is only probable. That Turkey will fall, is just as certain as that the closing paragraph of the eleventh chapter of Daniel refers to it. France and England may sustain her for a time; but all the powers of Western Europe cannot ultimately save her. She will come to her end, and none shall help her. When, how, and by what means, are not so clearly revealed. But it is probable—

1. That Russia and some eastern power, most likely Persia, will be made the instruments of this overthrow. It has long been the fear of the Turks, and the growing expectation of the Greeks, that Russia will one day put an end to the Ottoman empire. These impressions have been strengthened by the events of two hundred and fifty years. From the reign of Peter the Great, Russia has been encroaching on the limits of Turkey; and all the world now knows, that Constantinople would soon be tributary to St. Petersburgh, were it not for the combined influence of France and England. But these western powers cannot always serve as her guardians. The events of another year may require all their forces at home, or to guard their supposed interests in some other part of the world; and then how soon would tidings out of the north, and very probably also out of the east, trouble the Sublime Porte? But be this as it may, all the powers of earth cannot long preserve Turkey. Fall she must, and fall she will, as every other government that will not bow to the authority of Him who is King of kings, and Lord of lords. For says Isaiah, lx. 12, "The nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted."

2. That the last great and decisive conflict which shall annihilate the Ottoman empire, will take place in the hill country of Judea, between the Dead sea and the Mediterranean. "He shall plant his palace-like tabernacles between the seas, *in the glorious holy moun-*

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tain." In the forty-first verse of this same chapter, "glorious land" is evidently used for the land of Canaan; which in other places is called "the holy land," "the pleasant land," "the goodly heritage," "the glory of all lands," to distinguish it from the idolatrous territory of the gentiles. It is, therefore, probable that this "glorious holy mountain" is the mount of Olives, the hill of Calvary, or some other elevation near Jerusalem.

3. That this event will occur within the next thirty-six years, or before the epoch of 1892. It may happen much sooner. We see nothing in prophecy to prevent its occurrence within ten, or even five years. But about 1892, we confidently anticipate an event which must be subsequent to the fall of Turkey; and hence we fix upon thirty-six years as the maximum period of her national existence. That this period cannot be of very long duration, is, we think, quite evident from several sources of evidence. The signs of the times clearly indicate this; and the apostolic visions of St. John seem to reveal the near approach of this next event in the order of prophecy. The most eminent theological writers concede, that the pouring out of the seven vials of the wrath of God upon the earth, is symbolical of the execution of God's righteous judgments on all the enemies of the church; that the first five of these have been emptied; and that the pouring out of the sixth refers to the final ruin of the Ottoman empire, which cannot, therefore, be very remote.

John, however, does not fix the chronology of these events. For this we must depend chiefly on Daniel. But we have not yet before us the proper data from which this question can, with any show of probability, be determined. For the present, therefore, we simply give the result of our investigations, which, in a subsequent article, we hope to be able to sustain with some degree of satisfaction to the reader.

In the meantime, the events which will immediately follow the fall of Turkey, deserve our very special consideration. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We have, then, first in order, the fall of the Ottoman empire; second, the rising up of Michael the archangel, as the advocate of the twelve tribes; third, a scene of unparalleled trouble; fourth, the deliverance of the Israelites; and fifth, the awakening or resurrection of

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some of them to everlasting life, and of others to shame and everlasting contempt.

The fall of Turkey will, therefore, be the first of a series of events of transcendental interest. This we might almost naturally anticipate, without the aid of prophecy. The long established policy of nearly all the great powers of the civilized world, renders it highly probable that such will be the issue. If England and France would exhaust their supplies of men and money to prevent the court of St. Petersburgh from infringing on the limits of the Sultan, not through any respect which they have for the rights of man, not on account of their sympathy for the Turks, not because they expect thereby to augment their own resources, but merely to preserve the balance of power among the nations of Europe by holding in check the ambition and avarice of Russia, what sacrifice would not they and other rival powers make to prevent Russia and Persia, or any other two kingdoms, from taking and appropriating to themselves the wealth of a fallen empire? If it is still a sound maxim, that "wherever the carcass is, there will the eagles be gathered together," what a tremendous conflict of nations may we anticipate in any attempt to divide and appropriate the spoils of Turkey! England, France, Germany, Austria, Prussia, Russia, Greece, Persia, Egypt, and the scattered tribes of Israel, will all be there to urge their claims and to act as umpires in the great controversy.

But at that time, Michael will again stand up in behalf of Israel. For many generations he was their prince and national guardian. Dan. x. 21. Under Jehovah, he seems to have been employed to lead them out of the land of Egypt and out of the house of bondage; to conduct them through the Red Sea and the dreary deserts of Arabia; to lead their armies to victory in Canaan, and to comfort them in their afflictions in Babylon; to move Darius, to promote Daniel, and to stir up Cyrus to rebuild the temple; to accompany their emancipated hosts in their return from captivity, and for many years to preside over their interests in Palestine. But the cup of their iniquity was at length filled to overflowing; the Spirit of God was grieved by their obstinacy and repeated acts of rebellion; Jerusalem was encompassed with armies; and if their own great national historian is worthy of credit, a voice—it may have been of this same guardian angel—was heard in the temple, saying, "*Let us remove hence.*" From that hour Jerusalem has been trodden down of the Romans, the Persians, the Saracens, the Seljukians, the Mamelukes and the Ottomans; and the Jews themselves have wandered as sheep without a shepherd. The predictions of Moses concerning this remarkable people have been literally fulfilled. They have been scattered among all people, from

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one end of the earth even to the other; they have found no ease or rest; they have been oppressed and crushed always, since the ruin of their temple and the destruction of their city; they have been left few in number among the heathen; they have pined away in their iniquity in their enemies' land; and they have become an astonishment, a proverb, and a bye-word among all nations.

Since the commencement of the present century, the condition of the Jews has been greatly ameliorated, especially in European countries. Some symptoms of returning life have recently appeared in the valley of dry bones. But in most nations, their lot is still very deplorable. In England, many Jews are distinguished for their learning and wealth; but all the possessions of a Rothschild have not yet procured for him a seat in Parliament. "While England," says Mr. Milford, in his Appeal in behalf of the Jewish Nation, "waves her protecting banner over the helpless and the oppressed, both at home and abroad, there yet remains one nation—one remarkable race of people, the Jews, towards whom the exercise of philanthropy would seem to be a crime; whom no eye pities, and whose wretched condition is a stain upon the present age of the world, worthy only of the darkness, blindness, and inhumanity of the dark ages." In Austria, a Jew can rise no higher than a common soldier; he is excluded from all the learned professions; and in the capitol of the empire he cannot purchase ground enough on which to erect his frail tabernacle. In most of the German States, they enjoy many legal privileges; but even there they have not risen above the degrading influence of a vitiated public opinion. The following extract from a Jewish paper published in Leipsic, 1840, shows how little the Israelites could then boast of German liberality. "After endless petitioning, some few privileges curtailed on every side, are thrown to us out of compassion or greedy speculation. And to whose favor at last do we owe these niggardly gifts? The people who have never tolerated us as neighbors, but with a malicious eye? By the people and their leaders we are as much hated as ever. Look at the states where the democratic element preponderates; hatred and contempt, but no kindness! As strangers we are tolerated, but no where sought after, no where loved. The distinction between the Schemetic southern stock, and the fair children of the north, is too indelibly marked on both body and mind to render an amalgamation possible. We are neither Germans nor Sclavonians, nor yet Italians, nor Greeks; we are the children of Israel, kindred of the Arabs, who carried their glorious arms from the Caucasus to the pillars of Hercules. Unspeakable misfortunes compelled us to claim the rights of hospitality from foreign nations, but not for-

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ever will we be *trampeled under their feet*, deprived of the sacred name of father-land."

The Russian government has frequently interfered with the rights and comforts of its Hebrew subjects. In 1824, the emperor Alexander decreed that all the Jews living in Poland should remove hence, except such as should become physicians or devote themselves to solid mercantile business. The late emperor Nicholas, soon after the beginning of his reign, published a ukase, in which he forbade them to traffic in the interior governments of the empire; and in a series of subsequent edicts, the same autocrat subjected them to various other oppressive regulations. According to our latest authentic information, the Jews are still legally excluded from Spain and Norway, though their residence in these countries is sometimes tolerated; and in Italy they are oppressed by popish bulls, and trodden down by a vain, proud, and supercilious priesthood. But few reside in the States of the church, and these are in a very low state of civilization. In Modena they are wealthy, though they are not allowed to study any science but medicine. In Naples they are not recognized by the laws; they live as strangers, and enjoy no civil privileges.

Such is the condition of the Jews in civilized and christianized Europe; how degraded, then, must it be in Mohammedan and pagan nations! "In Morocco," says Mr. Birk, a converted Jew, "the Moors despise and detest them; there is no ignominy, no extortion which they are not subject to. They are prohibited reading or writing Arabic, under the pretence of their not being worthy to understand the Koran; they are not allowed to mount a horse, because it is too noble an animal for them; they must take off their shoes on passing mosques, holy places, and the dwellings of the great; they are not allowed to come near a well while a Mohammedan is drinking out of it; nor to sit down in the presence of a Mohammedan; they are compelled to be dressed in black, (this color being considered mean,) and to fill the offices of executioner and grave-digger. The children are at liberty to insult them; and the lowest of the people may strike them: but if a Jew lifts his hand to a Mohammedan, he is punished with death. In many places, they must even pay enormous taxes for being permitted to wear shoes, and to use asses and mules."

Equally oppressed and despised are the Jews of Persia. The Rev. Joseph Wolff, who in 1825 and 1826 visited them as a missionary, says, "Every house at Shiraz, with a low, narrow entrance, is a Jew's. Every man, with a dirty woolen or a dirty camel-hair turban, is a Jew. Every coat much torn and mended about the back, with worn sleeves, is a Jew's. Every one picking up old broken glass, is a Jew. Every one searching for dirty robes, and asking for old shoes

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and sandals, is a Jew. That house, into which no quadruped but a goat will enter, is a Jew's. One of the Rabbis remarked to me, None of the Jews scattered in the world expect, and have reason to expect the Messiah with more anxiety, than the Jews scattered throughout Persia; for the gentiles in Persia do not only compel us to pay heavy tribute, but they have likewise set over us taskmasters, to afflict us with their burdens. Every Persian is a Haman to us. They make us serve with rigor; we must work for them without being paid; and like Pharaoh of old, they make our lives bitter with hard bondage."

We shall conclude this brief sketch of the present condition of this unfortunate and degraded people, with the following short extract from Wilder's Travels in Palestine: "This extraordinary people, the favored of the Lord, the descendants of the patriarchs and prophets, and the aristocracy of the earth, are to be seen in Jerusalem to greater advantage, and under an aspect, and in a character totally different from that which they present in any other place on the face of the globe. In other countries, the very name of Jew has associated with it cunning, deceit, usury, traffic, and often wealth. But here, in addition to the usual degradation and purchased suffering of a despised, stricken, outcast race, they bend under extreme poverty, and wear the aspect of a weeping and a mourning people; lamenting over their fallen greatness as a nation, and over the prostrate grandeur of their once proud city. Here the usurer is turned into the pilgrim, the merchant into the priest, and the inexorable creditor into the weeping suppliant. Without wealth, without traffic, they are supported solely by the voluntary contributions of their brethren throughout the world."

Such is the degraded, wretched, and fallen condition of the Jews, and of their once glorious metropolis. But the times of the gentiles will soon be fulfilled. The Ottoman sceptre is about to be broken. Michael will again stand up in behalf of Israel; *and at that time shall be delivered every one that shall be found written in the book.* Every Israelite on earth, wherever found, who can, like his fathers in the time of Ezra, trace his lineage to the stock of Abraham, will then be emancipated; and whatever disposition may be made of the other provinces of the fallen Sultan, Palestine will certainly be again restored to the dispersed Israelites for an everlasting possession.

"Daughter of Zion, awake from thy sadness;
Awake, for thy foes shall oppress thee no more;
Bright o'er the hills dawns the day-star of gladness,
Arise, for the night of thy sorrow is o'er." R. M.

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THE RETURN OF CHRIST.

[THE subjoined essay is modestly presented by its author for the consideration of our readers. This is a topic on which the church has ever entertained a great variety of views, more or less definite; and when kept before the minds of Christians, in the modest spirit of hopeful inquiry, it may be fruitful of much good. The student of prophecy is invited candidly to reflect upon the views of friend H., as a fraternal offering to our common faith on this subject.—W. K. P.]

THE return of Christ, usually denominated his *second coming*, has always been a subject of much interest to the church. And as the doctrine is exciting some special interest, at present, in certain quarters, from its connection, or supposed connection, with the prophecies concerning the Millennium, it may not be out of place, at this juncture, to examine briefly the grounds upon which this doctrine, or rather, this faith-article, is assumed to rest. I call it a faith-article, because it is so laid down, or recognized, in the various creeds or symbols of the church. Here is one of them—*Credimus dominum nostrum Jesum Christum e cœlo*, etc.,—"We believe that our Lord Jesus Christ will, in like manner as he ascended, descend from heaven, corporeally and visibly, with great glory and majesty, to judge the living and the dead." I have before me a dozen confessions respecting this doctrine, but as they are all about the same in substance with the one here quoted, I forbear introducing any more of them. I may scarcely be said to hazard an opinion of my own as to the correct interpretation of this prophecy, and will intimate just here, that I could venture much farther in the direction which I have here taken, and still be accompanied and supported by a few of those great thinkers who, notwithstanding their paucity, ultimately control the mass of their countrymen.

I esteem it highly presumptuous in any man, to attempt to determine the data or the mode of fulfilment of this prophecy; and to dogmatize about the data or mode of fulfilment of any Scripture prophecy, is, in my judgment, exceedingly rash, and I am not sure that the attempt might not justify the application of a graver epithet than *rash*. These prophecies, all of them, have, doubtless, a meaning, but it lies in the dark, and I am persuaded that it was never intended that we should fully understand them, or that they should ever become capable of the evidentness and distinctness which characterize the objects of positive knowledge. The prophets were the spiritual watchmen of Israel, and no doubt many of their utterances, which appear prophetic, are really designed as warnings, rather than, in any essential sense,

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predictions. As watchmen, it was perfectly in harmony with their character *to cry*—to cry the hours, the times, the alarms, in order to keep the people awake, on the alert, for nothing is more fatal to the growth and well being of the church than sloth, slumber—a placid indifference to danger. It is death. I believe from my inmost being, in the divine inspiration of the biblical prophets, but then I believe just as sincerely that all, or most of the prophecies, are intended for the church and the world *through all time*, and though they may be already fulfilled, or in process of fulfilment, yet they are never exhausted, or superannuated. A prophecy may be fulfilled in, or true with reference to, some event in the history of the church or the world which is already passed, or still passing, and yet *continue to be a prophecy for the church and the world*—true to some probable or possible event in the future. The few remarks which I am about to bestow on the subject under consideration, are really intended to discourage all efforts at the interpretation of biblical prophecies, rather than as an attempt at the solution of this particular one.

As the disciples of Christ could not regard the consoling promises of his return as fulfilled during the days of his resurrection, they referred their fulfilment to the close of man's history on earth; and since we may infer that the final separation of the righteous and the wicked will be contemporaneous with this event, we may safely teach—and it is the custom of the evangelical churches to teach—a *second coming* of Christ, in the character of Judge, and for the purposes of judgment.

Just here, perhaps, it would be as well to refer to those texts upon which we ground the above remark. After discounting all those passages which are purely and obviously parabolic, I have only specially in my eye the following, from the four gospels—Matt. xvi. 27–28, xxiv. 20, etc., xxv. 31, etc.; Mark xiii. 26, etc.; Luke xxi. 27–28; John xiv. 3, 18, xvi. 16. The reader may likewise consult a few texts from the Epistles—2 Cor. v. 1–10; 2 Thess. i. 7–10, ii. 8; 2 Tim. iv. 1; 1 Peter iv. 5–7, 13; 2 Pet. iii. 10, etc.

We possess no information that our blessed Lord, after his resurrection, repeated any similar promises, but, on the contrary, his discourse was mainly respecting his entrance into his glory, and in encouraging his disciples with assurances of his *spiritual presence*. The passage in John xxi. 22–23, cannot be regarded as proof to the contrary, but it is evidence, however, that even the Lord's own elect were mistaken with reference to the real nature of his second epiphany. Still, it appears that the circumstance of his silence during this period—his resurrection-days as it is called—touching his return, had not the effect to excite a suspicion in the minds of his followers, that they had been led to misinterpret those promises by regarding them

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as already fulfilled; for those promises, in their connection and tenor, referred too plainly to such a return of the Lord as would be evident to the whole human race, and not merely to a small fraction of it. "Behold, he cometh with clouds, and every eye shall see him." "For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in his day." Besides, the disciples possessed some special authority—though it was not given them in the name of Christ—for attaching a literal import to the words of the Saviour relating to this matter, and this authority was of such a satisfactory nature, that even after the destruction of Jerusalem—notwithstanding Christ had expressly foretold his *coming* in connection with that event—not once could the question have arisen among the Christians, whether all these declarations might not refer to that particular advent which, as a matter of fact, did not admit of a literal interpretation. The special authority to which I here allude, is found in the following passage—"While they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." It was, therefore, at a very early period that the belief took hold of the mind, and became almost universally prevalent, that, after the completion of the Millennium, the return of Christ will be coincident with the end of the present state of the earth.

But if we examine more critically and calmly the very strongest and most apposite passages here in question, a silent suspicion is excited, that they are not to be taken in a literal sense; and this suspicion is occasioned by difficulties involving date, ultimate moral object, the consonance of the doctrine with the reason, and with the spirit of the whole Bible, its fitness to the needs and capacities of mankind, and its harmony with the general plan of the divine dealings with the world. And even if we were disposed, despite all these difficulties, to accept the words in a literal sense—to believe in a corporeal return—still, a large part of the language bearing immediately on the point, cannot, without absurdity, and in the face of history, admit of a literal meaning; for if one part of the language is literal, another manifestly symbolic or figurative, a literal interpretation of the whole destroys the entire unity of the subject; or rather, precludes the possibility of the language having a single and unique purport. But in rejecting the literal interpretation, we have in that case, no Scripture guaranty that the reunion of the faithful with Christ—and our whole hope of personal continuity solely hangs on this reunion—depends on

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a literal, phenomenal return of Christ, for he himself elsewhere (John xvii. 24) speaks of our reunion with him, without mentioning his return; and again, in rejecting the literal interpretation of this article, much less have we any Scripture guaranty that either the return of Christ or the reunion of believers with him, will be attended by a previous general separation of the righteous and the wicked, or that this event, effected as it will be by some determinate reappearance of Christ, will be coincident with the end of our present form of life. It will be remembered that Paul (1 Cor. xv. 20, etc., 1 Thess. iv. 14, etc.,) in speaking of the reunion of the faithful with Christ, does not allude to any previous final separation of the righteous and the wicked.

Consequently it is impossible to shape this tenet into any determinate form, or intelligible symbol; but if we substitute for the corporeal presence of Christ his spiritual power and influence—*his name*—the essence of the doctrine may be thus expressed, namely—*the consummation of the church, as a cessation of its fluctuating growth and increase, is only possible by some direct and hidden interposition—and, only under the condition that there be a cessation of all genesis, as well as of the fellowship of the righteous and the wicked, may this interposition be regarded as wholly an act of the kingly power of Christ.* And assuredly this anticipation is a necessary element of the Christian faith,—an aim, a goal, a limit toward which, by faith, the whole church of Christ, the whole body of the faithful, as well as each individual faithful member, is directing its efforts and strivings. We say a *necessary element* of the Christian faith; at least it seems so, and though it may lie so far down in its depths that it is seldom brought, or impossible to be brought, into the field of distinct consciousness,—and though it may not be developed spontaneously in every individual believer as a definite idea, yet each one responds to it the moment it is presented to him in conscious correlation; in other words, the idea in the article is demanded, or presupposed, by the Christian faith.

Further: if in and through Christ the divine essence continue in combination with the human nature, then we conclude that this nature cannot be so grossly bound to the earth, or to any cosmical sphere, that it must of necessity be involved in the consequences of its final dissolution, but whatever befalls our nature must be contemplated in connection with its divine alliance, and whatever disposition may be made of our nature, must be considered as the result of this alliance. "When Christ, who is *our life*, shall appear, then shall we also appear with him in glory." We stand to Christ in the relation of the branches to the vine. The life of the vine is a guaranty of that of the branches. The life of Christ, in a spiritual sense, is a guaranty of ours. "*Because I live ye shall live also.*" If the vine is above, or

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exempt from, the dissolution which may befall a world as the result of its own cosmical laws, so are the vine's branches. In the light of this idea we must interpret such Scriptures as the following—"For, if we believe that Jesus died and rose again, even so, also, them which sleep in Jesus will God bring with him." "Quickened together with Christ—raised up together with him." "I go to prepare a place for you; and if I go and prepare a place for you, *I will come again and receive you unto myself; that where I am, there ye may be also.*"

Finally, the Scripture language upon which this article is grounded, may be regarded as purely symbolic, and that part of it which must remain in mystery, concerns the believer's personal continuity; that part of it, however, which is clear and intelligible, refers to the consummation or *finale*, of the church.

As a pretty fair expression of the current popular belief on this subject, I will here, in conclusion, translate a few remarks from the "*System der Christlichen Lehre*," of Dr. Nitzsch, an able theologian, in high estimation on the Continent and elsewhere.

"The precise time of the end is unknown. Mark xiii. 32–37. 1 Thess. v. 2. *It shall come as a thief in the night;* and owing to the peculiar nature of its portents, it will always be expected either too soon or too late. These portents, or signs, consist not only in natural commotions, but also in moral phenomena. As of old, man's extremity has been God's opportunity, the glorious manifestation of Christ will not ensue till, by some repeated course of anti-messianic domination, the opposition between the church and the world, and the influence of anti-Christian sentiments have reached their climax. 2 Thess. ii. 3. Finally the preaching of the gospel is closed to faith, and the portended Redeemer appears in glory, and in such a manner, that not the faintest doubt will any where arise as to his identity. Luke xvii. 23, 24. Zech. xii. 10. Rev. i. 7. But he does not only come to conclude the preaching of the gospel, but also to put a period to the duration of the world,—to transform the world of faith, in which dwelleth righteousness and blessedness, into a world of sight—to awaken the dead—to change the living—to judge the living and the dead, and to conduct the children of God to the inheritance of eternal bliss. 1 Thess. v. 23. 2 Thess. i. and ii. 1 Tim. vi. 14. Heb. ix. 28, x. 37."

I cannot myself find in Scripture any authority for such a view of the subject, nor do I, by any means, regard it as safe a one as might be adopted. H.

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INDEPENDENCY'S LEGITIMATE OFFSPRING.

The project of raising a fund to be entirely invested in safe and profitable stocks, the proceeds of which are to be applied to the education of young men for the ministry, has awakened a commendable zeal among our brotherhood in Kentucky. A regular ministry, and, as far as possible, a "pastor" to every church, (an idea once universally scouted by us,) is now generally regarded as *the thing* in which our prosperity and permanency as a denomination are involved. Be it so.

This movement, begun some months since in the Louisville district, was last year, by certain brethren meeting in Versailles, in June last, taken in hand for the purpose of making it a general, or State enterprise. The principle upon which the fund was to be controlled did not seem to be well settled; they felt the great necessity for something to be done to meet the great demand for preachers, and they determined to raise the money, which was to be profitably invested and sacredly held, leaving the details for future deliberation.

There are, and always have been, questions of high importance in the *management* of our cause, upon which, as a people, we have never agreed. It was early felt by many of our best men, that we must have colleges under our own control, (another idea at first universally scouted among us;) but it was found, that as colleges could not be created and sustained without a *combination* of the churches, they would soon become bones of contention, and from *bones*, soon become transmuted into great *rocks*, upon which our ship of *independency*—such independency as the world had never before seen—would be wrecked. To this it was replied, that not as churches, but as *idividuals*, we could safely combine and carry forward such noble and necessary enterprises. But vast numbers of very scrupulous brethren replied, that if a work was a "good work," it was the appropriate duty of the *churches*, as such, to originate and carry it forward; and to abandon the divine, and to invent a human organization to accomplish it, was, first, an impeachment of the divine wisdom, in supposing the New Testament did not contain the proper plan; and secondly, it despoiled the church of its rightful honor and glory. And to this day, this question has never been settled among many of our leading men; and consequently, many have withheld prayer and the helping hand, seeing no way by which the work could be lawfully done. Thus good men have stood aloof from good works, feeling all the while their position uncomfortable, until at last they have yielded to the beguilement, and

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concluded that all such so-called good works as colleges, missionary enterprises, &c., are of very doubtful propriety after all.

But independency is gradually bringing about a triumph of the human over the divine institution—the church; and the brains of good and great men seem to be racked to invent plans by which, according to the aforesaid dilemma, the *church* shall be despoiled of her rightful honor and glory, and, for aught that appears, by which also the divine wisdom is impeached. Every year witnesses the introduction of one or more human associations for good works; for helping the Lord to extend his kingdom by multiplying preachers through ways and schemes unknown to the primitive church; and for helping Him to strengthen the tottering walls of Zion by qualifying men for the "pastorship" of every church according to plans of modern device. Well, herein is a candid testimony to the truth that these "so-called good works" are really good works; are worthy of our attention, and need to be somehow performed.

It will be seen, by reference to the minutes of the Kentucky State Meeting, held at Hopkinsville last October, that the subject of ministerial education, as already described, was brought before that body in order to generalize the effort, and to engage more fully the energies of the brotherhood in its behalf. It was found by the committee to whom the subject was referred, that the originators and original subscribers had very crude notions about the best manner of holding control of the funds. One of the originators of the enterprise was a member of the committee; and on being asked what plan was proposed among them to secure the complete control of the brotherhood over the funds—whether they designed considering the subscribers as holding *stock* in the enterprise, each to the amount of his subscription, with corresponding power to elect and control the board of managers; and which stock, like any other stock, upon the death of a subscriber, should be transmissible to his heirs at law—he replied, he supposed that to be the design, and it should be so arranged. To this it was objected, that a subscriber's heirs might be infidels, or might be females who might marry infidels, and in a few years the whole concern might thereby be put in jeopardy, if not wholly perverted from its original intention. He then said, it could be so conditioned, that when a subscriber died, his right of election should expire with him. To this it was replied, that as it was proposed to raise a *limited* sum, it required a limited number of subscribers to raise that sum; and as the time would come when every one of those subscribers would be dead, the fund would be left in the hands of the board of managers without control, and who themselves could have no successors, there being no subscribers left to elect them; and upon their decease, the

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fund, no longer belonging to any body, would fall into the hands of the State as common public property. After some further consideration, this brother remarked, that he believed the control of the fund would ultimately fall into the hands of the State Meeting; but he did not think the brethren in Northern Kentucky were prepared for it yet.

The committee of the State Meeting, at some labor prepared a report, embracing a constitution, which provided for the periodical election of its trustees, and recommended their incorporation in accordance with said constitution, under the title of "The Kentucky Board of Ministerial Education." This report would have been at once adopted by the State Meeting, but for the earnest opposition of the brother alluded to, and who, in committee, was understood to have yielded his peculiar views, as already described. A substitute was then proposed by another, and adopted, by which the enterprise was fully approved, and the whole question of its management was referred back to the brotherhood, who were advised to meet for that purpose at the State Meeting in Louisville, in October, 1856.

But independency being an impulsive thing, and not much given to sober consideration, last winter a meeting of the friends of the enterprise was called through the *Christian Age*, to be held in Frankfort, at short notice, and under circumstances which made it impossible for many to be in attendance. No account of the proceedings of that meeting, nor of the number in attendance, has been published; but I have learned there were but seven or eight persons present. A small pamphlet has, however, lately appeared, entitled, "An Act to incorporate the Kentucky Christian Education Society:" It is the charter prepared by the aforesaid Frankfort meeting, and passed by the Legislature of Kentucky. And as it is the offspring of unrestrained and unmixed independency, it may be taken as a specimen of the natural tendencies of that system. "It is certainly new among us." The first section gives the names of Wm. Morton, P. S. Fall, and others, twenty-one in all, and constitutes them a body corporate, to be known by the name of the "Kentucky Christian Education Society," &c., and by the name and style of the "Trustees of the Kentucky Christian Society"—the same twenty-one persons being thus constituted both society and trustees—gives them power to sue, &c.

But it is to the second and fifth sections I desire to call especial attention, and I transcribe them in full. They are as follows:

"§ 2. That the exclusive object of this Society shall be, to educate pious young men who have been immersed 'into the name of the Father, and of the Son, and of the Holy Spirit,' upon a confession of their faith that 'Jesus is the Christ, the Son of the living God,' who are willing to devote their lives to the proclamation of the gospel, as

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taught by the Messiah and his Apostles, and who, as disciples of Christ, prefer to be denominated 'Christians.'

"§ 5. That on the death, resignation, removal from the State, or removal from office of any of the said trustees, or their successors, they who remain in office shall, by the concurrence of a majority of the whole board, fill such vacancy or vacancies; and the person or persons so appointed, shall be vested with the same power as if he or they had been specially named in the act. But no person shall be appointed to fill a vacancy, as aforesaid, who has not been 'immersed into the name of the Father, and of the Son, and of the Holy Spirit,' upon a confession of his faith that 'Jesus is the Christ, the Son of God;' who, as a 'Disciple of Christ,' prefers the name 'Christian,' and is a member, in good standing, of a 'Church of God' that views and holds the Bible as the only and infallible rule of faith and practice, and teaches that—faith in Christ Jesus as the Son of God; repentance for past sins; confession of said faith; immersion into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins; and a life spent in adding to faith courage, to courage knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness the love of all men—is essential to the attainment of 'glory, honor, and immortality.'"

A few reflections upon these remarkable extracts may not be out of place:

1. For some years the friends of Bacon College have desired to enlist our brotherhood generally in its resuscitation; and in order thereto, its claims have been several times presented before the State Meeting. But it was found, at last, that objections existed to its not being under the control and constant inspection of the brotherhood; in other words, the board of trustees under the charter, was an irresponsible, self-perpetuating body. And as a number of brethren, while professing great solicitude for the college, were opposed to the State Meeting taking the control of it, to meet that difficulty, it was, during the State Meeting in Harrodsburg, in 1854, that a society was formed, styled "The Kentucky Christian Education Society," to be composed of all our ministers in the State *ex officio*; of all our churches in Kentucky whose membership had already contributed, or might hereafter contribute to its endowment; and of all individual subscribers in good standing in our churches, subscribing a certain sum. Nearly all present signed the constitution. The society was to elect the trustees periodically, and to superintend the general interests of the college. A joint committee of the society and the existing board of trustees, was appointed to have the college charter altered to conform to the constitution of the Christian Education Society of Kentucky. This committee discharged its duty, and the Kentucky Legislature last winter performed the anomalous work of recognising, by two separate charters, the existence of *two distinct educational societies, by the same*

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title, and for one and the same religious denomination! Thus goes independency. No general, brotherly consultation. Acting in squads, one squad is often found in conflict with another squad.

2. The idol, independency, must forever hold despotic sway. No permission must be allowed by the Frankfort convention, of less than a dozen persons, for the churches to hold joint control and inspection over the independent education board, called also the "society;" for should the churches assemble annually by their delegates, to fill periodical vacancies in the board, and to take the subject of ministerial education generally in hand, they might soon come to do the dreadful work of "*legislating*," and possibly might "bind the churches." We, therefore, will do it for them once for all. We will get the Kentucky Legislature also to establish the work of our hands. No need for delegates of the churches to make trustees; we will give the board power to fill its own vacancies; we will make it a self-perpetuating body—what may fairly be called a *hierarchy*, a *ruling order*, in office for life, and accountable to nobody but themselves.

3. But as it was the honest intention of these brethren, while avoiding the least semblance in the scheme to a *representative* assembly of control, still to preserve, in good faith, the trust they undertook to manage, and to prevent its perversion from the intention of the donors; and as the donors, either as individuals or churches, shall never hereafter put their fingers in the affair, the self-perpetuating board must be held bound by certain specific ecclesiastical laws, enacted by all the authority of the Legislature of the State. The charter, therefore, directs the trustees to see that candidates presented by the churches for education, shall have been "immersed into the name of the Father," &c., and shall "prefer to be denominated 'Christians.'" See section 2. We formerly heard much about "the Bible alone and the Christian name." This short creed for the beneficiary has it, "immersion into," and the "Christian" name. Query: If a young man, having been immersed upon a profession of his faith in Christ by a Cumberland Presbyterian, Methodist or Baptist, should join one of our churches, and be set forward for education under this charter, would he be received? No. For they all immerse "*in* the name," and the charter says, "The exclusive object of this society shall be to educate pious young men who have been immersed *into* the name." And the eighth section also says, "and in making the selection, it (the executive committee) shall have regard *supremely* to the qualifications of the persons selected, as laid down in the second section of this act."

4. The "Christian" name is made to figure very largely in both the second and fifth sections. A young man, however pious, and

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though he may have been "immersed *into*," must also "*prefer* the Christian name." Now, what should be the ground of this preference? Is it as a title, to distinguish us from other religious denominations? If it is *merely* for that, without claiming a divine warrant for the exclusive use of it, the height of arrogance would not be too strong an expression to describe every such emotion of preference. If it includes the idea of a divine warrant, insisted on by some, for its exclusive use, then I say it is going very far for a few men thus to legislate and settle, by a religious test, the terms of a public benefit in behalf of a whole denomination, upon a point of such doubtful authority. The question of the divine authority of the name "Christian," was some years ago very extensively discussed by our ablest men; and whoever, with an unbiased mind, will read the articles of A. C. on that subject, will at least admit that the claims of divine authority rest upon a slender basis. But I make this point: Let any brother take the New Testament and show that any "disciple of Christ" *preferred* the name "Christian," and I hold myself hereby bound to bring twenty evidences for every *one* he may produce, that they did *not* "prefer" the name "Christian." S. A.

The preceding pages of an essay upon Independency's Legitimate Offspring, are from the pen of our highly estimable and gifted brother, Dr. Ayres, of Danville, Ky. He is distinguished for good sense, practical wisdom, a strong will, and indefatigable energy. He thinks for himself, speaks for himself, and writes for himself, as well as for his readers. He calls no man, in earth or in heaven, father or master, but regards all men as equally fallible with himself, and as equally subjected to the tribunal of public opinion, and responsible to it, so far as it manifests itself to be in harmony with his own reason, conscience and will. We, therefore, hear him with much respect, even on his own peculiarities, and in all matters of public interest, especially on Christian ethics and prudence.

As respects doctrine, or Bible learning, he is as sound and as well read as half the clergy and doctors of the very respectable theological school of his own Danville, under as respectable and as learned a theological Faculty as any East or West, known to me. Still he is not, any more than the rest of us, by any means infallible, nor absolutely free from kinks; for like good hemp cord, (an article well understood in Kentucky,) he is well twisted, but (to continue the same figure) not peculiarly snarlish. I think it due to all my friends as well as to myself, that when introduced to new circles, they should be as favorably and as truthfully as possible presented to their kind

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attention. This would not, in this instance, be necessary in Kentucky; but it is expedient, inasmuch as our Harbinger makes its monthly visits to Europe, Asia, the North American provinces of Great Britain, as well as to Oregon, California, as well as the States North and South, East and West, of our own confederacy.

Besides, the topic selected for our special attention is one of great interest, for in our country independency is a highly estimable and conservative term. It appears, indeed, not to be much in favor with our very estimable correspondent; still, as a nation, it is the brightest star in our political galaxy. But as yet we express no judgment on this offering to our pages, nor do we wish to anticipate the calm judgment of our readers, nor in any way to prejudice the merits of this elaborate performance. But without farther introduction or detention, having presented so much of the essay as we deem of public importance, we shall add a few remarks.

The title of this communication, it has been observed, is "Independency's Legitimate Offspring." This is an ambiguous signal at the mast-head of a new ship. We are not historically acquainted with this matron nor her offspring, in either Northern or Southern latitudes. Still, we Americans are much in love with all that is *independent*, because our political and ecclesiastic ancestors fought some hard battles under this armorial. Independency has been the signal, or the *motto*, of many gallant ships on all our waters, but not celebrated at all "for raising funds to be entirely invested in safe and profitable stocks." We did not know that Independency was signalized for raising funds to be so invested. It seems, in our correspondent's vision, that any association within an association, raising funds to educate young men for the ministry, is the first born child, male or female, of Independency! Were this the fact, the whole fact in the case, all Protestant Christendom must be essentially independent! And have, too, a common parentage! A *regular ministry* and "a pastor," too! Can this be a *figure* or a *fact?—!* But a *ministry* is, in its proper import, admitted in every society in the universe. The spirits in heaven compose a *ministry*. Hence we read not only of the seven *angels* of the *seven churches* in Proconsular Asia, but of *angels* in heaven, as well as the spirits of just men made perfect. Not the churches or states political on earth only, but the states in heavenly regions, have their ambassadors, messengers and ministers, as well as the churches of earth. Every *body* in the universe, every organized body, from the hysop that springs out of the wall to the cedar of Lebanon, and even every animal body, from the veriest animalcule to the elephant, is an organism, and has a system of ministers and ministrations. The Apostle Paul condescends to illustrate this independent

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body, the church, by an analysis of a human body. There is the head and there are the members. The members, too, are severally ministers of, and to one another. In the head there is also a plurality of officers. The head has in it four of the five senses, conservative of the whole body. Of these, one is chief, because it commands, directs, and oversees all that belongs to head and body. It is the pastor in one sense, and the bishop or overseer in another. In our political nomenclature, he is denominated the *president*, the ruler of the synagogue. The Jewish synagogue orgaization was, and is, the *beau ideal* of the episcopate—the eldership of the Christian church. They are all pastors and teachers; in one sense co-ordinate, in another sense subordinate to one another, and all subordinate to the Chief Shepherd. Christ Jesus is the Chief Shepherd of the whole church aggregate, on earth and in heaven.

When the Lord Jesus ascended up on high, we are divinely informed that he gave *gifts* to men—*splendid gifts*—each one an officer in his body and over his body. "He gave some apostles and prophets"—ministers extraordinary, placed over the whole church, of all ages and nations. But besides these, for each separate community he gave evangelists, pastors and teachers. And these, too, "for the work of the ministry," or service necessary to the growth, prosperity, happiness, and triumph of the church. That from Christ the head, the whole body, fitly joined, or jointed together, and compacted by that which every joint supplies, according to the effectual working, or *energy*, of every department, or part, might co-operate in order to the edifying, or building up of itself in love.

It is well known that in the presbytery, or eldership of each and every primitive church, fully organized, there was one who presided, simply from the fact that but one person can preside over any community. Any and every body with two heads is a monster. He was of that flock what Christ is of the whole flock—*the Shepherd*. The other members were, in all the moral proprieties of things, subject to him. He was *the shepherd, the pastor*, in Latin—*the bishop*, or *the chief shepherd* of that flock; for *flock* and *shepherd* are as correlate terms as *pastor* and *sheep*. If a church be contemplated as an embassy or a mission, the presiding officer is "the angel of the church." There is no more reason to smile at a church for having one chief shepherd, or one chief pastor, than at a presbytery or eldership for having one chief *angel*, or messenger, to carry its messages or to execute its will. "The *universality*" of scouting at a pastor, or shepherd, or evangelist, or angel of a church, must necessarily be limited to a very small circle within a borough or a county in Kentucky, within a few years. We have not, indeed, in all this, lost sight of a Scriptural *presbytery*

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in a Scriptural church, requiring much supervision; for besides a president *pro tempore* or *pro vita*, there must, and of right ought to be, a presbytery for counsel, or administration of discipline, either *pro tempore* or *in perpetuo*—for life or good behavior; and, no doubt, often for teaching, and sometimes for preaching for Christ and the world, for which he died.

As to the independency of the churches, or of a church, we have for forty years and more advocated it; and, along with this, the co-operation of churches in all public interests beyond the sphere of individual or particular church enterprize. A co-operation of churches has always been a necessary and an indispensable element of the kingdom of Christ. His kingdom is a kingdom of numerous and various political communities, so far as its members is contemplated. The provincial "churches of Judea," "of Syria," "of Galatia," "of Asia," "of Macedonia," &c., &c., are monumental evidences of this condition of Christ's kingdom or church, contemplated as an unit. And a council, or conference, or a concurrence of some sort, has always been necessary, and, indeed, essential to its full mission and commission. And for these there is no platform sketched by an apostolic pen, of universal acceptation or accommodation. Times and circumstances will always change, and occurrences or crises may arise of such importance as to call for a meeting of consultation, or of counsel, such as that which occurred in Jerusalem on a specified occasion. Acts xv. 6–20.

But now, after this exordium, an occurrence in Kentucky is made the subject of a review, of criticism, if not of censure; not, indeed, in reference to these principles, in whole or in detail, but to a specific prudential arrangement, as necessary to the supply of evangelists, pastors or teachers, or functionaries of some name, to meet the wants of the age, under the caption of "INDEPENDENCY'S LEGITIMATE OFFSPRING." This seems to be merely a prudential measure, but is, as I understand it, now being exposed to public censure as an illegitimate child, though a literal offspring of independency; while both the text and the sermon, like many others, apply to another subject.

If we need men for any specific purpose whatever, they should be men qualified for that purpose; and this they cannot be, without an education in special reference to that purpose. But a difficulty appears as to the persons to be admitted into such a school, or upon what profession or basis they should be received. And to secure the proper candidates, a question arises, or is supposed to be likely to arise, amounting to this, *Into what name or profession were you baptized?* Now, it is known that at present there are current *two* formulas—*in* what name? and *into* what name? It is not to be presumed that any

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one intended to make the acceptance or rejection of a candidate for a preparatory education in a college, to depend upon such a distinction; but it is argued, that some in their common parlance using the one, and some the other, it might, perchance, by a severe partizan, or critic, be taken advantage of. And is not this equally true on both sides of the question! Might not any other preposition as probably become a cause of controversy, of acceptance or of reprobation?—! And so of many other terms—*Christian*, *disciple*, *church*, *congregation*, *minister*, *deacon*, &c., &c. For such apples of discord, or literary trifling, we have no taste, and cannot engross the attention of our readers.

These questions only show the necessity and importance of a more Christian, more literary, and a more philosophic education in all our schools and colleges, than has yet obtained in any of them.

There are no institutions in our social system which more earnestly, more loudly, or more imperiously call upon the philanthropists and philosophers of the living age for improvement, for reformation, for reconstruction, than the colleges of the 19th century. We look too much to European prescription and example, in their politics, ecclesiastico baronical constitution, management, and discipline. We are pleased to observe a growing conviction of the necessity of a radical reformation in all, or most of them. Instead of converting mere academies into colleges, we should convert many of our contemporaneous colleges into academies, and make a vigorous effort to develop humanity in all its constituency in harmony with its sublime origin, its present ruins, and its awful, fearful, and glorious destiny in God's universe. A. C.

SUNDAY SCHOOL CELEBRATION.

The Bethany Sunday School, under the superintendency of Bro. James A. Campbell, held its annual celebration on the 2d of July. At 10 o'clock in the morning, the teachers, pupils, and many citizens, and strangers from a distance, assembled in the Bethany Chapel. After the usual religious services, and the reading of the class reports, the audience were addressed by Bro. La Fayette Pyron, a Student of Bethany College from Georgia. A large number then marched in procession to an adjacent grove; and after partaking of some simple refreshments, they were again very happily addressed by Bro. John C. Howell, a Student from Missouri. Bro. Harrison J. Jones, of Wooster, Ohio, next responded to a general call from those present. Owing to a pressure of business, we were prevented from participating

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in the pleasures of the consecrated grove; but so far as we have heard, all concur in representing the address of Bro. Jones as a most happy effort. Teachers, children, citizens, and visiters, were all charmed with its simplicity, beauty, and eloquence.

We regret that the last two addresses were not reported; but having received a copy of the first, we lay it before our readers, presuming that it will be a very acceptable offering to many who sympathize with us in the labors, the duties, and the obligations of training up the rising generation in "the nurture and admonition of the Lord." R. M.

Ladies, Gentlemen, and Members of Bethany Sunday School:—

I AM happy to meet with you here this beautiful morning, in common with others, to speak a word in commendation of the great work in which you are engaged,—a work so replete with all that adorns and elevates poor, fallen, and degraded beings like ourselves.

First of all, let us acknowledge a grateful sense of our many obligations to that Being who formed this beautiful world from the fullness of His goodness; filled it with perfection; placed here every conceivable object that would subserve the wants of His creatures; ornamented it with that beauty, variety and order, which we cannot but observe; and gloriously fashioned us in His own image, and placed us here in this beautiful temple, under circumstances so peculiarly favorable to our enjoyment.

We find what we wish to say, expressed in the beautiful language of another—"Yes, there is in God an infinite tenderness for His creatures. He first manifested it by giving us the being which He might have withheld, and at all times it appears in the innumerable signs of His divine providence. Christianity teaches us, according to the divine doctrine, that God so loved men that He gave them His only Son. Infinite in power, infinite in charity, He bestows His love in exhaustless abundance upon the world, to teach us that the more we give the more we possess." Is not this the great Sunday School lesson? What a lesson is this! how voluminous! It is written in unmistakable characters in His providence, upon the face of nature, and taught in the inspired volume of his word. How full of meaning! When we take into view the vast extent of its great truths, how true are the lines of the poet—

> "The patriarch pupil may be learning still,
> And dying, leave his lesson half unlearned."

The high and holy aims of the Sunday School have been much depreciated by such arguments as these: That it is well that children attend

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the Sunday School, because it keeps them out of mischief and misdemeanors, which they would otherwise commit during their recitations. What a painful acknowledgment of the want of a proper restraining and directing influence of our Christian parents over their children! What a deplorable revelation of the moral and spiritual culture of the youth of our land! We should repudiate an argument which converts this holy sanctuary into a mere prison-house, and the high and holy objects of this school into a temporizing means for the punishment of anticipated crimes. Our good and strong cause is weakened by such a feeble defense. If this is the only object you have in view, you had better disband this organization;—every meeting you hold here, only augments the evils you purpose to restrain. Whenever a child looks at this house as a prison, and the Sunday School lesson as an adopted mode of punishment, instead of a delightful task, it had better be discontinued at once. No good can or will be accomplished under such circumstances, but an evil almost without a counter-good.

It is from this stand-point of view we can better see and appreciate those qualities which are requisite to constitute any one an acceptable teacher. The office of a Sunday School teacher is no light and trifling office. It is a high and responsible position. He has a two-fold object to look to in the arrangement and management of his class—*first*, to avail himself of every means in his power to advance, with the greatest facility, the intellectual and moral culture and discipline of his pupils; *secondly*, which is equally as important, to make these exercises as agreeable and entertaining as possible, to those who may be under his care; and, at the same time, to adapt his instructions to the various capacities of the several members of his class. Is there not here room for the exercise of the highest attainments and a perfect knowledge of the human heart?—a field for the display of more than ordinary acquirements in the mental and moral training of these youths, both by precept and example? How often do you think occasions will present themselves for the display of more than ordinary powers of discretion, and that fine sense of propriety which should characterize every teacher of our Sunday Schools? In our judicial and legislative assemblies, we have established usages, and sometimes even laws, which do govern, and in many cases determine, the decisions of those who may be called upon to preside over them; but it is not so in our Sunday Schools. All these things are left to the judgment of the teacher.

While I have thus spoken of the responsibilities of your position, I must allude to those circumstances which should be regarded as true indices of your success.

As long as these children meet with you here—as long as they meet

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with you in prayer—as long as their tuneful voices swell with yours, in joyful anthems of praise and thanksgiving, your labors will not be in vain.

The assembling here of these children, on these calm, bright Lord's day mornings, when it seems as if the ascending prayers of the saints breathe a serene and holy influence upon nature; and as if she had consecrated all her hallowed beauties to solemnize this day, which we have set apart to God, means something. It means that these young hearts feel high and heavenly emotions—that their souls have been awakened to a consciousness of their immortal destiny; and that in their earnest yearnings, they are seeking after the infinite, and that their young hearts are ripe and ready for God. It is for you to sow in this mellow fallow-ground, in the spring season of their being, the germs of immortal truth and hope; and when the Good Reaper comes, he will reward all his faithful laborers.

In addition to the pleasure you will experience from a consciousness of the disinterested motives which have prompted you to make such a sacrifice of your time and labors, how cheering and consoling is the thought, that you are training and educating immortal spirits in the way of truth and life—that you are watering flowers, destined to bloom and forever to flourish in brighter climes!

I do not wonder that Sunday School teachers labor so earnestly and zealously without any remuneration, when they can claim and appropriate to themselves such blessed promises as these. Listen! It is no word of our own, it is no pledge of this community, no stipend of the patrons of this school; but it *is* the promise of that Saviour who loved children so dearly, and loved all those who loved them and labored for their good. Hear him when he says—"Inasmuch as ye did it unto one of *the least* of these my brethren, ye have done it unto *me*." And how strong and pointed is the following passage, and which, it seems to me, can be especially applied to your labors—"And whosoever shall give to drink *unto one of these little ones*, a cup of cold water only, in the name of a disciple, *verily* I say unto you, he shall in no wise lose his reward."

Can any thing more be said to encourage you in the great work in which you are engaged? Could you think of a more desirable reward? Why need I multiply words, when God has said so much? When these young hearts are ripe for your labors—when you derive from these toils such bright hopes and cheering rewards—when you shall reap from these days of labor a wiping away of tears, a brightening up of eyes, a solace and a hope, which sends its gleaming rays into the bosom of that dim future—the "turbid stream of life"—and lights up the opening portals of that "city whose builder and maker is God"!

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Little children, *you* should early learn to think of this life as a great contest—a warm and zealous contest between two great antagonistical principles. The one, in the range of its powers, will lift us up high to heaven; the other, in the narrowing circles of its faith and hope, and the weight of its crime, would drag us down to such a dark and dreary doom, that it would chill your warm and aspiring hopes to name! Ah, what a trying period is this in your lives! If we were to tell you all we think dependent upon the dispositions and habits you are now acquiring, you would scarcely believe us. You do not know how much good, or how much evil there may be in you. If you start *right*, a glorious destiny is brightening before you. If you neglect all—despise these opportunities, you little think of those evils which will gather around your future pathway,—what dark clouds will lower, what fearful storms may come, what gloomy deserts may be before you.

Now is the time to anticipate these, and prepare to walk fearlessly and uninjured through them all. If you be wise, you will believe what these teachers tell you; you will learn what this Bible teaches, and you will love that Saviour who loved us and died for us.

When I think about that future before us, and all the good and evil there is in life, I feel anxious to impress you with thoughts like these, that you may find aid in the instructions of these teachers; in seeking that bright and shining path, which your youthful steps may trace with songs of joy and gladness.

Look at the rose-bush, when the wild and fearful storm comes, raising to heaven, in vain, her smiling flowers, perfuming the very elements which are destined to be its destruction. There is an instinctive sympathy in the soul, as we gaze upon her, dashed with the winds and dripping with the storm—stripped of all the beauties of a season, and all her tender leaves torn from their parent stem. But oh! how much more tender and beautiful is an immortal spirit fresh from heaven; how deep and soul-stirring is our sympathy, when we see it thrust out amidst the contaminating influences of this world—a world, compared with its warm and tender sensibilities, dark, cold and cheerless; there it stands—so pure, so thoughtless of harm, exposed to every rude blast! How damp and chilling are those twilight dews, which cause it to close on earth its heavenly beauties—too bright and fairy to feel those damps so soon—too tender and heavenly to endure the night's nipping frosts! Where, oh! where shall it find shelter, strength, and comfort?

It was a happy thought of a great soul, who first conceived the grand idea of making the holy sanctuary of our God that shelter—the pious trainings of our Sunday Schools the walls of its defense—the

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inspiring lessons of God's word the source of its comfort, and the constant exercise and careful cultivation of those virtues exhibited by its heroes, its strength!

Just think about a child, with a Bible in its hand, admiring Joseph —loving those whom God loved—reading the story of little Samuel! Is it not a beautiful sight? Does it not look like stepping homeward? Does it not look like wearing heavenly eyes, gazing upward and heavenward? Does it not look like linking heaven and earth, by such pure spirits journeying thitherward? Is it not a little blooming vine, raising itself from the dust and defilement of earth, to scent a dreary place and smile upon the skies? Is it not God, winging a little seraph for brighter climes?

Sunday Schools are an ante-chamber to the church of God—an "outer court," where the young heart is to be solemnized for the sanctity of the "inner temple."

Those of you, my young friends, who have learned this great lesson, do you not think that you have acquired something substantial—something which you can cling to? Something more solid than the pillars of yonder hills, and whose permanent reality shall endure; and when they have been swept from existence, brood over their very nothingness.

Did we not feel our little hearts beat higher and warmer, when we first learned of God, of his truth, and his love? Had we not new eyes and new ears? Oh! yes the sun shone brighter, the birds sang sweeter—even the gentle murmur of the little streamlet, by our old homestead, fell upon our ears like far-off music. The dark and shady groves seemed hymning rural verse—how pleasingly our teachers smiled—all our little play-mates looked bright and heaven-born—a thousand new-born joys were swimming in our brain—our young hearts were beating with gratitude—our souls were filled with ecstacy!

I cannot think of these children, whom I see assembled here this morning, and who come up here every hallowed Lord's day morning, to unite in good songs and fervent prayers, and learn about those great and good men in the Bible, without believing that these meetings are preparing both them and this community a good, the extent of which cannot now be estimated.

I will close with a few words in commendation of the mission of Sunday Schools, and a word of encouragement to those who are laboring for the promotion of such institutions.

I ask this enlightened audience,—I ask the teachers and members of this Sunday School,—I ask myself, What is more commendable, what is more worthy of our heartfelt sympathy and zealous co-operation, than an institution—call it Sunday School, or any other title you

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choose—which adapts itself to the comprehension of the young and inquiring mind; to teach the great lessons of the Bible; to inculcate on the yet unbruised and innocent heart, its solemn and sublime truths! Can we think of any thing more noble or more praiseworthy, in erring and dependent creatures as we are, than to meet upon the day which our holy religion has consecrated to the commemoration of the ascension of the "Captain of our Salvation," to be engaged, in head and heart, in learning and teaching the great facts and principles of that religion which has civilized and refined the world, and proposes to restore fallen and degraded man to an immortal destiny, too grand and glorious to be expressed?

It is with feelings like these, my friends, I come this morning to encourage you in your labors in the great cause in which you are engaged; to congratulate the citizens of this community for having and sustaining in their midst, an institution so productive of good; an institution which, if it be not of God's direct appointment, has grown out of those which he has established, as well as from the necessity of beginning early in life to cultivate our spiritual natures, and to fortify the young and tender heart against the temptations to which it is so early exposed.

In conclusion, I would say a few words to all, as the lasting impress which we have received from the word of God; which we have observed from the actions and characters of men, and the frailty and imperfections of all earthly things.

Let us look beyond this world. Be assured, my friends, there is nothing here worthy of us. All is passing, perishing, nothing; 'tis but a dream—a sad, sad dream. But heaven is a glorious reality! There is our home, our life, and our God. What is it that now turns my thoughts thither? What tells me that I am immortal? Why this conscious worth of soul? This better part of ourselves, which even now feels greater at the thought of eternity? Who gave us such substantial—such a far reaching faith, and such an enduring hope! What are we, that, worms of the dust, we should merit such things! Ah, my friends, God is not yet weary of his creatures, or else he never would have provided such a scheme for our elevation as the Christian system. Look beyond earth, for it is unworthy of us. Rise above those twinkling orbs—the mere tassel work which decorates the throne of the Deity, for our destiny is higher and greater than those. Oh, yes, look deeply into heaven. Why doubt when all is truth? Why fear when God is love?

We should go there because the soul looks there, and feels that all its kindred are there; because God has bid us come. Let us go—let us take these children by the hand, and march onward and upward, and soon we shall meet there all those souls who feel a weaning from earthly cares and sorrows, at the ringing of the old College bell, and who meet here, on these beautiful Sabbath mornings, as members of this happy Sunday School.

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THE WORK OF THE MINISTRY.

[The following letter we commend to our readers generally, but especially to our preachers, and to those specially called Evangelists. It emanates from another stand-point, and from a quarter whence we do not often receive communications on such grave and solemn themes. There is an eloquence, which, emanating from the heart, reaches to the heart, and finds a lodgment there permanent and potent. We think these suggestions are seasonable, all-important to those entering upon the ministry of the word. We will be thankful for other communications from the same pen.—A. C.]

Dear Brother Campbell—The reason why I pen you this epistle, is, that I have just been *grieved* to hear a discourse from one of our orthodox divines, whose religion seems to consist more in the *head* than in the *heart*. And that, not because of this individual case, but because, unfortunately, he is the representative of a class—a numerous class of modern ministers of God's word, who preach more *to* the people, than *for* the people, and more *of* God, than from a love for His goodness or respect for his authority.

> "Blind mouths! that scarce themselves know how to hold
> A sheep hook; or have learned aught else the least,
> That to the faithful herdsman's art belongs,"

they yet take upon themselves the responsibility of overseeing the fold of Christ! Impious interlopers! blasphemous hypocrites! do they not *feel* how grand and solemn is their sacred calling, that they must pander to the prejudices and passions of their hearers, choosing rather the fleeting vanity of man's applause to the lasting commendation of Jehovah? It does seem that such is the fact. Not only so: the frequency of its occurrence has grown to be a great evil. In view of such conduct on the part of God's appointed ministers, many good men, moral men, upright men, whose good deeds put the evil practices of many professed Christians to shame, have been led *away* from the house of the Lord. Naturally judging of the tree by its fruit, and seeing nothing but rottenness in the teachers of Christianity, they conclude there can be no soundness in the principles they would inculcate. Hence they fly to some school of moral philosophy, *so called*, erroneously imagining that their upright walk, their individual sanctity, will secure to them an entrance into the everlasting kingdom of our Father. While others, on the contrary, despising the vile sycophants, yet are well pleased to take the flattering unction of their labored discourses to their souls, and grow each day more and more alienated from God, hardening their hearts and stiffening their necks,

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heaping up wrath against the day of wrath, and adding to the countless hosts of scoffers and revilers, whose greatest pleasure is to point the finger of scorn at the humble disciple of Jesus.

But, before proceeding further, permit me to assure you, that I never should have undertaken to discuss this all-important subject, were it not from a long-established conviction of the necessity of so doing. Hitherto I have been withheld from expressing my convictions in the premises, hoping that abler pens and older heads would take the case in hand; and fearing, too, the accusation of presumption, for a youth, and a member of the legal profession, to undertake to point out the sins of those who *should* be considered as Fathers in Israel. But my sense of duty will allow me to remain silent no longer. The oath of allegiance which I have taken to the Divine Master, the interest which I feel in the cause of human redemption, the love which I bear towards my fellow-men and my Creator, all conspire to make me bold in the defence of truth, even though it be at the expense of discretion, that better part of valor.

In the first place, then, the evil against which I would most particularly desire the minister of Christ to guard, is not that lamentable ignorance, that, playing upon a "harp of a thousand strings," which afflicts a large proportion of orthodox divines, ay, and heterodox, too, but it is a more dangerous evil—one which is daily on the increase, and which, if it be not soon put a stop to, will eventually prove the destruction of the church. I refer to the custom now-a-days in vogue, of preaching any thing else than *Jesus Christ and him crucified*. You may attend any of our *fashionable* churches, and you will find this sacred theme, which ever affords joy to the angels, is ignored, passed over in silence, or else touched upon so ambiguously that the most acute comprehension would hardly be competent to divine what is the minister's meaning. You will, however, find philosophy, metaphysics, moral science, *politics*, in the place where *grace* ought to be the only theme. You will hear labored efforts at oratory, gracefully turned periods, loud and vociferous appeals to the baser passions, the carnal appetites; you will see all the trickery of the stage resorted to, all the arts of the demagogue, to create an interest in their vaporing nonsense; but humbleness, Christian forbearance, earnest piety, a fiery enthusiasm, such as burned in the breasts of St. Paul and the early disciples, these, alas! it will never be your happiness to meet with.

Why is this? Is it that the prophecy is fulfilled which declared that, in the latter days, teachers with "itching ears" should become the ambassadors of Christ? Is it to curse us for our sins, that we are visited with such "wolves in sheep's clothing," or to separate the

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good from the bad, in order to prepare a holy people for the second coming of our Lord Jesus Christ? These are grave questions, and should be gravely pondered by every one who is looking for a better inheritance than this world affords—an inheritance incorruptible, and everlasting in the heavens. Especially let every one who claims the dignity of an ambassador of the Court of Heaven, weigh well this important interrogatory—*Am I about my Master's business, or do I seek my own?* Let him ask in meekness and humbleness, Am I puffed up with pride or vanity, and do I fully appreciate the responsibility of the position I have voluntarily assumed? For, know you, unfaithful pastors, many a noble heart yearns to plead the cause you pretend to espouse, who is yet deterred from so doing from a fear he may prove of no more account than yourselves. Many a young man, whose whole heart burns to follow the Lamb without spot, even to the dividing of all he hath among the poor and the outcast, who nevertheless stands aloof, feeling afraid to undertake what he finds too heavy a burden for others—others, too, whose age and experience render them more qualified for carrying it than himself. If these faint by the way, and make no sign, whose will be the blame? Whose will be the shame and confusion of face in the great day of final judgment?

Chicago, Ill., July 1, 1856. D. R. HUNDLEY.

CLOSE OF THE COLLEGE SESSION.

THE fifteenth session of Bethany College has just closed under the most favorable auspices. Never before has there been so large a number of students in attendance, and never before has there been so interesting a reunion of the Alumni of the Institution, attracted from distant States, to renew, amidst the well known haunts of former days, the grateful memories of the past.

For several days before the Commencement, large and intelligent audiences were entertained with the closing literary performances of the different Societies of the College. These exercises were characterized, in general, as was remarked by many, by a much higher literary tone and polish, and greater depth of research than usual, and were heard by the auditory with the most lively approbation. The meeting of the Society of Alumni was especially agreeable, for, although several of the speakers appointed for the occasion were prevented from attending, their places were well supplied by others. After the reading of a very fine essay upon Music, by Mr. I. N. Carman, of Ohio, an admirable extemporaneous speech was delivered by

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Mr. J. S. Lamar, of Georgia, followed by a highly interesting address by Mr. J. S. Fall, of Kentucky, one of the members of the first graduating class of the College; after which, some able and most appropriate remarks were offered, in conclusion, by Mr. J. H. Pendleton, the President of the Society.

It has been particularly pleasing to the Curators, Faculty, and other friends of the College, to perceive the interest taken by the Alumni in the prosperity of their Alma Mater. Deeply impressed with the importance of the system of education pursued in the institution, and recognizing the happy and wide spread influence which it is already exerting, they have felt themselves greatly aroused in seeing the halls of the College edifice overcrowded with students, from the want of sufficient room to accommodate increasing numbers. Under these feelings they have, in the most spirited manner, nobly resolved that they will themselves undertake to obtain the necessary means to erect a spacious and elegant College building, which shall be commensurate with the wants and character of the institution, and prove, at the same time, a lasting monument of their attachment and regard. From the measures adopted, we have no reason to doubt the speedy accomplishment of this beneficent enterprize.

At the meeting of the Board of Trustees, the attendance was unusually large, and much important business was transacted. The institution was found to be in so prosperous a condition, that it was deemed advisable to constitute an additional professorship in addition to the five already existing. The Board, therefore, established a Chair of Modern Languages, in order to meet the demands of an age so remarkably characterized by an increasing intercourse amongst the different nations, tribes and tongues, of this busy world. Several of the modern languages have, indeed, been regularly taught heretofore in the institution; but in assigning them to an independent professorship, it is designed to secure to them an enlarged interest, and a permanent and more appropriate position. It is the object of the Board, so far as their means will allow, gradually to render the institution complete in all the details of its plan, and to carry out the expanded designs of its Founder, in adapting it to the cultivation of man's entire nature, physical, intellectual, and moral. That the study of the Bible is indispensably necessary to successful moral culture, has been fully corroborated by the experience of Bethany College; and it will be most gratifying to its friends everywhere to know, that the happy results of making the Bible a regular text-book in the institution, have transcended the highest expectations originally entertained. In the conservation of a lofty tone of moral sentiment, and in inspiring youth with just views of the true dignity and high destiny of man, as well

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as in connecting Nature with its Author, and giving order, harmony and purpose, to the *Material*, by associating it with the *Spiritual*, the Bible stands confessedly alone, and above all other volumes ever presented to man, and its introduction as a text-book, disconnected from all systems of theology, will ever continue to be the boast and crowning glory of Bethany College.

The College Commencement, July 4th, was very largely attended. The speeches delivered on the occasion were unusually excellent. One of them will be found in the present number of this work, and manifests that reach of thought, spiritual insight, and earnest zeal for man's highest interest, for which its author, W. S. Russell, has been distinguished during his College course. The following abstract of the programme, presents the order of exercises on the occasion:

ORATIONS.

Man—His Highest Honor and Happiness. By L. A. CUTLER, of Va. (Representative of the Adelphian Society.)

Virtue necessary to our National Prosperity. By J. M. DUNNING, of Mo. (Representative of the American Literary Institute.)

Our Relations to England. By T. J. CAMPBELL, of Va. (Representative of the Neotrophian Society.)

German Address. By I. L. ELLIOTT, of Tenn.

French Address. By J. A. BROOKS, of Ky.

English Salutatory. By W. C. BOON, of Mo.

Greek Salutatory. By B. W. JOHNSON, of Ill.

Latin Salutatory. By A. M. LAY, of Mo.

Economy of Talent. By J. H. UNDERWOOD, of Ill.

Destiny is Written—a Delusion. By W. E. ROGERS, of Ky.

INTERMISSION.—REPORT OF EXAMINATIONS.

Hebrew Speech. By S. M'BRIDE, of Ohio.

The Real and the Ideal. By W. S. RUSSELL, of Mo.

Valedictory Address. By W. A. HALL, of Tenn.

Conferring of Degrees.

Baccalaureate Address. By the PRESIDENT.

Benediction.

These addresses, with occasional strains of music from a fine band, under the direction of the accomplished musician, Capt. Stoy, gave great satisfaction to the auditory, and were regarded as unusually creditable to the occasion. The number of young gentlemen who received the title of A. B., were 27, viz: J. H. Bryan, B. H. Allen, W. E. Rogers, J. B. Scarce, Ky.; W. S. Russell, Mo.; J. M. Childs, Tenn.; A. M. Lay, Mo.; W. A. Hall, Tenn.; W. C. Boone, Mo.; R. W. Selden, Va.; J. M. Barnes, Ala.; J. C. Howell, J. A. Meng,

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Mo.; J. H. Hundley, Ala.; J. B. Dow, Va.; B. W. Johnson, Ill.; S. M'Bride, O.; James Atkins, Ga.; L. L. Rowland, O. T.; J. Pollock, Va.; J. H. Underwood, Ill.; Geo. Anderson, Ia.; J. A. Brooks, Ky.; J. T. Riley, Mo.; R. F. Turner, Va.; L. Pyron, Ga.; I. L. Elliott, Tenn. Among these, the first honor was awarded to B. W. Johnson and W. A. Hall, and the second to Sterling M'Bride.

It was also announced, that the degree of A. M. had been conferred by the Institution upon Jesse W. Carter, N. W. Miller, and J. W. M'Garvey, of Mo.; Henry Henderson, of Scotland; J. W. Butler, of Ill.; Thos. Munnell and Geo. Plattenburg, of Va.; A. G. Thomas, of Ga., and B. D. F. Standeford, of Ky., all of whom were formerly students, and graduates of Bethany College; the degree of Master of Arts being reserved by the Institution as an honorary distinction for such as "shall have maintained an exemplary and virtuous character, and become distinguished in literature or the learned professions."

Upon the whole, we can most heartily congratulate the friends of Bethany College upon the condition of its affairs and the flattering prospects of its future. It is hoped that they will redouble their efforts to place all the departments of the Institution upon a permanent basis of endowment, in order that it may extend its usefulness, and that the expenses of education may be reduced. For the next session, the boarding, room-rent, fuel, and necessary attendance, will be $110 at the Steward's Inn, which is kept in the best style, by Mr. George Turner. From the high prices of various articles of necessity, as well as of labor, the Trustees found it necessary to make an addition of $10 to the year's board, in order to sustain Mr. Turner in his praiseworthy efforts to provide abundantly for the health and comfort of the inmates of his house, and it is believed that this rate is as low as will justify any one in affording the same accommodations any where. The whole expense of *tuition*, *boarding*, *room-rent* and *fuel*, to those at the Steward's Inn, will be $160 for the entire session, commencing on the 1st Monday of October and terminating on the 4th day of July. To this sum, washing is to be added, which will be about $10 for the entire period. The session is divided into two terms, and one-half of the sum above specified is payable at the beginning of the session, and the remainder in the middle of February. Each *new* student pays a matriculation fee of $10, to create a fund for the library, chemical and philosophical apparatus, &c. As the anti-credit law of Virginia prohibits all crediting of students, it will depend upon the parents and guardians of youths sent to College, to regulate, by the prudence of their arrangements, the additional sums required in any case for clothing and incidental matters. All remittances are to be addressed to W. K. Pendleton, Bethany, Va.

R. R.

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WOMAN'S MISSION.

How to live a true life, is one of the great secrets of happiness. To know how to act in harmony with our nature and position; to be a true man, a true woman, a true friend, a true Christian; to think, and feel, and move in just and constant reference to our proper being and our actual relations, is, indeed, the only way in which it is possible for us to realize the blessings connected with any form of life. But this, alas, is a rare and difficult attainment, involving an intimate knowledge of ourselves, and an accurate and enlarged perception of our real duties and responsibilities, which few, indeed, possess. Hence it is that the greater part of mankind lead false lives, without a legitimate aim or purpose, incongruous with their own sense of right, and incompatible with their own conscious dignity,—lives which place them at constant variance with themselves, and which, in violating the very constitution of their nature and the truthful revealings of Divine love, render them no less antagonistic and false to God. Yet how inexcusable do such aberrations appear, in the abundant light of the world's experience, and of all oracles, human and divine—those out-burstings from the great heart of humanity in every age, accredited by universal acclamation; and those clear and definite instructions in regard to man's origin, destiny, character and relations, which the Bible so abundantly supplies!

In certain sections of our country, this disposition to set at naught, in various particulars, the dictates of reason and religion, has been of late years alarmingly active, disturbing the peace and confounding the relations of society, and seeking its legitimate gratification in fomenting conspiracies, not merely against the form of government under which we have so signally prospered, but against the very existence of society itself. The reckless agitators who are unceasingly occupied in these efforts, however distinguished from each other by favorite themes, agree in making war in general upon the established institutions of society, and, indeed, they so readily combine each other's special aims, and are so often found co-workers in them all, as to render it evident that the same general purpose is in view, and that the principles which underlie all these movements, may be finally resolved into those which, in many instances, are openly avowed, viz., A SOVEREIGN CONTEMPT FOR ALL HUMAN EXPERIENCE, AND AN UTTER DISBELIEF IN ALL DIVINE REVELATION. "These," in the language of Scripture, are "murmurers, complainers, walking after their own lusts, and their mouths speak great swelling words." "Presumptuous are they, self-willed," "they speak evil of things which they under-

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stand not." "These are wells without water, clouds carried with a tempest, to whom the mist of darkness is reserved forever." They promise liberty, while they are themselves slaves of corruption, and beguile unstable souls by means of false facts and "ungodly speeches," so that their word eats into the body of the community as a gangrene in the flesh.

While some of these agitators openly assail the bulwarks of revelation itself, others mask their infidelity under invectives against those human relations which the Bible sanctions, and whose duties it prescribes. Thus, while the relation of master and servant is a favorite theme with many, others inveigh against the institution of marriage, contemn its sanctions and its authority, and openly advocate, under the flimsy veil of a new nomenclature, a gross licentiousness. Another party of these malcontents, along with one or both of the matters just mentioned, take under their special care the position of woman, and constitute themselves the protectors and advocates of "Woman's rights." They see in man's almost exclusive care for the concerns of government, and his earnest effort thereby to obtain for the partner of his joys and for his family, a secure and peaceful home, an evident proof of his deliberate purpose to exclude woman from all the honors and emoluments of office; and they perceive, likewise, in his readiness to excuse her from the practice of the learned professions, and other public avocations of society, in order that, sheltered from rude assaults, and from collision with the vices and crimes of men, she may exercise her pure affections in the gentle cares of her own family, a most palpable contrivance to keep her in an inferior position, and to deprive her of the most precious and inalienable rights. They would, accordingly, occupy her with the labor and turmoil of political warfare, the responsibilities of official station, the drudgery of a toilsome profession, and expose her to all the accidents and dangers, the vulgarity and rudeness, the passions and corruptions of a base and ungodly world.

The natural *tendency* of such doctrines, is to lead woman to disdain or abandon her peaceful realm of home, where she reigns queen of all hearts, and to make her a disturber of the peace and good order of that society, of which she was destined to be the ornament,—a roving propagandist of the very treason by which she was herself dethroned! Difficult, indeed, it is to know where to rank one who, though in the semblance of a woman, is thus divested of those gentle and attractive graces which are the true appanage and enhancement of all female charms. Having neither the intellect of a man nor the heart of a woman; belonging, in fact, to neither of the sexes, nor to both conjoined, such a one, if not a natural or a moral, may be per-

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hope regarded as a social monster; a sort of female Caliban—one of those misshapen products borne to the Prince of Darkness by a deformed and malignant social organism—a mischievous and plotting Sycorax! Such a production, devoid of manhood, we may not compare to the unyielding and majestic oak, or to the leafy and sheltering elm; nor, as a true woman, to the graceful pliant vine, covering with luxuriant foliage the wounded trunk to which its tendrils cling, and rich in grateful fruits, with blessing in them to cheer and to adorn; but we must liken it rather to a gigantic *fungus*, unverdant and deformed, without either strength or beauty, nurtured amidst gloom and dampness of decay, and shedding forth a malign and poisonous influence on every thing around it.

A religious periodical would ill discharge its functions, if it failed to challenge and justly to characterize innovations such as these, which derange the whole frame-work of society, and are utterly incompatible with the Christianity of the Bible, and with the happiness, peace, and well-being of the community at large. Amidst the ever-working elements of human life, there are principles now and then developed which the serious and thoughtful should most attentively consider. While the indolent repose in fancied security, and the careless multitude sport amidst the delights of a seeming Eden, it is appropriate, on such occasions, to turn aside from those borders so gaily decked with flowers and sunshine, and to retire to the shady recesses of calm and sober meditation. It is most important to take just views of ourselves and of those around us. It is necessary to sustain the great truths which are perpetually assailed, and to expose those insidious errors which insinuate themselves into the best and purest society on earth, and conceal themselves like the serpent beneath the foliage.

There is, indeed, a view of woman's sphere, the opposite of that against which we are now contending, which regards her as a mere toy or play-thing, and which would surround her with all the frivolities and trappings of a heartless outward appearance, and induce her to lull to rest, upon the couch of indolent repose, those moral and social activities, those gifts and graces which were designed to promote the happiness of the world. But this view, while it is exceedingly imperfect and unjust to woman, has, nevertheless, this to commend it, that it leaves to her at least protection, sympathy and love; a reign of beauty, and a peaceful home. On the other hand, the error of the advocates of "woman's rights," who would induce her to abandon the position which nature and religion assign to her, and to assume one wholly incompatible with her natural constitution and her true dignity, possesses not one single redeeming feature. Based upon the

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false assumption that man wishes to place her in an inferior position, it involves, also, the ignorant and equally false conclusion, that man and woman are so precisely similar in their constitution, character, tastes and inclinations, that their pursuits must consequently be alike, and that they must necessarily be forever natural rivals of each other.* The attempt is thus made to set woman at variance with man, and to awaken the passions of envy, jealousy and hatred, and it is this feature which forbids us to regard the zeal of its advocates as mere harmless enthusiasm, since it imparts to all their movements and designs that character of *malignity* which always designates true FANATICISM. It is this base and destructive principle, which appealing to the malign passions, seeks to put enmity between man and woman, and to break up all bonds of mutual confidence, dependence and attachment.

If man sought, in any degree whatever, to depreciate or degrade woman, he would be attempting, still more successfully, to degrade himself. And there can be no greater truism than this, that any one who seeks the elevation of man, must devote his chief attention to that of woman, since it is only where she occupies her just position; where she is truly honored, admired and loved, that man himself is refined and exalted. On the other hand, it is a piece of ignorance and absurdity to assert that man and woman can ever legitimately fall into a state of rivalship, or become antagonistic to each other. For this their respective natures are at once too diverse and too harmonious.

In the creation of humanity, God has given us a most wonderful example of that diversity in unity which characterizes so many of his works. Woman was taken out of man, and he called *their* name Adam.† If man was Adam, woman was Adam likewise. If Adam was man, Eve was manness, or woman. Here was unity of nature. "Bone of my bone," said Adam, "and flesh of my flesh." Woman was "taken out of man." She did not proceed from him. She was not a new and independent being, produced *in* or *by* man. Unlike the fabled Jupiter, who brought forth the full armed Minerva from his head, our first father experienced no throes when a constituent part of himself was mysteriously abstracted, and then returned to him again amended and improved. But while the unity of nature thus indica-

* It is doubtless true of those non-descript, anomalous, or epicene beings who lead this movement, that in proportion as they approximate to men in character, they will be assimilated to men in taste, but in the same proportion will they cease to be true women. They greatly mistake, however, in supposing that the rest of the sex is like them.

† In the Shemitic languages, the radical sense of man and Adam are the same.

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ted, establishes correspondence and agreement in all the essential qualities of humanity, the Creator, in fashioning woman, imparted to her those peculiar gradations and combinations of these qualities, which, rendering her different, distinguish her from man. Hence, while in one respect they are a unit, in another they are twain. They are alike, but various. Their qualities being the same, these may be combined, but not opposed; while, differing from each other only in degree and mode of association, they may be compared, but not contrasted. As in their own voices, which, though different in pitch and modified in tone, yet give us the same succession of notes, so have we in their moral, physical, and intellectual natures, differences which, nevertheless, blend themselves together in a divine concord. As well might we oppose the voice of Grisi to that of Lablache, as man to woman. One of them alone may give us melody; both together produce harmony. Each is admirable, but the true glory of man is seen only when both are viewed. Man, then, in loving woman, loves himself; and, when true, his devotion ennobles and exalts himself. Such are the dictates of reason, of revelation, and of experience.

Since, then, the respective excellencies of man and woman can never come legitimately into conflict or competition, but those of the one sustain those of the other, and impart a new and charming grace to all, so woman can never be inferior to man. Her tastes, her sympathies, her pursuits, may, and indeed must vary from those of man, so that there can be no collision, yet, at the same time, these must be perfectly accordant with man's, like the blending notes of two different octaves. Unhappy, indeed, would it be for her, if, dissatisfied with her own peculiar perfections, she arrogates to herself those, also, which belong to man, and ventures to launch her barque upon that tempestuous ocean of controversy and agitation, whose billows man has been appointed to buffet!

The relative position and reciprocal influence of man and woman, may, indeed, fitly be compared to those of the ocean and of the land. Each of these has its appropriate character, and the one serves to embellish the other. It takes both to make a world. Man is the wide ocean, restless and mighty in its force; woman, the still and genial earth, prolific of flowers and fruits. It is she that arrests the proud waves of man's advancing power, and it is in her bosom that man finds, at last, a quiet and secure haven of rest. It is amidst the storms of life that man displays his strength and courage, and the tears he sheds amidst his afflictions are as the briny spray of the dashing billows. It is in the quiet vale that woman diffuses peace and loveliness, and the tears of her peculiar griefs are as the dewdrops which

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sparkle upon the blooming herbage and are exhaled to heaven. And as the soft and yielding sands of the reclining shore, where "each slowly lifted wave, creeping with silver curl," may spend its force and "sleep in peace," are better than adamantine cliffs to stay the encroachments of the deep, so are her gentle and retiring graces a far better defence against man's presumption, than any bold opposing front that may frown upon him from above. This but rouses the angry waves of passion to redoubled fury, until the adverse obstacle is undermined and swept away.

Nor need she envy man his cheerless domain of storm and calm, of toil and danger, though it be wider than her own, as the ocean is broader than the land; or begrudge to him that greater freedom of movement which he enjoys, which, like that of the "glad waters of the deep blue sea," is but an indication of the treacherous and tumultuous character of the elements amongst which he is condemned to dwell. Her realm is as the firm and solid land, which, though it may be circumscribed in width, is yet deeper far than the ocean, which it, indeed, supports upon its bosom. And if she desire to extend her dominions, let her be especially careful not to seek to accomplish it upon the plan of false reformers and traitors to her sex, by fomenting, within her own heart and in the bosom of society, those fires of envious passion, which, should they even secure to her a temporary success, must ultimately degrade her; just as the volcanic fires may, with the power of an earthquake, lift above the astonished waves a volcanic island, a mere naked and mishapen rock, soon to sink away again to more than former depths. In the accomplishment of her purpose, let her rather imitate the gentle movements of the coral zoophyte, which lays beneath the waters the firm and gradually increasing foundations of fertile islands and smiling continents, rich in the glowing beauty of the Indies. May her efforts thus to extend her dominions be ever successful! But let her remember, that as the zoophyte can work only beneath the waves of ocean, so it is only beneath the auspices, and by the aid and co-operation of man, that she can effect her purpose. And, as the coral isle which rises from beneath, and becomes clothed with fertility and beauty, is still embraced by the surrounding ocean, which bears forever upon its bosom the image of its shores and verdant groves; so, however woman may legitimately enlarge her sphere of action, man must continue to accompany her, and to reflect, from his own character, the new glories she exhibits.

Woman, then, lives a true life, when she comprehends and maintains her just relative position, and acts the part of a true woman in fulfilling her appropriate mission, to which that of man can never be justly opposed, and with which it should never be confounded. There are

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diverse ministries, but it is the same humanity that officiates. There are various forms and modifications of power and beauty, but they are for a common purpose. As the white light which issues from the sun contains all the seven colors of the rainbow, so the seven natural relations of husband and wife, father, mother, brother, sister, child, have been evolved from the first created man. As the lens divides the light into its beautiful tints, which, though diverse, are yet harmonious; and being superposed, commingle to produce the most brilliant hues, so Adam, in passing through the "deep sleep," became resolved into those primary forms of human nature, which produce the rest, no one of which, in their natural and proper relations, can be inharmonious with any other, though they may be made, by interference and opposition, mutually to destroy each other and give place to utter darkness. And, finally, when the respective excellencies of every form of humanity have been sufficiently displayed in the faithful discharge of all relative duties, and when God has been glorified by this lovely conformity to his will and to the purposes of man's creation, it may be conceived that death, that "deep sleep" yet future, will, like another lens, restore man's original condition, in that heavenly realm where there is "neither male nor female," and where, with white and glorious robes, the redeemed from amidst all the relations of earth shall shine like the sun in the kingdom of their common Father. R. R.

LETTER FROM T. M. ALLEN.

Boone County, Mo., June 5, 1856.

Dear Bro. Campbell—This morning I arrived at home from a campaign of more than three weeks in the Platte country and its vicinity. On the 16th of May, Bro. J. H. Haden and myself left the splendid steamboat "J. H. Lucas," and landed at Richfield, in Clay county, where we had the pleasure of meeting with your nephew, Bro. Dr. Chapman. That afternoon we traveled through a continued storm of rain to Hainesville, in Clinton county, where, you will remember, you spoke one night, when you were making the tour of Missouri, with Bro. Proctor and myself. We found Bro. Allen Wright at this place, who had been conducting a meeting for a week, and had excited much interest in the community, and gained two to the good cause. Bro. Haden and I commenced with Bro. Wright the next morning, (Saturday,) and continued our labors up to Tues-

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day night, when our meeting closed with 39 additions, most of whom heard, believed, and were immersed. Bros. F. R. Palmer and H. M. Bledsoe, arrived towards the close of the meeting, but in time to participate in it.

We found the congregation here in a healthy and prosperous condition;—it had got clear of all its difficulties, and we left them in peace and love, "thanking God and taking courage."

You will remember, that our last State meeting appointed Elders J. H. Haden, F. R. Palmer, H. M. Bledsoe, A. Wright, T. M. Allen, and J. Creath, (if he could go,) a committee to visit the Platte country and its vicinity, and endeavor to settle the difficulties existing in some of our churches, and among our brethren. We met at Hainesville, or at least the five first named, and commenced the duties of our mission of peace.

On Wednesday, the 21st of May, we bade adieu to our kind friends in Hainesville, and went to Mt. Gillead meeting-house, in Clay county, where we met a large audience awaiting our arrival. After preaching, we entered upon the pleasing duty of peace-making, and toiled on until Friday, when our efforts were crowned with success, and all the difficulties, which had so long prevailed there, were amicably and happily adjusted. The same evening, Bros. Haden, Bledsoe and Wright, left for Smithville, while Bro. Palmer and I remained to continue the meeting at Gillead, which we did until Lord's day evening, when it closed with four additions. We left that large and respectable congregation happy in the Lord, and overtook our colleagues late in the evening, who were conducting an interesting meeting in Smithville, which closed on Monday with five additions. We left this congregation in a good condition, and were at Camden Point early on Tuesday, the 27th of May. Here we found things in an unhappy condition, but, under the circumstances, we did the best we could; and after speaking once in the village, and having closed our labors, we started early on Thursday morning, in a carriage kindly brought by Bro. P. L. Hudgens, for Savannah. We dined in St. Joseph, and reached the hospitable mansion of Bro. Hudgens that evening. We continued our labors in this city until Sunday night, when our meeting terminated with six additions. The congregation in Savannah had been greatly distressed with serious and appalling difficulties, but she had weathered the storm. We decided that her action and discipline had been regular and impartial, and that the church, her elders and ministry, were entitled to the confidence and fellowship of the brotherhood at large. Thus closed our arduous, responsible, and important work assigned us by our brethren in State meeting. With the fear of God we discharged the duties of our mis-

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s'on, and we trust some good will result from our work of faith and labors of love. I have not given you the particulars; this will be presented in full in our report to the State meeting, which meets in the city of Lexington the Thursday before the 2d Lord's day in October next. Can't you be with us, my dear brother, at that time? Bro. Palmer left us at Camden Point, being called to Jackson county by important business.

Monday, the 2d of June, we took leave of our good friends in Savannah, and by 10 o'clock were gliding down the turbid Missouri, on board the majestic steamer "J. H. Lucas." The four brethren of our committee who went to Savannah, were on board, and we had the pleasure to find Bro. J. S. Edmunds, of Louisville, Ky., among the passengers. He was on a campaign in the cause of Revision in our State. Our boat reached the city of Weston before night, and we had the pleasure to hear Bro. Edmunds give an able lecture in favor of Revision, in the Presbyterian church, to an attentive audience, who were doubtless much edified by the able lecture of Bro. Edmunds.

At Lexington, Bros. Bledsoe and Wright left us, and at Glasgow Bro. Haden left for his home; which left me alone, as a committee man, and here I am at home this afternoon with my family, thankful to the heavenly Father for his loving kindnesses to me and my family.

Affectionately your brother, T. M. ALLEN.

JUNE 10.—This evening I returned home from Concord, in Saline county, having rode through the heat and dust near 50 miles. I only remained at home over night, and set out on Friday (the 6th) for Saline, to meet an appointment of long standing at the above place. Bros. J. H. Haden, and Wm. H. Robinson, (a graduate of Bethany College,) and the regular preacher at Concord, were with me, and lent a helping hand in the meeting. On Lord's day I gave what is called a funeral discourse, on the death of Bro. Daniel Thornton, an old and respectable citizen of Saline, a member of the congregation at Concord, and one of the best men, and most consistent Christians, I ever knew. He was great in goodness, and had no enemy. Our meeting closed on Monday evening with seven additions. Heavy rains interfered very much with our meeting. T. M. A.

JULY 1.—On the 3d Lord's day in June and Saturday before, I was, with Bro. A. B. Jones, of Fulton, at Millersburg, in Callaway county. We had an interesting meeting, and 5 additions.

The next Saturday and Lord's day I was at the same place, with Bros. Jones and Crisman, and had two additions.

The 2d Lord's day in May, I forgot to mention, that I was at Friendship, in this county, where there were four added. T. M. A.

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AMERICAN BIBLE UNION.

NEW YORK, July 17, 1856.

A. CAMPBELL—*Dear Brother:* At a special meeting of our Board, held on the 14th inst., the following resolution was adopted:

"As it is not unreasonable to expect that, in a new enterprise like this, there should be a difference of opinion, this Board invite a committee of persons, of high standing for intelligence, judgment and piety, not members of the Board, to attend here a few days previously to the Annual Meeting, and to examine into the state and condition of our affairs, and report thereon to the Union."

The following brethren were appointed said committee—Rev. S. W. Lynd, D. D., Rev. G. W. Eaton, D. D., Elder Alexander Campbell, Rev. W. B. Masson, E. James, Esq.

The committee was appointed upon the recommendation of a committee of ten appointed by the Board in January last, to look at the present condition and practical working of our machinery, and to report thereon to the Board. In addition to this recommendation, the committee reported that—

"After a careful investigation of its [the Union's] affairs, they are satisfied that its Executive Officers have laboriously and honestly discharged their duty to the Union, and they see no reason to recommend a change in the practical working of the enterprise."

This report was adopted by the Board, but it was supposed that a committee of persons of standing, not members of the Board, investigating affairs and reporting to the Union, would have greater weight with the public, as their impartiality would be above suspicion, and they would view affairs from different stand-points than those occupied by the Board itself.

Affectionately,

W. H. WYCKOFF, Cor. Sec'y.

CHRISTIAN COLLEGE.

AT a meeting of the patrons and friends of Christian College, held in the Christian church, Columbia, Mo., on the 4th day of July, 1856, on motion, Elder T. M. Allen was called to the Chair, and E. C. Davis, appointed Secretary.

The object of the meeting being explained by the Chair, the following committee was appointed to report resolutions expressive of the sense of the meeting, viz., James S. Muse, Hiram M. Bledsoe, Wm. C. Boon, Federal Walker, John Ellis, Theo. Jenkins, M. D. Stone, J. F. Graves, and —— Shelby.

The committee, after retiring a few moments, reported as follows:

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Whereas, we have learned that John Aug. Williams has resigned the office of President of Christian College, we, the patrons and friends of the Institution, deem it due to him and ourselves, to express our high appreciation of his services in that office. Therefore,

Resolved, That his management of the institution meets our unqualified approbation, and has been marked with distinguished ability, of which his unparalleled success and the prosperity of the institution are the best evidence.

Resolved, That, while we regret the loss of his services to our community, we are gratified to be able to assure them, that able and experienced teachers have been secured to succeed him, in the persons of Lansford B. Wilkes, as President, and Jos. K. Rogers as one of the board of instruction, and we trust that the institution will continue in its present prosperous condition.

The preamble and resolutions were unanimously adopted.

On motion, it was ordered that copies of the proceedings of this meeting be furnished Presidents Williams and Wilkes; and that copies be given to the papers of Columbia, the Harbinger, Christian Age, and Christian Evangelist, with a request that said papers and periodicals publish the same.

The meeting then adjourned.

E. C. Davis, Sec'y. T. M. Allen, Ch'n.

THE CHRISTIAN PLATFORM.

The Christian Platform of Communion and Co-operation by Divine Institution.

The basis of this platform is full-orbed grace, in all its constituents. And what are its constituents?

1. The Divine Philanthropy, demonstrated in the *incarnation* of the Word that was in the beginning with God, and that was God.

2. In the mission of this incarnate Word as a *Prophet*, or Teacher, and also as a *High Priest* and a *King*.

3. The love of Jesus Christ exhibited in his life, death, and sufferings.

4. The Father's acceptance of his life and death, witnessed in his resurrection.

5. The Father's further acceptance of his voluntary sacrifice of himself, signified in his ascension into his immediate presence in the heavens.

6. His investiture with universal empire, and coronation as Lord of all.

7. The mission of the Holy Spirit to be his voucher and the Guest of his church.

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8. The ordinance of a Christian ministry—Apostles, Prophets Evangelists, Bishops and Deacons.

9. The ordinances for communicating his grace—faith, repentance, baptism, the Lord's day, the Lord's supper, mutual contributions for the poor, prayer and praise.

10. Contributions for the maintenance and extension of the blessings of the reign of heaven throughout the world, in all time.

Such, in substance, is the broad catholic basis projected in the Christian Scriptures, for the building up of the great institution of Christianity in the hearts and lives of all who embrace it; and such are the means of its diffusion, and spread, and triumph over all false, corrupt, and corrupting institutions.

This is no specific, or sectarian platform, submitted to any one for his assent, in order to church union or communion. It is a mere *memento* sketch, for posting up in our minds our studies of the Christian Scriptures; a sort of index, not to the Christian Scriptures, nor to the whole field of Christian learning, but to the demands which press upon us in reference to the materials for meditation, study, and enlargement of our conceptions on present emergencies and demands for light. We shall be obliged to any citizen of the kingdom of Jesus Christ, as now dispensed in Christendom, for any objections to this platform, or for any suggestions or emendations on the premises.

A. C.

OUR SCHOOLS AND COLLEGES.

As a population constantly increasing in large ratios with other communities, we are glad to notice an increasing interest in the institution of schools and colleges, and in the liberal patronage extended to them. We have received several very handsome catalogues of the current year from a plurality of them. A very handsome one from Eureka College, Illinois. It gives a summary of students for the year closed July 4th—of male students, 131; of females, 82; total, 213. Three members of its Faculty, Messrs. F. A. S. Fisher, John Neville and O. A. Burgess, were students of Bethany College. In the female department, Miss E. F. True, Miss S. Caroline Neville, governess. Elder Wm. Brown is President of this College. Messrs. Conover and Rowell teach the primary department.

"Second Annual Catalogue of Abingdon College." Mr. P. H. Murphy, President and Professor of the Chair of Sacred History, Evidences of Christianity, and Butler's Analogy. J. C. Reynolds, Vice

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President and Professor of Ancient Languages and Ancient History. J. H. Butler, Professor of Mathematics and Book-Keeping. A. B. Murphy, Principal of Primary Department; Sarah J. Smith, Assistant. George C. Mendel, Professor of Modern Languages, and teacher of Vocal and Instrumental Music. Sarah H. Mendel, teacher of Instrumental Music on the Piano. Five of the professors and teachers of this College were educated at Bethany College. Males, 133; females, 111; in both, 244 students.

BEREAN COLLEGE—*The Second Annual Catalogue.*—This infant College seems to have had a very propitious commencement. It has obtained a liberal charter from the Legislature, with collegiate powers and privileges. Its second session ended July 10th, 1856. It is also equally liberal to males and females. President, Elder Jonathan Atkinson, Professor of Mental Science and Lecturer on Sacred History. Wm. W. Happy, Jr., Professor of Greek and Latin Languages and Literature. John J. Perry, Professor of Mathematics and Astronomy, from Bethany College. Miss Melinda Bond, teacher of Natural Science. Lewis Habermast, Professor of the French and German tongues. Wm. D. Hillis, teacher of Vocal Music. Mrs. Lois E. Hillis, teacher of Instrumental Music. Mrs. Anna C. Willis, teacher of Drawing and Painting. Total students in attendance, 121. Its Literary Societies are two—one for males and one for females.

We much approve the details of this, and such like institutions, for both sexes. 1st. The sexes study in separate rooms, and are not permitted to be in each other's society except during the morning lecture and at recitation hours. 2d. Young ladies from abroad are not allowed to receive the visits of young gentlemen, nor to be absent from their boarding-houses at night, without the permission of the President.

Young ladies are not permitted to board in families where male boarders are kept. Students are required to attend public worship on the Lord's day, at such places as they or their guardians may prefer. This is what ought to be in all such institution.

[Catalogues of several other institutions have been received, but we must postpone a notice of them till our next.—A. C.]

TO THE FRIENDS OF REVISION.

WE perceive from the correspondence of the Bible Union, as published in the *New York Chronicle*, that the recent changes of officers which have been made, are meeting, on the part of the friends of the

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institution, with a very general expression of approbation. Meantime, the parties on the other side are much dissatisfied, and, as a consequence, are exerting themselves to their utmost to injure the cause they have so long espoused. No man, who has been actuated by principle, and not by mere love of party, can allow these things to move him. The desertion of one or many friends, in no sense changes the real merits of a cause. If the aims of the Bible Union were good with, they are equally good without, the approval of Mr. A. or B., or any body else. If there is missmanagement, let *that* be corrected, but do not let us give up the cause, neither let us condemn unheard, men who have so long and so faithfully labored in this great work.

But to our beloved brethren and sisters, we have a special word to say. It must be evident to every one who reflects on these phases in the fortunes of the Bible Union, that they are calculated, through the suspicion which they will excite, to hold in suspense the liberality of some of its friends. *This is precisely the intention of its enemies.* Shall the friends suffer this? We say, No. Now is the time to prove our faith by our deeds. Let us come up to the help of the Bible Union promptly, generously, liberally. We make this appeal, not as an officer, for I have no connection with the Bible Union, other than the ties of principle and duty; but because I know that the crisis calls for just such spontaneous magnanimity on the part of the disinterested and true friends of a pure version of the Sacred Scriptures. Let all the life directors and life members send in, at once, their instalments, and let all others give as the Lord has prospered them. I volunteer my services to transmit all remittances which may be sent to me. Those who may find it more convenient to remit directly to the Society, can direct to E. Parmly, Treasurer, 350 Broom street, New York, or to C. A. Buchee, Assistant Treasurer, or W. H. Wyckoff, Corresponding Secretary, or to Dr. S. E. Shepard.

We earnestly hope that our brethren will not neglect this important and pressing duty, but that the next month will enable us to present a cheering report of their liberality and zeal. W. K. P.

AMERICAN CHRISTIAN BIBLE SOCIETY.

At the close of the Ohio State Convention, a meeting of the brethren was called to consider some matters not immediately connected with the business of the Convention.

At the meeting, the propriety of continuing the existence of the American Christian Bible Society was fully discussed; and the unan-

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imous voice of the brethren was, that the American Christian Bible Society should cease to exist, and that all the funds of the brotherhood, for Bible purposes, should be paid directly to the American Bible Union.

The meeting appointed the following committee: J. J. Moss, W. S. Gray, and R. R. Sloan, to confer with the brotherhood upon the subject; and in the discharge of their duty, it was thought best to lay the matter before the brethren through the columns of the *Age*, and they would, through the same channel, ask an expression of sentiment, in relation to this matter, from the brethren.

J. J. Moss, Chairman.

Review, *N. W. C. Magazine* and *Harbinger*, please copy.

REMARKS.

We are pleased to see this move. It comes from the right quarter. Bro. J. J. Moss was one of the earliest, and, we believe, the most efficient friends of this institution. His heart and his judgment, at that time, both approved it, and with his characteristic fearlessness and ability, he gave himself to its upbuilding. Things have greatly changed, however, since that time, and we are, under the developing hand of Providence, in a position almost totally new, with respect to the question of circulating the Bible. We are gratified to see that the brethren in Ohio are not slow to perceive this, and that so far from being influenced by party partialities and fondness for things of our own invention, the first originators and fastest friends of the American Christian Bible Society, are also the first to give it up, when they see that its benevolent aims can be better secured by other means. This is as it should be. It meets a hearty response from every one who "loves not Cesar less, but Rome more,"—who, with a fraternal, and even paternal interest, regards the special measures and institutions of our brethren, but yet with a higher and holier flame, sacrifices at the foot of the Cross to the cause,—the universal and world-saving cause of the blessed Redeemer. Here let us meet the whole church, the universal congregation of the saints on earth, and with hearts larger even than the love of Rome, let us love and labor for the world.

The movement recommended in the proposition of the brethren of Ohio, is one we have long thought right, and which, of course, we have as long desired. But many things seemed to be in the way, and it was deemed more prudent to follow the things that make for peace. The brethren, we doubt not, will now consider this matter calmly, and by way of a practical response to the call presented through brethren Moss and others, we invite a free and friendly expression of sentiment on this proposition—

That a general Convention of the brethren throughout the Union, assem-

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ble at Cincinnati, at the next anniversary of our Societies, to consider the propriety of so remodeling their entire operations, as to reduce them to the single work of home and foreign missions, with a general recommendation to the brethren to co-operate directly in all matters connected with the publication and circulation of the Bible, with the American Bible Union.

We invite a full and candid expression of sentiment on this subject, *pro* and *con*, and we feel satisfied, that by such a conference, the wise and prudent suggestions presented through Bro. Moss, will so commend themselves to the brotherhood, as to revive, with increasing usefulness, our missionary labors. It is high time, beloved brethren, that we were doing something, both at home and abroad, in this mighty field of heathenish darkness. Bro. Barclay and his missionary family have come home from Jerusalem, and the solitary shepherd, Bro. Dennis, whom he left to look after the little flock he had gathered, is suffering from neglect and want;—emigration, like a mighty gulf stream, is pouring its floods into the fertile prairie lands of our expanding republic, and no heralds of the gospel are sent along to raise the torch of eternal life over the moral wastes of these fast filling empires. Our Missionary Society is practically dead,—we say it with tears, it is practically DEAD! and shall we not revive it—shake off the grave cerements that hold it in a temporary but impotent entombment, and call it forth in beautiful garments, as the beloved of the church? Yes, brethren, let us awake to our duty.

Shall we, whose souls are lighted,
By wisdom from on high—
Shall we to man benighted,
The lamp of life deny?

Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation,
Has learnt Messiah's name.

W. K. P.

CIRCULAR OF THE ALUMNI OF BETHANY COLLEGE.

NOTHING in the history of Bethany College has been more grateful to the feelings of the Faculty, than this voluntary movement of its graduates. They are determined to show their appreciation of Bethany College, by erecting a new College building, which shall at once answer the growing demands of the institution and express to the world their appreciation of its claims. Surely none can judge better than they of its worth, and what higher testimonial can they give, than that proposed in the scheme presented in the following circular? From the character of the Alumni of Bethany College, we regard this enterprise as certain of success. What they have resolved

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to do, is an easy work for spirits such as we know them to be, and we are gratified to know that the movement is already under active head-way. *We shall not expect to see one Alumnus fall short of the obligation thus assumed, or laid upon him.* It will be a poor compliment to his influence and enterprise, if he cannot succeed in procuring, before many moons shall have rolled by, for this desirable object, the $500 pledged for his name. Go to work, my young friends, and let me hear this additional good report of you, to cheer me in my many and arduous labors in the fields, which my advanced age admonishes me I must, before very many years, leave to your more youthful and vigorous hands. I desire, above all things, to be able to know, that I have committed these sacred trusts to faithful hands, who will not let them perish, but will *teach them to others also.*

A. C.

CIRCULAR.

DEAR SIR—At a meeting of the Society of Alumni of Bethany College, held July 3d, 1856, Mr. Henry Henderson, of Missouri, offered the following preamble and resolutions, which were unanimously adopted:

WHEREAS, in view of the increased and increasing attendance of Students at Bethany College, it becomes necessary to enlarge the College accommodations;—Now, in order thereto, the Society of Alumni of this College, desirous of testifying their appreciation of the obligations which they sustain to the Institution, and of affording to others more enlarged facilities for obtaining its benefits than ever they possessed, do resolve unanimously—

1st. That we will erect a new College building, better suited to the purposes above indicated.

2d. That in order thereto, each member of this Society is hereby appointed an agent, and specially enjoined to raise forthwith, funds for the accomplishment of this object, so as to raise in all not less than the sum of $50,000; and that each such agent be requested to raise, if possible, the sum of $500, and as much more as practicable; and that he report from time to time to the committee hereinafter named; and that all persons who are, or have been Students of Bethany College, are cordially invited to aid in this effort.

On motion of J. S. Fall, of Kentucky,

Resolved, That J. H. Pendleton, W. K. Pendleton, and H. Henderson, be appointed an executive committee, to correspond with the members of the Society, and ask their immediate action and co-operation under the foregoing resolution, and that all collections made on account of said fund be remitted to the Treasurer of said committee, and that said committee have authority to make temporary investments of said fund, in order to render it productive; and that said committee be authorized to take such steps towards preparing plans, specifications and estimates, as they deem proper; and shall report to the next meeting of the Society.

Resolved, That W. K. Pendleton be appointed Treasurer of the executive committee before named.

The undersigned deem it unnecessary to add to the terms of the foregoing resolutions. They speak plainly, and address themselves alike to the judgment and the heart of every *Alumnus* of Bethany College. The work proposed is a noble one, worthy the efforts of the Society, and, when accomplished, will be its own reward. A very slight effort on your part can produce the desired result, and we feel assured that we do not appeal in vain, when we ask your cordial aid and co-operation in the good work. We trust that you will enter forthwith upon the discharge of the common duty assigned you by the Society, and

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that an early report of success will justify the expectation that we have in addressing you. Address the Treasurer at Bethany, Va., J. H. Pendleton, Wheeling, Va., or H. Henderson, DeKalb, Mo. An early report is desirable, and your cordial co-operation is earnestly solicited.

We are respectfully yours,

J. H. PENDLETON,
H. HENDERSON,
W. K. PENDLETON,
} Committee.

DR. J. T. BARCLAY.

WE have recently realized the long anticipated pleasure of a visit from the much beloved and esteemed brother and sister Barclay and only daughter, not long since returned from Jerusalem. They were on their way to Missouri, on a visit to brethren and friends in the West. We have rarely, if ever, enjoyed a more genial feast of the soul, a more fragrant odor of the fruits of the Spirit, than in the company of that portion of this missionary family, whose personal acquaintance we have formed. Their hearts still cling to Jerusalem, the city of such sublime, and awful, and glorious scenes and associations, and on whose farther developments and destiny so many souls ponder, and so many hearts sympathize with intense interest and hope. We were much edified and greatly refreshed in the interchange of many sentiments, views, hopes, sympathies, to which we can give no utterance, but all of which had their fountain in Jerusalem.

We conclude, upon the whole, that Bro. Barclay's heart is Zionward, and centres much on the holy land. He sympathizes much with Bro. Dennis, a converted son of Abraham, whom Bro. Barclay baptized, and left in his stead, and who labors faithfully in the great cause of human redemption. He speaks some nine or ten languages, and is most fully imbued with the spirit of Primitive Christianity, and has, therefore, paramount claims on us as a people. We were grieved to learn that Bro. Barclay has, in his Christian sympathy, been obliged himself to contribute to his comfortable subsistence; which fact we elicited from Bro. Barclay, with much reluctance on his part. We also learned, that the Episcopalian mission were making strong efforts to have him to place himself under their direction and support!

Our Missionary Society at Cincinnati, being fully apprized of this fact, having funds on deposit, they should, as in duty bound, have furnished our only missionary abroad with the means necessary to his comfortable support. We are much more alive to, and interested in, this field of labor, than ever before, from all the premises laid before us in our free intercommunications with our beloved Dr. B., and hope to attend its next meeting. A. C.

FURTHER CONTRIBUTIONS FOR SISTER WILLIAMS.

Sister R. Chapman, Huntsville, Ala., $8 00; sister Annie Stewart, Eramosa, C. W., for the church of that place, 24 00; Nathan W. Smith, Acworth, Ga., 2 00; sister Rebecca Pendleton, Stevensville, Va., 5 00; sister Walthall, Charlottesville, Va., 1 00; Bro. Errett, of Missouri, for the churches of Clarksville and Louisville, 7 00; sister Elizabeth Frank, Wayne county, O., 1 00; sister S. J. Taylor, do. do., 1 00; a sister in Hopkinsville, Ky., 2 00; sister Margaret Oliver, for church in Allegheny, Pa., 10 50; E. H. Wilson, 3 00.

ANNUAL MEETING.—The Yearly Meeting of the churches in the South-Western counties of Pennsylvania, will be held at Clarksville, commencing on Friday, the 22d of August. Preachers and others are cordially invited.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *SEPTEMBER*, 1856. [No. IX.

THE TRUE ISSUE—*No. I.*

TRUTH and JUSTICE are the pillars of the moral universe. Therefore, justice and judgment are the foundation of God's throne, while mercy and truth, arm in arm, precede each magisterial act of his administration of the affairs of the empire of creation. The course of nature, or the movements of the universe in all its area—whether celestial, terrestrial, or infernal—is conducted, managed, and will be consummated, in each and every period of its being, in perfect and unperturbed harmony with these two capital realities, or essential elements, whose combinations are both the centre and the circumference of absolute being and blessedness.

All true and real sublimity is in the abstract conception, and not in the formal being or accidental relations of the parts of an infinite whole. Nor is there any respect to reason in any form of Pantheism, as delineated in human conceptions of something called *Nature;* or of a being "whose body nature is, and God the soul." A creator without a creature, or a creature without a creator, is the climax of absurdity. *God* and his *universe*, are not identical. They are two, and not one. Hence they are relative terms. But Jehovah is *absolute*, and is necessarily and essentially self-existent, or eternal and immutable. Here, and no where else, does human reason or human imagination find repose. The finite never, never, never can comprehend nor apprehend the infinite. And yet it is the only fixture, the one centre,

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on which cultivated reason and educated imagination can find a moment's repose.

Mathematics, the most certain of all the sciences, assumes an undefined and undefinable point as the basis of all its demonstrations. And religion, true religion, in all its manifestations, called Patriarchal, Jewish or Christian, whether individual or social, begins with, and terminates upon, the one only self-existent, eternal, and immutable Jehovah. This is not a voluntary opinion, a freak of imagination, but *the rock of ages*—the stand-still point, around which revolves all true reason, all true religion, all true humanity, and, consequently, all true science.

The Bible, therefore, assumes this as its first and fundamental oracle. And he that finds not repose and pleasure in the first oracle of the first chapter, and first period of the Holy Bible, will never find it in all the cycles of chronology, in any or in all the circles of science or philosophy, truly or falsely so called. Like Noah's forlorne dove, he may fly over a shoreless ocean, but find no repose. He must return to the ark, with or without an olive leaf as a monument of the past or as a presage of the future.

We thank God that it is so: that we are most benevolently constituted to listen to him, and to inquire of him on every theme in which our personal and social good, our present or our future happiness, is, or may be, involved. We can find no relief in human science, no repose in human philosophy, for they all, on this subject, begin with the sophism usually called *the begging of the question*. There is not, on this transcendent theme, one moment's repose to cultivated reason in any, or in all, the philosophies of all the schools, and of all the ages of the world. Moses in this, as in all other matters, shows his supernatural wisdom in ignoring them all. He, with manful reason, full orbed and brilliant, affirms in conscious truth and firm repose, that "IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH," *alias*, the *universe*, culminating in ineffable glory, and firmly reposing on the *simple volition* of the self-existent, eternal, and immutable Jehovah. The first oracle that broke the awful silence of eternity, was pregnant with all the elements of all the systems of astronomy, and all the future developments of ages past and of ages to come. Here, and only here, can true reason or true science find a safe lodgment, a self-complacent and a happy repose. And here the Christian philosopher enjoys a peace of mind, a calm and a dignified serenity, and a full assurance of understanding, to which every mere sceptical theorist or sciolist is, and forever will be, an absolute stranger.

But *Theology* and *Christology* are two distinct themes—naturally, necessarily, and eternally distinct; but not in any *antagonism* or in-

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congruity with each other. *Theos* is not *Christos*, nor *Christos Theos*, is an essential or absolute identity. They are not identical in nature, office, or relation. There is Divinity alone in THEOS, but there is both Divinity and humanity in CHRISTOS. The Jews worshiped an absolute Jehovah *unincarnate*. We worship an absolute Jehovah *incarnate*. They looked *down* the vista of time; we look *up* the vista of time, to an EMMANUEL. We believe in his actual death, burial, resurrection, ascension, and glorification, as our Lord and our Redeemer. We regard his death as a perfect and a perpetually acceptable *sacrifice* for our sins; and *through* him, we humbly, and confidently, and gratefully approach an absolute Jehovah, as *our* Father and *his* Father, as *our* God and *his* God. We embrace him as our Divine *Prophet*, *High Priest* and *King*, and recognize him in all his positive ordinances;—Christian baptism, the Lord's day, the Lord's supper, the communion of saints in preaching the gospel, in supporting a Christian ministry, (domestic and foreign,) in contributing to the wants of the poor and the destitute of earth the *literal* or the *spiritual* bread and water of life, as God in his providence and moral government may furnish to us the means and the opportunity.

We also teach that while each Christian community is *a distinct and independent community*, so far as its own social rights, titles and privileges, spiritual and ecclesiastic, are concerned, yet each and every Christian congregation is enjoined, in both the *letter* and the *spirit* of the gospel institution, to co-operate in council, judgment and action, with all other Christian congregations, wherever their respective localities or the common emergencies, ecclesiastic or foreign, may providentially call upon them, in any or in all of the perdicaments of the present organization of the church and of the world.

We moreover, in general terms, reprobate all the *substitutes* for the Bible, in the form of abstract and speculative creeds, rubricks, platforms, or *doctrines* of Theology or Christology, found in the present sectarian and schismatic institutions of the so-called *church*, or *churches*, provincial or œcumenical, of the 19th century. We have full faith in the apostles of Jesus Christ, as his plenipotentiaries, and in their writings, as able to make the man of God perfect, and thoroughly to furnish and equip him for every good word and good deed. Such have been the scope, the spirit, and the purport of all our efforts, in word or in writing, for forty years past.

We have, indeed, grown in knowledge, in the full assurance of faith, in the full assurance of understanding, and in the full assurance of hope. We have not been without errors of reason, errors of opinion, errors of action; nor do we yet claim an exemption from the common frailties, in head or heart, incident to our present frail and erratic

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humanity. But of one thing we are confident—that the opposition made to us has been any thing but discreet, prudential, moral or Christian. *False issues*, *false charges*, *false surmizes*, and *false representations*, with scarce an exception, have constituted the whole artillery of the opposition;—the whole machinery ecclesiastic brought to bear against us.

Notwithstanding all this, we have grown in constantly increasing ratios from year to year, not in numbers only, but in the progress of our principles in the heads and hearts of preachers and people, once fiercely opposing us. In proof of this, we may, at no distant period, furnish a volume of excerpts from the popular, ecclesiastic, and editorial terminologies of forty years ago, in contrast with those of the present living age.

There is not known to me any issue, true and proper, between us and Protestants generally, upon any one of the substantive *facts*, *precepts*, *promises*, *threatenings*, or *positive institutions* of Christianity. But we presume that there are material differences in some of the views taken of them, and in the use made of them by certain portions of our Protestant population. Besides the terminology, or nomenclature, of Original Christianity, has been supplanted by a new and alien terminology, created out of the theological discussions and strifes emanating from the Arian, Arminian, Lutheran, Calvinian, Wesleyan, and other *doctrinal* and ecclesiastic debates and strifes, relating to doctrine, discipline, and church polities.

To us it appears wholly alien to Christianity to give any place to such questions as gender strife and debate, rather than godly edification. Besides, it is not any mere assent of the understanding to any mental abstraction or speculative view or theory, that renews the heart, influences the will, purifies the conscience, or reconciles a sinner to God, and subdues his whole being to the authority of the Lord Jesus Christ.

The person, office, and character of the Divine Redeemer; his life, death, burial, resurrection, ascension, and glorification as Lord of all, judge of all, and rewarder of all, according to their works or character, are the proper materials of Christian faith, hope and love; and these lodged in the heart, cherished in the soul, energize it, and actuate it into a new life, and adorn that life with righteousness and true holiness. For these every church, every minister of the church, every member of the church, should exert and employ his whole soul, mind and strength.

But all those questions that gender strife, pride, self-esteem, envy, censoriousness, are not of the Spirit, but of the flesh; whose fruits are self-complacency, pride, envy, jealousy, rivalry, and inordinate selfish-

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ness in all its forms and manifestations. It is, indeed, sheer Pharisaism—a form of religion without the power of it—which often appears under all human creeds, forms and theories, from the highest speculative abstraction of Calvinism down to the lowest, grossest, and most animal displays of Arminianism. Yet many preach with the zeal of a crusader, the pride of a philosopher, and the outward sanctimoniousness of a Pharisee of the Pharisees, these sectarian tenets, these cold abstractions, and these barren formulas of opinion, sacriligiously called faith, or the faith.

But every day, or age, or generation, has its darling, its foster-child, over which it yearns, and for which it devotes its whole soul, mind and strength. These darlings are generally the creatures of the brain, rather than the offspring of the heart. One of these pets, at the present day, is a beautiful theoretic creature called *regeneration*. It is a beautiful speculative creature, chameleon-like, of all colors and of every stature.

There is, indeed, an evangelical regeneration,—a splendid fact and event in every Christian's life—a new birth of *water* and of *Spirit*, in order to entrance into the Divine family. But there is, antecedent to it, a quickening of the soul or of the spirit of man, by the illumination of the Holy and Divine Spirit, shedding the radiance of the full-orbed Sun of Righteousness, of justice and of mercy, upon the eyes of the understanding, permeating the heart, subduing the soul, warming the affections of its proper subject, and quickening him into a new, a holy, and a happy life.

But of this there are *a priori* and *a posteriori* theories of learned length and of intense warmth and zeal, so far as the *modus operandi* is contemplated. Then there are its *genealogies*, material and paternal, and its specific and essential attributes, dates, places, and circumstances, which have crazed some heads and alienated some hearts, and filled the church with a jargon and a strife most fatal to piety and humanity. We merely instance this as one of the factitious issues which self-yclept orthodoxy has instituted, and to which it has attracted a peculiar attention, as the symbol of a standing or a falling church. Hence, the venerated five points of John Calvin, and those antagonisms of James Arminius, are comparatively cloistered in the cell, to give space to this darling of the two rival schools.

Now, although sincerely believing, and unequivocally teaching, the doctrine that Jesus presented to Nicodemus, on the paramount importance of the great topic of being born again of *both parents*, because we have not said *amen* to the *speculative* definitions of certain sainted fathers in our modern Israel—a new factitious and schismatic importance has been given to this theory, as all-engrossing as the Decalogue

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to the Jew, or the Thirty-Nine Articles to a representative of Queen Victoria's Church of Englandism.

The question, too, is not as to *the fact* of regeneration, for that is conceded on all hands; nor to the *necessity* of Spiritual influence, for that, too, is conceded by all evangelical Christians; but the question is thrown out of the *fact* into the *philosophy*, and out of an *event* to a remote antecedent *impact* or *physical impulse*, *sui generis;* of which both parties confess ignorance as to the mode, or afflatus, by which it is consummated. Yet to doubt or to dogmatize upon such a theory, in some of the forms in which it is presented, is as heinous as an overt violation of the ten commandments, and places the unfortunate dissident in the category of publicans and harlots.

In my whole horizon, I know not the man out of the church of Rome, or the high church of England, that supposes, believes, or asserts, that the affusion or the immersion of a babe, without knowledge, consciousness, or faith, into any name, or in any bath, is a spiritual birth or a spiritual regeneration.

For ourself, we cannot conceive of a faith without testimony, of a birth without parentage, of a hope without a promise, or a love without beauty seen and appreciated. A beautiful *figure* may be travestied and abused into a catachresis, as this trope was by one Nicodemus, of olden time. That a man *dead in sins* may be *quickened* into a new life; that the physical or *animal* man may be transmuted into a *spiritual* man, and be actuated into a new and spiritual life, are facts not to be reasoned against. And, therefore, what was indicated by the great Teacher to Nicodemus, is as true and veritable as any oracle in Holy Writ. That "old things may pass away, and that all things may become new," through faith in the testimony of God, is as true and as credible as the resurrection of the dead. Faith, like a telescope, brings a new universe into our field of vision. It is the evidence of things beyond the vision of the physical man. It attracts and allures the heart away from the things of sense to the things of faith and the objects of hope. It is, moreover, "the confidence of things hoped for," and gives to them a positive existence in the new heart. These give a new impulse to the inner man, and quicken him into new and holy activities, of which before he was wholly destitute. It is a great moral and spiritual revolution in the very elements of his being, and manifests itself in all the purposes, aims, and activities of his subsequent life. So that as an apostle has said of him, "Old things have passed away, and behold all things have become new." He becomes a citizen of a new universe. As a new born babe, he now desires the pure milk of the word, that he may grow by it into the fullness of the stature of a perfect man in his new relations to Adam the second.

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This great revolution in every son of Adam, essential to life eternal, is designated, in holy Scripture, under a rich variety of appropriate imagery. It is as justly regarded, and as appositely set forth, under the figure of a *resurrection*, as under that of a *new birth*. It is just as true that a man must be *raised again* in this present state, as *born again*, in order to admission into Christ's church or kingdom. Hearken to Paul. To the Colossians he says: "Since, then, you have been *raised with Christ*"—a fact not to be disputed—"set your affections on things above." Again, he says to them, You have been *planted* or *buried* with Christ by immersion, in which you have been raised with him. And to the Ephesians he says, "God has raised us up together with Christ," &c., &c. The resurrection of a sinner is just as essential as the new birth of a sinner, in order to his salvation.

Christians are said to be "*planted*," "*buried*," "*quickened*," "*born of God*," "*married to another husband*," "*born of water*," "*born of the Spirit*," "*lights of the world*," "*salt of the earth*," &c., &c. But shall we, or must we, carry out in detail, and apply these figurative formulas of thought, or metaphors, into literal facts, and then so trace the processes, or the consummations of such figures, as to apply them, in all their details, as literally, and in fact, having their counterparts perfect and complete in every converted man—in every disciple of Christ!! In that case we should need one John Bunyan for every age. And, in case of any alleged heterodox exposition, we might expect as many debates and controversies on each and every one of them as have been, or now are, upon the topics of "regeneration," "justification," "sanctification," "adoption," or "effectual calling." These debates, logically prosecuted, would require many nice distinctions and definitions, which would themselves furnish new topics and new debates; such as the difference between *regeneration* and "the *washing* of regeneration."

But for such disquisitions we have quite as little taste as leisure. And therefore, we are disposed to call Bible things by Bible names, and that, too, in the consecrated developments of them, both direct and indirect, in their well established Scripture currency.

But we are now complaining of *false issues*. And of these we have had, and still have, much reason to complain. Our issues are not on speculative views, not on doctrines, not on philosophies or theories, but upon the facts, precepts, promises, and ordinances of religion—not the Patriarchal, not the Jewish, but the Christian ordinances, properly so called. We conscientiously think that no *sect, as such*—no community based on church *polity*, on church *doctrine*, on church *discipline*, on any philosophy of Christianity, true or false, is the church of Jesus Christ. The name *Papist*, *Patriarchist*, *Episcopalian*,

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Presbyterian, *Congregationalist*, *Methodist*, *Calvinist*, *Arminian*, *Trinitarian*, *Unitarian*, have no more Christianity in them than is found in the name Monarchist, Aristocrat, Democrat, Republican, whether *black*, *white* or *red*. Christ's church is not a school of politics, doctrines, or forms, but of Christian faith, piety and humanity.

A. C.

MORE ABOUT PREACHERS.

[We commend to the readers of the *Harbinger*, the following brief articles from brother Isaac Errett, of Lyons, Iowa county, Michigan. They were written for the *Christian Age*, and first appeared in that valuable family paper. But as some of our readers may not have access to it, we republish them here, for the more general edification and satisfaction of our brethren.—R. M.]

Dear Brother Loos—I have read with attention and interest your articles on "The Early Lot of Preachers." I thank you for your faithful utterance of truth on a subject of vital importance—not to preachers merely, but to the welfare of the cause of Reformation. The benefits of a righteous support of faithful ministers of the Word, have never been properly estimated by our brotherhood. There is a necessity for the utterance of plain truth, however unwelcome, on this question. I am no murmurer nor croaker. And lest your readers should be hindered from reading these brief articles by a fear of encountering bitter complaints and dismal prophecyings from a vexed and chafed spirit, I will say that they are written by one who has been dealt with as liberally and generously as most of the preachers in the field, who is not now, and does not expect to be, dependent on the brotherhood for a living; and who could not be induced, by any earthly consideration, to write of or for himself. But having been for fifteen years a careful observer of the condition and tendencies of things in our churches; having had an extensive acquaintance and correspondence in New York, Pennsylvania, Ohio, Virginia and Kentucky, and good opportunities to learn the facts in the history of preachers in other States; being intimately acquainted with many of the earliest champions of the cause—having, from childhood, heard them, watched them, revered them, and known their history; and cherishing an abiding interest in the plea for the restoration of Primitive Christianity, he desires, *for the sake of the cause*, to lay the results of his observation before your readers. Four brief articles will embody all he wishes to say. They will treat of the following mat-

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ters: First—*Facts* showing that the churches are in fault. Secondly—Facts showing that the preachers are in fault. Thirdly—What the churches ought to do. Fourthly—What the preachers ought to do.

The present article will be devoted to a statement of

FACTS SHOWING THAT THE CHURCHES ARE IN FAULT.

1st. Very generally the men of usefulness and popularity among us, have fought their way through a host of oppositions—the churches either opposing or neglecting them until their own indomitable perseverance gave them success. It has resulted, therefore, that while the *few* have bravely fought their way to success, the *many*, who might have been warmed into life by kind encouragement, have had every noble impulse and purpose of soul crushed by the neglect and hypercritical opposition of brethren. There are now many gifted minds ignobly slumbering, or diverted into other pursuits, which might have been usefully and honorably employed in preaching the gospel of the grace of God.

2nd. Men of mediocrity, in oratorical ability, such as form a large majority of the active ministry in other denominations, are barely endured among the disciples. I could mention the names of several excellent brethren—of spotless reputation—of respectable attainments—whose lives have been marked by unaffected piety and steady zeal—who receive no support worthy of the name, because they lack the flash and pomp, and I had almost said *rant*, of popular oratory.

3rd. In a large majority of our churches, the public instruction is given by an unpaid—not to say *untaught* eldership. Many of them are notoriously incompetent. Many more, who are men of intelligence and weight of character, are compelled to labor, not only to maintain their families, but to bear a principal share of the expenses of the church, and have little time for study or reflection. The wearying monotony of their instructions is borne, partly because it costs nothing, and partly because they are highly esteemed for their work's sake. The defects in their ministrations are sought to be remedied by cheap monthly preaching. Some evangelists being employed at rates varying from three to ten dollars per visit, to come once a month and preach two or three sermons on general topics, and go home again. Hence many of our wealthy churches do not expend, for their own spiritual instruction, more than $100 to $200 per annum!

4th. Where pastors are employed, they are generally placed on the smallest possible allowance, and their small salary is paid very irregularly. They have to rely, in part, on the ostentatious benefactions of Donation Parties, Sewing Societies, &c., where they take the humiliating posture of beggars, or needy dependents, and receive, as a mat-

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ter of benevolent courtesy, a mere tithe of what they have a right to demand as a just compensation for their labors. *I do not know of one, not even among the most distinguished of our pastors, who receives an adequate support.* Generally, they are forced to connect teaching, editing, publishing, farming, or some other secular pursuit, with their ministerial labors, to eke out a livelihood. As a result, many of our most acceptable and useful ministers are partially or totally withdrawn from the field.

5th. Evangelists are seldom properly compensated, unless at successful meetings, where there is unusual excitement. Generally, they are paid merely for the days of meeting—the brethren failing to realize that there is an overtasking of the physical and intellectual forces, at such meetings, which is apt to be succeeded by a nervous prostration, and demands rest. They make no account, either, of the time requisite for study and pulpit preparation, that the labors of the meeting may redound to their spiritual good. The preacher seems to them "to speak with such ease." They know not the days, and nights, and months of severe intellectual application, and the agonizings of soul, and the throbbing anxieties of a struggling spirit, bringing forth argument, warning appeal, and heart-experiences, to save the other from faltering, and cheer them on the way to heaven. I have known numerous instances where our most popular evangelists, after laboring hard and long for wealthy churches, until their own strength was about exhausted, were rewarded with less than a dollar a day, after their traveling expenses were deducted.

6th. In Ohio, many years ago, a very influential preacher, who owned a farm, and was comfortably situated, established as *his* rate of compensation, *a dollar a day* for every day he was absent from home. Flour was then from $3 to $4 per barrel—laborers could be hired to work his farm for $6 per month. This became the *standard price of ministerial labor* for a long term of years. Preachers without farms, having to pay rent and support large families, could get but a dollar a day; and if a church had his services for three days—Saturday, Lord's day, and Monday—three discourses a day—he received three dollars, and was left to live the rest of the week, by faith or by *work*, as pleased him and his family best. When flour come up to $6 or $8 per barrel, and laborers asked $20 per month, it was still a dollar a day for preaching. It is only within a few years that this unrighteous custom has been broken up; and even now, when the greatly increased cost of living is considered, the present rate of compensation in Ohio is scarcely an improvement on the former.

7th. Ministers are expected to labor at yearly meetings gratuitously; to attend District and State Conventions without even their traveling

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expenses being paid; to exercise a large and generous hospitality; to be foremost in every benevolent work—all this on a dollar a day for the days of active service, or at most for $400 or $500 per annum!

8th. In sickness, or in old age, when they are no longer fit for active service, preachers are not provided for. If they have failed to secure a competence, through some other means, they are left to pine in neglect, or to subsist on charities, meagrely contributed at long intervals.

I forbear to multiply facts—the facts are humiliating, the task is painful.

The mournful results of these facts are seen on every hand. There is scarcely any perceptible increase in the number of our ministers, notwithstanding the immensely increased demands for laborers. Much of the best talent is devoted to other callings, and the men who cling to the work through all these discouragements, are so crowded with toils and cares as to have neither time nor strength left for the pursuit of proper studies. And what do we see? In the discussions recently had on Church Organization, the causes of spiritual declension, etc., it is painfully evident that even our best minds have not approached ripe conclusions on any of these grave themes, and are but groping their way. Our pulpits do not furnish evidence of much intellectual or spiritual growth, *nor of adaptedness to the times.* Our presses furnish very little food for the soul. The spirits that hunger and thirst for righteousness, will seek elsewhere for sympathy and encouragement—broad views of humanity—elevated views of the spiritual are rare. Nay, not to speak of pastors, editors and authors, we are so limited in the capacities and energies of an active ministry, that in some of the States mentioned in this article, when golden opportunities providentially offer for the preaching of the gospel in cities and county-seats, it is impossible to get suitable evangelists to go in at the open door. Many of our laborers have reached an age when it is not to be expected that they will enlarge their area of religious observation and study, or increase their active efforts. The few younger, who are capable, are overworked. The many, young and ardent, who ought to come into the work, are afraid to venture into paths of toil, which promise only poverty and painful dependence. They persuade themselves that they can be equally useful in less discouraging pursuits.

There is little promise, therefore, of a better state of things, until the ministry is placed on a better footing.

I say again, these statements are not made murmuringly nor croakingly. They are written by one whose spirit is full of hope and courage; whose energies have never been, in any degree, paralyzed by

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surrounding influences. They are not written *censoriously* either. There are many apologies for the present state of things. We are young. Our past history has been revolutionary. In the stirring excitements of the battle-field, there was little chance of foresight of contingencies twenty years in the future. We could not see through the smoke and dust, even to certain victory—certainly not to the inauguration of a new era—that of *organized effort* for the world's salvation. While I am well aware that our brethren are largely involved with others in the avaricious spirit and tendencies of the age, I do not believe that it is mainly owing to a want of liberality that our ministry has not been supported. Neither are the preachers themselves without blame for the existing evils. There is another side to the picture. But we cannot proceed further at present. Will the brethren ponder well these facts?

All which is humbly and affectionately submitted.

ISAAC ERRETT.

"THE PERMANENT ORDERS OF THE CHRISTIAN MINISTRY."

"By Professor Milligan, of Bethany College, formerly of Washington College, Penn., and more recently of Bloomington University, Indiana."

"*We commend to the special attention of our readers the following essay.*"—A. Campbell.

AN article from a Professor of Bethany College, with the sanction and commendation of Bro. Campbell, certainly carries with it very high authority amongst the brethren. In reading it, we expect to find every thing that should be said, and nothing more. We take pleasure in bearing our humble testimony to the very pleasant manner in which Bro. Milligan has examined the subject of his effort. He has traveled over all the ground of organization, re-organization and co-operation, in such a frank, Christian, and courteous style, that at the first glance our kind impulses inclined us to publish all he had written without a word, by way of note or comment. Indeed, a brother for whose judgment we entertain a very high regard, intimated to us in a letter, that the production was complete, and the very *ne plus ultra* of all that could, in truth, be written on the subject, and urged us to give it to the public in an extra. This induced us to re-examine it, and now with, we believe, all the premises before us, we desire very respectfully to take such ground in reference to the subjects discussed, as we believe is authorized in the Scriptures. As we advance in age, our dislike to fault-finding increases, and, indeed, we have witnessed such a forwardness, pertness, and ridiculousness in mere tyros, attempting to correct men of age, experience and wisdom, that

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we find ourselves unconsciously inclining to long-established customs. Every impertinent quack and stripling seems to think his only hope of greatness consists in his success in slaying some venerated man, who has worn himself out in the cause of truth. With these suggestions, we beg leave to say to the writer of the essay, and our readers generally, that while we find so much that is wholesome, good, and most valuable in it, and which we would be pleased to give to our friends, there are some points which we think should be better understood before the subjects can be pronounced exhausted.

As intimated in a previous number, we expect to examine the whole subject of church organization and co-operation as soon as circumstances will justify. At present our design is to lay before our readers, some of the very accurate and important results at which Prof. Milligan has arrived; and in the second place, we feel in duty constrained to express in a few brief notes, if not pointed objections, to some of his conclusions, at least very important qualifications of them.

THE PERMANENT OFFICERS OF THE CHURCH ARE DEACONS, BISHOPS AND EVANGELISTS.

Professor Milligan sets forth the truth in the maintenance of the three orders of officers in the churches, in a very commendable manner indeed. "The first office under the apostles," states the writer, "was not a sinecure. The duty of these men," he says, "was to attend to the secular interests of the church." He further maintains that "the deacons should have the charge and control of the treasury of the church." "But what," says Bro. M., "was to be done with the congregations of disciples?" "The settlement of this question led to the appointment of the second order or rank of Christian ministers. The same class of officers are sometimes called elders, sometimes overseers, and sometimes bishops. There was a plurality of elders in every church. It was the duty of the elders to attend to all the spiritual interests of the congregation. This is the limit of their office. Every elder is an authorized teacher. Thirdly, the organization is not complete without evangelists." Bro. Milligan writes several pages in regard to evangelists, much of which we are not sure we understand, and therefore, in reference to doubtful points we shall say nothing. Enough, however, we find to show very clearly the importance of the office in the conversion of the world and the preservation of the congregations. With our aged and highly respected Bro. Campbell, we sincerely commend the treatise of Bro. Milligan to the serious consideration of the brethren. But we think, as before intimated, that some of Bro. Milligan's teaching needs qualification. As we promised, we will make notes upon a few points which we suppose might be further examined.

1st. Bro. Milligan does not regard Christ's government as specific in its bearings. He asks, "did they (the deacons) regularly organize by appointing a president, secretary, etc.? Cany any one produce 'a thus saith the Lord?' With many this is the only rule of action in ecclesiastical affairs. From their conversation and writings, the novice in Christianity would be apt to infer that the New Testament is a code of the most specific precepts. But the diligent student finds few such precepts. He searches in vain for a *direct* 'Thus saith the Lord,'

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in many cases of paramount importance." On the page from which these extracts are taken, Professor Milligan denies that the "Divine founder of the Christian system attempted to govern his church wholly by specific laws." "God," he adds, "has made the New Testament a book of *motives*, he has enacted some very generic laws; he has illustrated the principles of his government, and the rules of human conduct, by a great variety of *authoritative examples*, and whenever these are not sufficient, then, and only then, may we expect to find in the New Testament *specific laws and ordinances*." From these quotations, it is quite clear our brother teaches that God governs his church by what he denominates "*generic laws*," "*examples*," and "*motives*." Possibly he is correct, but we are not fully prepared for such things. We regret that our brother did not define "*generic* and *specific laws*." In the physical universe all laws are *specific*. Every particle of matter is attracted to the centre, with a power which is as the inverse ratio of the square of the distance. In chemistry, Heaven has *specifically* ordained that so many equivalents of one simple with another, shall form a new substance. Thus, eight of oxygen and one of hydrogen form water; but no other amounts will answer the end. But there is no exception to the rule. The specific character of fire is to consume, and poison to injure the system. Throughout the Old Testament, if we understand the teaching, every thing was specific. God said to Adam, "do this," but "refrain from that." To Noah he said, "build an ark," and to Moses every thing was in detail.

In the New Testament, each obligation, in our view, is specific. We are commanded to believe, but there is nothing "*generic*," (or general, as we heard one maintain not long since.) The facts are all specific, special, particular, and no philosophy is to be exercised on the subject. The same may be asserted in regard to *repentance*, *baptism*, the Lord's supper, prayer, feeding the hungry, clothing the naked, &c., &c. We find nothing but specifics in the New Testament.

Where God has failed to give special directions, "a thus saith the Lord," on the subject of ordination, or the duty of any officer in the church, who would dare say what is the will of the Father? Examples carry with them *authority*. We are to imitate the deeds of divinely authorized men, and hence examples amount to commands. If Bro. Milligan means by "*generic laws*," any thing short of *kind*, or special law, we regard his selection of words as most unfortunate, and by no means calculated to impress the uninformed favorably in regard to the volume of inspiration. To be sure, his is the view of Mr. Calvin, and of many Protestants; still, antiquity and numbers are not conclusive authority on the subject of religion. Bro. M. correctly says the "New Testament is a book of *motives*," but it is in such a connection as to convey, we think, a very inaccurate idea of motive. Notice, he uses the word "motive" in opposition to the doctrine of "specific" laws. From our childhood we heard it maintained that, if the *motives* were good—honest—all will be right, though every ordinance of Jesus Christ is rejected. This view completely nullifies the church and all the appointments of God. The doctrine of government by "*motive*," without regard to the laws of Christ, has made sad havoc of truth and righteousness in most Protestant denominations, and it is an insidious evil which never fails to injure. But

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there is a worse aspect of the case still. In German neology, and English and American humanitarian views of religion, this is the first point to be established. Say the sagacious philosophers of these schools, in the words of Parker, "It matters not as to the *how* of religion, so the motives are good," and thus they place the idolater on the same platform with the believer in Jesus of Nazareth.

We have no idea that Bro. M. is disposed to follow the teaching to such extreme results, but there is no alternative in our judgment. Transcendentalists go even further. They regard nothing that is in the Bible upon the ground of *authority*, but speak most grandiloquently of "*absolute right*," "absolute law," &c., planted, they mean, in human nature, and admit that if there is any thing in the Bible, or the laws of Confucius, or other books corresponding to nature, it is good. But who does not see that such a view destroys every idea of law? If there is any meaning in law, it is a rule intended to cross, lead and govern nature, and its validity is not *intrinsic*, but rests solely upon *authority*. Last of all, law is not only a rule of action, but if it exists at all, it must be defined, and if it take shape, it must be specific, and therefore, religion is the obedience to specific, authoritative rules, or it is nothing.

But we presume our Bro. Milligan has no intention to weaken confidence in the power of the gospel of Christ. There are a few other points to which we beg leave to call attention, but our remarks must be brief.

2d. Bro. M. informs his readers (page 628) that "*Timothy was left at Ephesus to ordain Evangelists.*" For this conclusion we find no authority in the Bible. The order of the New Testament is, for evangelists to "set in order the things wanting in the churches, and ordain elders," and the elders or old men constituting the presbytery, originally ordained evangelists.

3d. On page 629, Bro. M. speaks of "*organized and unorganized churches.*"

Every church is an organized body or it is nothing. The first hour in which a church is planted, the Holy Spirit as fully points out the various *organs* as it ever can do. But we find no ancient authority for such broad declarations, and we exceedingly regret to see them from the pen of brethren who are regarded as critically correct.

4th. On the same page Bro. M. has two classes of ordainers. One class—evangelists—to perform the labor before the churches are, as he says, "organized"—officered—and other churches, are to have the aid of the presbytery in the work. We find no scriptural authority for such views.

5th. On the 628th page, Bro. M. calls Timothy a "*Bishop of the church at Ephesus.*" We regret much that such latitudinarian views and declarations should be sanctioned by our seemingly well informed brethren. To say the least, there is not the shadow of authority for it in the Bible.

6th. Bro. M. makes the word *elder* equivalent to *bishop*. That is to say, the word *elder* he has to denote an officer. Bishop implies office, but elder, never. True, the word elder is often applied to a bishop, but it is indicative only of a qualification, and no more denotes a bishop, than the word lawyer implies a judge of the Supreme Court.

7th. He tells us that a bishop need not have a wife, for two apostles

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at least had none. Still Paul says, "Let the bishop be the husband of one woman," and further urges the government of a family as evidence of qualification.

8th. Bro. M. advocates the doctrine of "popular elections" in the churches.

If churches are to be governed by the vote of a congregation, men, women and children, black and white, we see no use in law, "*generic or specific*"—*vox populi*, *vox dei*,—and so must all controversy end when the vote is taken.

But we forbear, and we are heartily sorry that we cannot endorse our highly respected brother's effort to settle the questions he has examined. We regard these as very important matters, and we trust our brethren will exercise patience and courtesy in all their investigations. There are other very serious objections to the essay, but our space forbids more at present.

We think we have studied the subject under review, and if we have not learned the truth, we sincerely desire to do so. T. F.

REPLY TO T. FANNING.

BROTHER FANNING—*My Dear Sir:* It is probably due to you, to myself, and to the public, that I should notice some of the preceding strictures on my article respecting the "Permanent Christian Ministry." I would have done so sooner, but I understood that it was your intention to say something more on what you seem to regard as "very serious objections" in the same article; and therefore, I preferred waiting till I should have all that you have to say on this subject fully before me. On this point I may have misunderstood you; and therefore, without farther delay, I will now proceed to notice some of your remarks.

Permit me, however, first to thank you for the very courteous manner in which you have reviewed said article. On a subject which has, for centuries, divided the whole Christian world; which for several years has been a subject of debate among the Disciples, and on which the Scriptures say less than on any other department of the present remedial economy, I had not the vanity to think, that my sentiments would be at once either fully understood or universally received by our brethren. I know too much of the force of habit, of the power of system, and of the influence of early impressions, to suppose that any exposition of church polity would be likely to unite, without much patient investigation and mutual forbearance, those whose minds have been moulded in most of the various Protestant schools of the nineteenth century. I have, however, the satisfaction of knowing that my published views have been fully understood, and, on all important points, as fully approved by many of our best educated elders and evangelists. And I am not without the hope, that we may yet

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see, eye to eye, on ecclesiastical polity, as we now do on the faith and the piety of the gospel. We have only to observe the *generic* law, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing," and in all our investigations maintain the same Christian spirit, which in your critique you have so happily illustrated, and with God's blessing, we will yet, as a people, "grow up into Him in all things, who is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." With this confident expectation, I will now pass by those things on which we agree, and proceed at once to notice some of your strictures.

1. You object to my use of the phrases, "*generic precepts*," and "*generic laws*;" and you attempt to prove, by a reference to the physical universe, and to the Old and New Testaments, that all the laws and principles of the divine government are specific. But in what sense you design to apply this term, I am unable to conceive; unless, indeed, you are combatting the old latitudinarian theory of the divine government. If this is your object, permit me, from my heart, to wish you all success. The idea that the government of the universe is like that of many families, in which there is no proper standard of right and wrong, of virtue and vice, of obedience and disobedience; in which all laws and principles are made to yield to the force of circumstances, and in which it is supposed that motive may sanctify every action, is at once dishonorable to God and destructive to man. No one, properly instructed in the philosophy of redemption, can for a moment cherish such a notion of the government that God exercises over the universe; and no one, who has understandingly read the history of Saul of Tarsus, can believe that the "end justifies the means;" or that *intention* can ever make that right which is intrinsically wrong.

But how any thing that I have written could suggest such an idea, is altogether beyond my powers of discrimination. The word *generic*, in its technical sense, denotes that which relates to some genus, proximate or remote; and in its more popular sense, it is very nearly synonymous with the adjective *general*. *Specific* has the same varieties of meaning. Technically, it signifies that which belongs to a species; but in its more popular acceptation, it simply denotes that which specifies or particularizes. In my article on "The Permanent Christian Ministry," I have used these epithets in their more indefinite or popular sense. But in this sense, you do not surely design to use the word *specific*, as a predicate of all the laws and precepts of the

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Old and New Testaments. That there are many such in the Old Testament, and some in the New, I freely admit. Such, for example, was the command given to our first parents in paradise, not to eat of the tree ef knowledge; and such are the precepts respecting faith, repentance and baptism. But of what precept in the decalogue can the same be affirmed? Suppose, for illustration, you were endeavoring to make a child comprehend the full import of the fifth commandment, you would doubtless begin with certain specifications. Your experience as an instructor of youth, would convince you that the word "*honor*" is too generic to be at once clearly and fully understood by the infant mind. You would, therefore, specify and particularize, till you would have brought separately and distinctly before its mind all the items comprehended in this generic law. These specifications would probably fill a small volume; and the same may be said of many other precepts in both Testaments. What a volume of matter, for instance, is contained in the generic precept, "Whether, therefore, ye eat or drink, or whasoever ye do, do all to the glory of God." In this we have, not, indeed, an expressed, but an implied, "Thus saith the Lord," against gambling, promiscuous dancing, and a thousand other popular vices, some of which are forbidden by no specific law.

I need scarcely say, that the laws of nature are, in this respect, similar to those of Divine Revelation. All eminent writers on physics, concede that the primary laws and principles of the material universe are very few; and therefore, that they are, of necessity, very generic.

With these explanations and illustrations before you, may I now ask you and my other readers, to turn to the November No. of the Harbinger, and read again what I have there written on this subject? Do you *now* find, in what I have there said, any thing objectionable? If Heaven has decreed that a number of men, "of honest report, full of the Holy Spirit and wisdom," should be solemnly chosen and set over the secular interests of every congregation of disciples; if the same authority has ordained that all things pertaining to the church should be done decently and in order; and if the common experience of all men has demonstrated that organization and co-operation are necessary to secure order and efficiency in every department of business, do not those deacons, who, in the same congregation, act independently of each other, each one doing what is right in his own eyes, violate an *implied* "Thus saith the Lord," as plainly as the man who goes to the theatre or the ball-room? And is not this just as true of elders and evangelists as it is of deacons?

I know some well meaning brethren make a distinction. They

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are opposed to all *evangelical* organization or co-operation. They have so long witnessed the abuse of these elements of power, that they can no longer perceive their use. And yet, if called upon to act as deacons in any congregation, they would not hesitate to elect a president, a secretary, a treasurer, and an almoner; nor to remove them, whenever found incompetent to discharge the duties of their office. Why, then, may not the evangelists of Ohio, Kentucky, Tennessee, or any other State, or, if need be, of all the States collectively, unite together, elect a president, and whatever other officers may be found necessary to the efficient discharge of the work of their ministry, censure or remove these officers if necessary, and transact all other business connected with the *general* welfare of the church and the conversion of the world? It is not proposed to render any one, *as an individual*, independent of the congregation in which he holds his membership; nor to create a separate tribunal for trying ordinary offences; nor in any other way to interfere with the delegated rights of each congregation: but if it is lawful for a board of deacons or elders to form an organization in harmony with the duties of their office, and to transact all their own *official* business, why may not the same number, or ten times the same number, of evangelists, form an association in harmony with their calling, and co-operate in all things pertaining to the prosperity and advancement of our Redemer's kingdom? It will surely be conceded, that evangelists are as trustworthy as deacons or elders; and that in their sphere of labor, there is even a greater necessity for frequent consultation than there can be within the narrow limits of a single congregation. In our present independent, weak, and distracted condition, we can, *as a church*, do but little for the salvation of the world. If we want to supply our own country with Bibles, or to send out a missionary to Jerusalem or Liberia, we cannot do it *as a church*; in this capacity we have no means of co-operating: but we must form a Bible society, and a missionary society, to deprive the church of the glory of converting the world. I ask no better proof of the necessity of such an evangelical organization as that for which we plead, than the creation of so many religious and semi-religious associations for the accomplishment of certain specific ends. They are the creatures of necessity;—I mean of a present necessity. They are the offspring of pious hearts, whose benevolence must and will flow; and for which the church, as it is now organized, furnishes no corresponding medium.

2. You next object to the doctrine, that one evangelist has any right to participate in the ordination of another; or, that a part of Timothy's duty while at Ephesus, was to ordain evangelists. You say, "The order of the New Testament is, for evangelists to set in

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order the things wanting in the churches, and ordain elders; and the elders, or old men constituting the presbytery, originally ordained evangelists." May I ask, Bro. Fanning, from what portion of the New Testament you draw this inference? Will you please to designate the chapter or the verse, which teaches that *elders alone, without the concurrence of an apostle or an evangelist, ever did ordain an evangelist, or any other officer in the Christian church?* You earnestly contend for a *specific* "Thus saith the Lord," as the only admissible authority in all such cases. Will you please to so illustrate this article of your faith? When such authority is produced, we will all humbly bow to it; but till then, we must be allowed to regard this rule as unscriptural and unwise. We have had too many such cases of ordination. The reader is again referred to 2 Tim. ii. 2, and to my article on "The Permanent Christian Ministry."

3. From your third remark, I presume you would speak of Congress as perfectly organized whenever the members assemble in the Hall of Representatives. But if we may credit reports and the public press, they sometimes spend several days before they effect an organization.

4. You next object to two classes of ordainers; though if I may judge from the general scope of your remarks, you do not object to them as such, but only to their co-operating in the ordination of elders. You admit that evangelists should ordain elders; and that elders should ordain evangelists; but you deny that elders should unite with evangelists in the ordination of elders. I did not, Bro. Fanning, expect to hear this objection from *you*. I do not wonder that persons of *undisciplined* minds should often commit such fallacies; that some, for example, should infer that the deacon's office is limited to the care of widows, (they should say, on their principles of reasoning, to the care of *Grecian* widows;) and that others should suppose, because the collections made 1 Cor. xvi. 2, were for the poor saints, that it is unscriptural to take up collections on the Lord's day for any other purposes. But to *you* it must be evident, that such facts are but the exponents of great principles, just as the fall of an apple is a proof of the universal law of gravitation. If, then, the elders of the church at Lystra united with Paul in the ordination of Timothy, can you assign any good reason why they should not unite with either Paul or Timothy in the ordination of either elders or deacons?

5. You seem to regret very much that I should call Timothy a bishop of the church of Ephesus. I could sympathize with you, had this been done in the Roman or Episcopal sense of the word *bishop*. But as the apostles were evangelists, elders, and deacons, I supposed that I might, without censure from my aged and esteemed brethren,

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apply this word, in its *etymological* sense, to one who was left at Ephesus to watch over the interests of the church.

6. You say, "Bishop implies office, but elder, never." Were it not, my dear brother, that I know you to be a diligent student of the Bible, I might, from this remark, be tempted to infer that you have read the "Diversions of Purley" with more care than the writings of the apostles and the evangelists. You are doubtless aware, that many words have a secondary, as well as a primary meaning; and that among careless and unphilosophical writers, one of the most common sources of fallacy, is the use of the latter for the former. In its first intention, the word *delta* has no reference to the alluvial formations at the mouth of the Mississippi or the Ganges; but geographical writers, nevertheless, speak of the deltas of these and many other rivers. So in its etymological sense, the word *elder*, as you say, has no reference to office. It simply denotes an old man. But as bishops were generally chosen from this class of disciples, it became an official appellative; and in this sense, was used interchangably with bishop or overseer. A single illustration will suffice for the present. From Miletus, Paul sent to Ephesus, and called the elders of the church; that is, according to a well known principle of logic, *all* the elders of the church. His object was not to converse with some, but with all of them. They came; and he said unto them, "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Spirit has made you overseers." Now, admit that *elder*, in this connection, is not an officer, but simply *an old man*, and it follows that all the old men of the church of Ephesus were made bishops, and that, too, by the Holy Spirit! Can you believe it? They must certainly have been a most extraordinary set of old men, or the qualifications of some of them would have fallen short of the standard delivered to Timothy and Titus.

7. On the subject of the *one wife*, I am perfectly willing that the reader should form his judgment from what has been already said.

8. You finally object to the doctrine of popular elections. Will you please to inform us, Bro. Fanning, what you have to propose as a substitute? When the interests of the church required that deacons should be appointed to superintend her secular affairs, "The twelve called the *multitude of the disciples* unto them and said, It is not reason that we should leave the word of God and serve tables. Wherefore, *look ye out from among you* seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the *whole multitude; and they chose* Stephen, a man full of faith and of the Holy Ghost, and Philip,

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and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch."

This is certainly a very *specific* case, and a very authoritative one. Will you please to inform us when, where, and by what authority, this *specific* precept of the twelve apostles was abrogated?

In conclusion, let me say, I have no desire to provoke a controversy with any one. My desire is simply to ascertain the truth; and therefore, it must not be expected that I will notice every thing that may be said concerning my views of ecclesiastical organization, or any other subject. But it will always afford me pleasure to receive and to consider suggestions made in the spirit of the preceding article.

With sincere Christian esteem, I remain yours, &c.,

R. M.

MISINTERPRETATIONS OF SCRIPTURE—*No. I.*

Having noticed, occasionally, in the discourses of preachers and in certain publications, various mistakes as to the meaning and application of important passages of Scripture, I design, in a short series of articles, to consider some of them. Inquiries concerning the true meaning of Scripture, cannot fail to be interesting and profitable, if conducted in a proper spirit and for just ends. It is at all times commendable to search the Scriptures diligently, in order to enlarge our knowledge of the Divine mystery therein communicated; and our knowledge may be thus enlarged, as well by a correction of existing misconceptions as by a discovery of new truths.

Notwithstanding the alleged plainness of the Scriptures, it is remarkable what different views are taken in regard to their meaning, and what gross misconceptions exist in regard to many important passages, even amongst those who profess to take them as their only guide in religion. The reasons of such errors are various, and doubtless quite sufficient to account for their existence, without touching upon the question of the intelligibility of the Scriptures themselves. For it is to be remembered, that this is not absolute, but relative, depending on the preparation and condition of mind in which the reader comes to the sacred volume, as well as upon the time and attention which he bestows in searching after truth. It is not the casual, or careless, or prejudiced hearer or reader, that can know the truth, unless it be by accident, but he that continues to look diligently into the inspired word, and to avail himself carefully of all the aids furnished for its interpretation.

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Among the most important of these aids, are those which the Scripture itself furnishes, in the varied forms in which it expresses and illustrates the same truths, and the striking analogies it supplies to him who compares "spiritual things with spiritual." But especially is there required the internal aid of an humble, teachable, and prayerful spirit, conscious of dependence upon the Divine Author, both of the Scriptures and of the mind that is to comprehend them, for all those holy influences through which truth becomes apparent, and by which the mind is protected from the delusions of error. Spiritual truths admit only of being spiritually discerned. The Scriptures themselves do not reveal them to him who relies upon his understanding alone, and who, judging only according to things sensible and external, historical, grammatical and logical—the mere machinery of revelation, would make the acquisition of religious truth, if not a mere mechanical affair, at least a natural and simple result of ordinary external causes entirely under his own control. The moral sensibilities and spiritual affections of the soul, must be aroused before the things of the Spirit can be truly perceived or comprehended. The veil of outward appearance must be lifted from the face of Divine Revelation before its beauty can be disclosed and its proper features recognized.

It was for want of this inward preparation that the disciples, in the beginning, failed to comprehend the instructions of our Lord during his personal ministry; and notwithstanding the peculiar advantages they enjoyed, and the reiterated explanations afforded them, continued to the last hour under gross misconceptions of the nature of Messiah's reign, and of the spiritual communications that had been made to them under so many forms of illustration. If they were bidden to beware of the leaven of the Pharisees, their crude and worldly views elicited from them the significant remark, "It is because we have brought no bread;" while their Teacher, from a heart replete with a Divine spirituality, utters the reproach, "How is it that you do not understand that I spake it not to you concerning bread." If multitudes followed him, it was not because they recognized his spiritual mission, or the Divine power and presence in the miracle he wrought, but because "they did eat of the leaves and were filled." If they were told that unless they would "eat the flesh of the Son of Man, and drink his blood," they would have no life in them, many of them were ready to exclaim, "This is a hard saying; who can hear it?" But on the other hand, Jesus rejoins: "Doth this offend you? It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

It is this want of spiritual discernment and of true faith, which, in every age of Christianity, has proved an insurmountable obstacle to the

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reception and full comprehension of Divine truth. In whatever degree it exists, in the same degree it darkens and corrupts the sense of Scripture, and, by a natural proclivity directly the reverse of that of the renewed mind which ever derives spiritual lessons from material things, seeks constantly to carnalize spiritual things; to lose spiritual thoughts in their visible imagery; to trust to instruments and means apart from an efficient power and agency; and to deny to Christianity any influence whatever that does not come completely within the comprehension and explication of the mere human understanding, however clear it may be to the eye of faith, and however accordant with man's highest reason. With such persons, Christianity is really nothing but an outward formal institution; it has no inner life; and, far from deriving, themselves, either spirit or life from the words spoken by its Divine Author, they reverse the process, and resolve all the spirit and life of religion into mere words.

It is, of course, impossible for such a mind to have any but the most superficial views of Christianity, or to possess that refined and delicate spiritual perception which is essential to a proper apprehension of spiritual truth. It will have a habitual tendency to understand the Scripture in a material and worldly sense, and to explain away, by fanciful analogies, all those passages which seem incompatible with its own imperfect and partial views. As well might one attempt to comprehend or to explain human nature, while regarding man as a mere animal, and taking no account of his higher forms of being, as to realize or exhibit the truths of Divine Revelation, while this is supposed to consist entirely in a mere external form of words. A revelation which confessedly addresses man's whole nature, must have a just correspondence to man's whole nature, and a proper adaptation to it in all its departments. It, too, must have its body, or external form, by which alone it can be brought into contact or communication with embodied man; and it, too, must have its intellectual, moral, and spiritual character, in order that it may reach that intellectual, moral, and spiritual being, for which it is especially and ultimately designed. That such is the character and ultimate purpose of revelation, will not be disputed; and if it, then, be regarded as a mere form of words; or, if superadded to this, we have the recognition of its enlightening power in regard to the intellect, or even the admission of its influence over the moral nature, yet have no realizing consciousness of its bearings upon our true spiritual and inner being; upon the core of humanity's heart—its "heart of heart"—its distinctive, substantial, and essential nature, for which all other natures are; most assuredly we fail to comprehend its scope and purpose, and properly to appreciate and apply its teachings.

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That there are multitudes who do actually take this imperfect view of revelation, is abundantly evident. They glory in its "letter;" they rejoice in its facts; they boast in its evidences; they delight in the views it gives of man's origin, history and destiny; they feel the force and obligation of its moral precepts; yet, all the while, rise no higher in their conceptions of its nature than to regard it as a system of external or outward communication, terminating upon the ordinary understanding, upon which it is supposed to act by means of the reasonings and motives which it presents. Hence, every movement of the soul must be traced or attributed to some conclusion or result of a process of reasoning. Premises must exist; a conclusion must be reached, before there can be any change in mind or action. Every thing in religion must be brought within the scope of the understanding, and be rendered explicable by things visible and material. In their view, we have nothing but the simple sequence of cause and effect, as in physical science. The same considerations, the same laws obtain; the same conditions are supposed to exist. Man's spiritual part would seem even to be regarded as an attribute or quality only of his material organization. All this is philosophy—the secret, if not unconscious philosophy of many who affect to repudiate all philosophy in religion;—a philosophy which depreciates man himself, and which, by ignoring the spiritual in man, must equally ignore or misinterpret the spiritual in the Scriptures.

Far be it from me to undervalue, in the slightest degree, the "letter," the light-giving, living word; the precious written revelation of God. It is the philosophy against which we speak, that undervalues it in presuming to constitute the understanding its only legitimate interpreter, when, with all its powers, aided by the experience of mankind from the days of Adam, it could never either discover or comprehend a single spiritual truth which the Bible reveals. It can deal with the perceptions of sense; with qualities of things; with names and words; it can examine evidences, compare, generalize, classify, and draw conclusions; but never can it reach or rise to that substantive and spiritual reality which must ever be, from its very nature, beyond and above the outward forms through which it seeks to reveal itself. It can present to the spirit those types, and forms, and words, which are the mere vehicles of truth, but it is the spirit itself alone, that can perceive or contemplate the truth presented. All attempts, then, to reduce spiritual truths to the forms of the understanding, must be futile, and derogatory to that Divine word which addresses itself to our higher spiritual nature—to our self-consciousness, as the only legitimate object and auditor of its communications. Hence the most precious spiritual truths seem but foolishness to the

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natural man, who finds himself incapable of comprehending, or even clearly perceiving them. He cannot receive "the things of the Spirit," because these must be "spiritually discerned."

As, however, the understanding has to do with the outward forms of thought, with the words of truth and images of spiritual things, with all that is *human* in revelation, its aid is essential to the interpretation of the Scripture. When confined to its proper province, and in entire subordination to the higher nature, it may be well employed, with all its powers of perception and of logic, of language and comparison, to aid in determining the sense of words and the relation of propositions. It is only when it attempts to usurp the place of spirit, and assumes to judge of the *Divine* in revelation, that it becomes an ignorant and deceitful guide. Hence the importance of restricting it to its appropriate limits, and of guarding carefully against that tendency which it gives to many minds, in which the spiritual sensibilities have been but little cultivated, to take worldly and material views of revealed truths; to depend on minute verbal criticism and "debates of words;" to trust to words alone for the realization of things; to judge the nature of things by their shadows, or to mistake the shadow itself for the substance. The true interpreter, in all those matters which involve his inner consciousness, passes with equal facility from words to things, and back again from things to words; verifying, in turn, his spiritual experience by the assurances of revelation, and the accuracy of his interpretations by his spiritual experience. His trials of faith and his afflictions in the present world, serve only to augment the power of his inner life, and to develop those inner graces which certify to him the favor of God, and create a hope which he feels will not be disappointed, since it is confirmed by the additional witness of the Holy Spirit dwelling in him—the earnest of a future inheritance.

To the individual thus disposed, the teachings of Scripture are most congenial. Its words become, indeed, "spiritual words," and precious as the faith to which they first gave birth and now give nurture. God's holy covenant is not, with him, engraved on tables of stone, or merely imprinted upon the pages of a book, but written upon the living heart, and inscribed upon the discerning mind. The word of God is not, with him, a mere appendage, or a mis-allied and foreign scion, artificially connected with the outside rind of his humanity; but it is the "*engrafted word*," having in itself a life congenial with that of the soul to which it firmly unites and assimilates itself, and through which it grows and blossoms, and bears fruit.

With these introductory reflections, which have extended much farther than I designed, I shall, for the present, leave the reflecting

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reader. They will not be found inappropriate to the purpose in view, since the misinterpretations to which we wish particularly to direct attention, depend more or less upon the imperfect conceptions of revelation to which we have now adverted. It is, indeed, the most common of all errors, to substitute the material for the spiritual. It is the constant tendency of fallen humanity to bring down every thing to its own level, and to grovel in the dust of a mere animal and unregenerate nature. But it is the divine purpose to awaken man to a just conception of himself; and to give to him "the spirit of wisdom and revelation in the knowledge of Christ, the eyes of his understanding being enlightened, that he may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power" toward those who believe, and who are filled with a knowledge of his will "in all wisdom and *spiritual* understanding." R. R.

LOVE OF GOD.

Love is negative and positive. Negative, when merely benevolent; positive, when combining complacency and delight with benevolence. God loves all men, and has made it incumbent on Christians to imitate his example in this respect. But God does not love all men alike, or with the same kind of love. He makes his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. His temporal benefits appear to be bestowed indiscriminately on all, good and bad, righteous and wicked; so that none may know love or hatred by any thing that is before him. This, however, is benevolence merely. And so a Christian, in loving his enemies, is to feed them if hungry, to give them drink if thirsty, to clothe them if naked, and to shelter them if houseless; to bless when they curse, and to pray for them when they persecute. To go beyond this, would be to attempt something in the nature of things impossible. To make confidants and advisers of those who hate us, and to cultivate with such a high degree of social and Christian intercourse, is not required.

The pity of the Lord, the mercy of the Lord, the goodness of the Lord, and the grace of the Lord, are expressions designed to present the love of God, in a variety of phases, to our understandings and hearts. As a father pities his children, so the Lord pities those who fear him. The mercy of the Lord is from everlasting to everlasting, upon those who fear him. The earth is full of his goodness. By grace we are saved.

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While the goodness of God characterizes the work of creation, and the mercy of God the work of providence, the love of God shines with a brighter glory than that of a noonday sun in the work of redemption. If it is true in regard to other matters in religion, "that we see as through a glass darkly," it is superlatively true in regard to the love of God. Feeling this to be the case, the New Testament writers have multiplied comparisons in order to expand the minds of Christians in comprehending the love of Christ, which passeth knowledge.

There is a climax to be reached in contemplating this subject, that is delightful to every devout mind. What must be the sincerity and strength of affection in the heart of a man, who would surrender up a large and highly valuable estate, in order, while he made himself poor, to enrich the object of his love? Now, Christ has expressed his affection for us in this manner. Though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He was the proprietor in fee, not only of the earth and the fullness thereof, the world and dwellers therein; but of all worlds, of angels, principalities and powers. Yet he became so poor that he had not whereon to lay his head, and had to perform a miracle in order to obtain a pittance due from him to the temple. He has made his people rich in grace here, and in glory hereafter. He has secured to them all things, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come. But a still higher expression of love is met with, when we find a person voluntarily sacrificing his reputation in order to save that of a friend. Reputation is infinitely more valuable than property. Now, of Christ it is said, that though he was in the form of God, and thought it no robbery to be equal with God, yet he made himself of no reputation, took upon him the form of slave, and became obedient even to the death of the cross, (the death of a slave.)

We are to distinguish between reputation and character. The The character of the Saviour is inimitable, but he submitted to be called a Samaritan, and to be charged with having a devil, and being in league with Beelzebub. He submitted to a double condemnation by the court of the Jewish Sanhedrim, for blasphemy; and by the court of Pilate, for treason. He was, therefore, condemned for the two highest crimes known to ecclesiastical and civil law. He became a curse for us. This was done that we might be called the sons of God, and have the high rank of kings and priests unto God, and live forever and ever.

But we advance another step. Greater love hath no man than this, that a man should lay down his life for his friends. Human attachment can go no farther. But God commends his love to us in that

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while we were yet sinners, Christ died for us. Men have died for their friends. Christ died for his enemies. This is higher than the heavens, deeper than the sea, and broader than the earth. The footprint of such love is that of Divinity. He could do no more. To enrich us he became poor. To glorify us he suffered shame. To save our lives he sacrificed his own. In view of this last startling exhibition of the love of Christ, well might Paul say, "It is not I that live, but Christ that liveth in me." If a friend dies for me, the life which I afterwards live is not mine, but his.

But there is still the top-stone to be put on the pillar. There is yet one other exhibition of the love of God, which never has been attempted by any of the children of men. It stands out alone. It is the last and crowning act of divine love.

God had one Son,—a beloved Son,—a dearly beloved Son; by whom the worlds were made; by whom the entire system of universal nature, in all its endless ramifications, was sustained, governed and controlled; a Son always obedient, always affectionate, and in whom the Father delighted; the concentration and embodyment of all dignity, glory and beauty; more valuable than the universe besides. This Son was not withheld, but freely given up to the death for us all. Where is the father that would not rather give up his own life, than consent to the death of a beloved son? Where is the father of an only son—an affectionate son—an obedient son—his companion in all his walks and works—that would surrender up such a son under any circumstances, or for any considerations whatever? A father who would not prefer to die a thousand deaths rather than suffer the death of such a son, is unworthy of the relation. This, then, is the last and crowning exhibition of the love of God. Christ manifested his love in becoming poor, that we might be enriched; of no reputation, that we might be honorable; and in dying, that we might live. God manifested his love in adding to this the surrender of his own Son, an offering and a sacrifice for us.

Can we grasp these truths? If so, we will be forced, with the apostle, to exclaim, How shall he not with him freely give us all things.

There is, however, a fearful question suggested by a comprehensive view of the love of God to sinners—What will become of those who slight all these infinite sacrifices? Surely God cannot hold him guiltless who will slight the sacrifice of his Son. What an unspeakable dignity is offered to God in doing so! It is the blackest ingratitude. If one man, however humble, were to die for another, however exalted, and the survivor would fail to cherish in his very heart of hearts a grateful remembrance of the deceased, availing himself of every

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occasion to give proof of his gratitude, society would discard him. No honorable person would notice him. Can it be otherwise in Heaven, with those who slight the love of the Saviour? Could Gabriel—could Abraham, recognize such a person, should they meet one walking the streets of the new Jerusalem? If Paul, while here, was excusable for saying, 'If any man love not our Lord and Saviour Jesus Christ, let him be anathama,' what must be the intensity of this feeling now, that he contemplates the love of God and Christ from the height of Heaven! The love of God slighted, the sacrifices of Christ slighted, and yet admitted to Heaven! Absurd. Even if it were possible, the poor creature would seek to escape from the face of Him that sits upon the throne, and from the face of the Lamb, and feel relieved in his own perdition.

Were it possible, (of course it is not,) but were it possible to appear before the judgment seat stained with the perpetration of every crime known to our criminal code, and yet possessing a high and grateful sense of God's love, I would prefer it rather than to be as spotless as the young man who had kept all the commandments, and at the same time be destitute of any gratitude to God for his unspeakable gift. Slighting the love of Christ, who could hold up his head in Heaven! "I am a jealous God." SAMUEL CHURCH.

MORE ABOUT PREACHERS—*No. II.*

IN a former article, we stated our conviction that the preachers themselves were to blame, to some extent, for the evils of which they complain. In this number it will be our object to state

FACTS SHOWING THAT THE PREACHERS ARE IN FAULT.

It was a special charge from Paul to Timothy, that he should "do nothing by partiality." Preachers gain nothing by charging all the evils now oppressing us, on the brotherhood. The brethren at large will be readily brought into just views, when they see a disposition to do justice. They have as much sin as they can bear, without the additional burden of the sins of the preachers. Let me, therefore, mention some facts involving the preachers themselves in a share of the responsibility for these crying evils.

1st. Numerous incompetent and unworthy preachers have imposed on the churches. They are *flashy*, and possess enough generalship to sway an undiscerning and charitable brotherhood, for a time, to suit their own selfish purposes. When the churches recover from the

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spell, and look around on the injuries and mischiefs wrought, they lose confidence in ministers, and do not really enter into measures for their support. In the loose, unorganized, revolutionary movements of the past, there have been fine opportunities for impostors, and they have been diligently improved, much to the detriment of the Christian ministry.

2nd. Others, by no means impostors, have been indolent, and almost aimless in their lives. They have entered into no plans of intellectual and spiritual culture. They have not sought to keep pace with the times in progressive movements. Their seasons of leisure are abandoned to listlessness. In the society of the brethren, especially of the young, they are frivolous and silly. The church is not spiritually improved by their presence or their private intercourse with her members. Prayer, and praise, and religious counsels, are supplanted by jokes, and flatteries, and idle gossip. When the amount of actual, earnest labor, in their ministry is estimated, it is not to be wondered at that the brethren propose to them very small salaries. In fact, if they cannot be reformed, such drones should be expelled the hive. The Christian ministry offers no inducement to fops, flippant exquisites, loafers, foamy declaimers, or silly, simpering gallants. They have mistaken their calling. And they have greatly interfered with the usefulness of wiser and better men.

3rd. There has been a great failure among our pastors in regard to their duties *out of the pulpit*. In frequent visiting, familiar intercourse with society, and in labors among the poor, and sick, and suffering, they have not, generally, been distinguished. They have relied too much on mere pulpit effort. Churches have not realized the benefits they anticipated. Hence, a wide-spread conviction in our brotherhood, that churches are as likely to succeed without pastors as with them.

4th. Some of our prominent preachers, who have sufficient wealth to render them independent of the churches, preach without compensation—thereby indulging the brethren in an injurious ease, and setting up a false standard, to which their less favored brethren in the ministry cannot conform. Poor ministers—poor, I mean, in this world's goods, are sufferers in consequence. A church, having the ability, is as truly bound to pay a man who serves them, if he be worth fifty thousand dollars, as if he did not possess fifty cents. It would not be charity in the latter case—it is simple justice in the former. There is enough for the wealthy preacher to do with his earnings, without leaving it to rust in the pockets of a too inactive brotherhood. Yet I have heard such preachers as I have described, boast publicly, *that they did not preach for money*; thereby accomplish-

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ing two ends—1st, making themselves amazingly popular with the more selfish and avaricious portion of their auditors; 2nd, stabbing the reputation of preachers, dependent on their labors for a living, by an insinuation none the less mischievous that it was not purposely made, that such preachers did basely sell themselves for money. That there are times, places and circumstances, justifying preachers, who can afford it, in a gratuitous bestowal of labor, I do not doubt. But I am compelled to say, that I have seldom known it done where evil did not result alike to preachers and people.

5th. A good many preachers have expended considerable strength and eloquence in denouncing what they are pleased to term *the hireling system. In my humble opinion, it was never warranted, in this country, by the facts.* In politico-ecclesiastical establishments, you may point scornfully to pests of base hirelings. In our own land you may point here and there to a man that has entered the ministry from unworthy motives. But I am constrained to say, and I am happy in being able to say, that I believe the Protestant ministry generally, in this country, to be a laborious, self-denying body of men. They are not mercenary. Bigotry—slavery to party, blinds and cramps them much more than avarice. They are generally ill-paid. I do not think the same number of men, of equal capacity, can be found in any other avocation, so meanly remunerated. It is simply ridiculous to talk of "the hireling system" as a great spreading evil, eating out the vitals of the Christian community. There is no more certain evidence of a diseased vision, than the ability to see, in these United States, in the nineteenth century, a prostrate, priest-ridden church, under the grasp of a fat, lazy, over-fed, and wealthy priesthood! We have no need for Don Quixotes in our brotherhood to enter into the brave work of demolishing such wind-mills. Yet our brethren have learned from their own preachers, to suspect the ministry of a constant desire and effort for self-aggrandizement; and it is now very difficult to remove these impressions.

6th. There has been a general failure to instruct the churches on this subject of ministerial support. Preachers have been too sensitive, too timid. They have feared the brethren would think they were talking of themselves, *when they ought to have been careful to make the brethren understand that such was the fact*, that they did speak frankly and faithfully of what was due to themselves and to their fellow-laborers. Were this done, at proper times, and in a proper spirit, I think the brethren would, in most instances, be found ready to respond to the precepts of the gospel and the demands of justice.

7th. There has not been proper consultation and co-operation among ministers. Too much selfishness—too much ambition—too little cor-

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dor—among preachers, are grievous faults, I know. But he is a very shallow observer of human nature who does not know that among good men these weaknesses are often painfully manifest, and that preachers are by no means exempt. I am not dragging to light concealed weaknesses. It is generally known that ministers, with all their excellencies and claims to public regard, are involved in the infirmities of a frail nature; and there ia no doubt that the ambitions and jealousies of good men, have hindered that hearty co-operation and unity of spirit necessary to inspire proper respect for the Christian ministry. I will not state facts in evidence, which are at my command, in great number and variety. Preachers must learn to respect each other's rights and interests before they can expect full justice to be done to them by the brotherhood. The long mooted question—"Who shall be greatest?"—had better be ignored on all sides.

Will my brethren in the ministry attend to these suggestions? To those who know me, I need not say that no unkindness of feeling has prompted these statements. I yield to none in appreciation of the toils, sacrifices, and religious worth of my associates in the ministry. I have not been inactive, when opportunities have offered, to serve them, and to increase their facilities for usefulness. I greatly desire their welfare—the improvement of their earthly lot—the increase of their power for good—their better organization and discipline—and the augmentation of their numbers, as well as of their gifts and graces. For these ends, it becomes us to remove whatever hindrances in the way are within our own reach.

We, therefore, move a general confessing of sin, and humbling of soul, and renewal of covenant on the part of the preachers of the word, that the hand of the Lord may be upon us for good, and that we may be recovered out of all the evils that afflict us.

ISAAC ERRETT.

DR. MACLAY AND THE AMERICAN BIBLE UNION.

THE Bible Union is, it seems, passing through the usual ordeal of persecution. Like every other great and good work, it has its enemies, both within and without, and simply for presuming to lift its head above the general level, it must become a mark for the missiles alike of envy and of prejudice. Those below it, would pull it down, and those already on some distinguishing elevation of their own, would thrust it back from their peerage. Hitherto, these unfriendly demonstrations have come from without. They sprang, professedly,

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from principle; and though it was, for the most part, the principle of ignorance and its sister, prejudice, it manifested itself legitimately; and with the usual confidence of ignorance and blindness of prejudice, it boldly attacked what it could neither appreciate nor resist. Against these foes, the battle has been fought and the victory won. Their loudest batteries have been silenced, and the Bible Union is moving quietly, but steadily on to its destined triumph.

Recently, however, it has had to encounter opposition from a new quarter;—we may say, indeed, it is now engaged with enemies from its own ranks. Hands that nursed it when it was weak, are stretched forth to strangle it now that it is strong. The father is turned against the child, and of its chosen Board one is a traitor! We have watched, with an honest eye, this unnatural warfare, not with any idea of abandoning the Union;—we had no thought of that;—but candidly, with the fixed resolution to see faults, errors, mismanagement, even unfaithfulness, if such there were, and to unite in calling, prudently, respectfully, but firmly and fearlessly, at the proper time and place, for their exposure and correction. We have read and re-read, and dispassionately considered, every charge that has been made, and feel prepared to commit, with much confidence, to our readers, the convictions which the whole development has produced upon our judgment.

There is always a presumption in favor of established institutions; yet such is the known tendency to abuse, in the management of public trusts, especially where the appropriation and disbursement of much money is involved, that we are easily influenced by charges of this nature; and though we may not be fully convinced of their justness, our fears become so far excited that we are inclined to withhold our liberality, and withdraw our support till they have been satisfactorily cleared up or refuted. Such, we fear, will be the case with the Bible Union, no matter how unjust the charges may be, and it is for the true friends of this enterprise to come up with readiness and energy to its aid, during this crisis.

As already intimated, this attack upon the Bible Union is made by two of its former friends—Dr. A. Maclay, its former President, and Dr. O. B. Judd, one of the Board, and also for some time a Translator and a member of the "Committee on Versions." We say that the attack comes from these two, although so far as it has been publicly presented, it is in the name of Dr. Maclay only. But this published document is only a narrative of the controversy, and though made by Dr. Maclay, or at least over his name, it shows upon its own face that Dr. Judd is a concurring complainant;—besides this, the published proceedings of the Board show, that in the conduct of the controversy Dr. Judd was not only the prime mover, but the actual

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prosecutor in the attack. Dr. Maclay's dissatisfaction commences with Dr. Judd's removal from the Committee of Versions,—Dr. Maclay's charges are the reiteration of Dr. Judd's points of attack in the meetings of the Board; and in short, Dr. Maclay's published letter is but the summing up and logical array of a series of complaints made and urged by Dr. Judd in a perseverent and systematic warfare with the Bible Union, from the time of his exclusion from the Committee on Versions, down to the date of the public rupture, as announced in Dr. Maclay's letter to Mr. J. I. Fulton, June 12th, 1856.

We wish to do full justice to all concerned in this affair, and shall, therefore, present as briefly as we can, the complaints laid by Dr. Maclay against the conduct of the Bible Union. He charges—

1. That he had been deceived as to the number of the translators engaged in the work of revision; that to his astonishment, instead of there having been about forty, as he had understood from the Secretary, there had not been more than twenty-three or twenty-four.

2. That instead of these being competent scholars, as he had supposed and the plan of the Union required, some of them unquestionably lacked the essential qualifications of a translator.

3. That during his absence in November, 1855, important changes were made in the Committee on Versions and the Committee on Finance, which greatly impaired his confidence in the directing power of the Board.

4. That numerous translations had been made, which, though not in all cases inconsistent with good scholarship, were, nevertheless, calculated on other grounds to compromise the character of the Union and to shake the confidence of men in the truth of God's Word.

5. That the rule requiring the translations or revisions of the New Testament to be made from the received Greek text, critically edited, with known errors corrected, had not been observed by the translators.

6. That the rule of the Bible Union, requiring that copies of the work of each reviser should be sent to the other revisers for their critical examination, had not been regarded.

7. That the revisers had not, in some cases, confined themselves to a citation of authorities, but had added, contrary to the rule in the case, notes of a doctrinal and practical nature.

8. That a great deal of unnecessary expense had been made by employing several revisers to translate the same book.

9. That the appointment of the final college of revisers is virtually placed in the hands of the Secretary, thus leaving but little ground to hope that the errors which have been once approved for publication by the Committee on Versions, will ever be corrected by a college of revisers constituted under their direction.

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10. That on looking at the publication department, every thing appeared to be directly or indirectly under the control of the Secretary, all without any authorization of the Board.

11. That in the management of the financial affairs of the Union, there was a disregard of the proper and prescribed checks upon the stipendiary office-holders, and a virtual violation of the constitution in the mode of disbursing its funds.

12. That with respect to these various grounds of complaint, the President found himself unable to remedy the existing and growing evils, but his best endeavors in the whole affair, instead of being met with candor and frankness, were captiously and obstinately thwarted.

These twelve charges, with specifications under some of them, which we shall notice, will convey to the reader the published grounds on which Dr. Maclay justifies his resignation of the Presidency of the Bible Union. Do they warrant so grave and significant a proceeding? Admitting every charge that has been made to be literally and fully true, we are confident in affirming that they do not afford any warrantable ground for the very unexpected and singular course of the President. If Dr. Maclay found he had been deceived as to the number and scholarship of the revisers, it was clearly in his power, through the exercise of his Presidential authority and influence, to have had this matter made known and corrected. If, in some instances, imperfect, and even pernicious translations were offered, he was permitted not only to see them, but to take care that they were pointed out to others, whom he admitted to be competent scholars. If the rules prescribed by the Union for the regulation of the translators in their labor, and the circulation of these among the general company of revisers for criticism, were disregarded, who so well circumstanced to complain of this, and to see that it was corrected, as the President! If too much expense was incurred by employing several revisers to translate the same book, Dr. Maclay should not have complained that there were *not forty*, but have taken care rather to reduce the number even below the "*not more than twenty-three or twenty-four*," whom he found employed! If the appointment of the final college of revisers was virtually placed in the hands of the Secretary, and this officer was arrogating other powers not conferred upon him by the constitution, or the organization under it, Dr. Maclay was just the man to correct all this, and, as President of the Union, to bring it, if need be, before the general meeting of the Union for their consideration and censure. Faithfulness to the high and honorable trust confided to him, required, not that he should abandon the place of responsibility, but that he should have stood firmly by the Union and its cherished purposes, and have contended, again

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all odds, for the correction of every abuse, the amendment of every faulty rule, and for the most sterling fidelity in every officer and every reviser connected with the entire operations of the Union. This would have been a noble, a prudent, and a commendable course; and, if after all this, he had failed, then it might have well been considered by him, whether his own judgment was infallibly the best, and, therefore, justly to be erected into a power of arbitrary control over the decisions of brethren and co-laborers, who were as devoted to this great enterprise as himself, and reputable alike both for wisdom and piety.

If such is the character of Dr. Maclay's mind, that he can co-operate in the execution of no plan but his own, then, upon this ground, he is incapacitated for the place which he held, and did well to resign it to more efficient and practical hands. Still, in this case even, his resignation should have been so tendered as to prevent the possibility of injury to a cause which he professes to love, and which five or six years of most successful advocacy gave us so much reason to hope he would treat with not only a patriarchal forbearance, but even a parental tenderness.

It appears that upon no grounds presented in the premises, though we admit them all to be real, can we justify the injury inflicted upon the Bible Union by the fact and the manner of Dr. Maclay's resignation. How does his course appear when considered in the light of a full history of the facts, as afforded by the official proceedings of the Union! Let us revert to the charges in the order in which we have named them, and see how the controversy really stands.

1. It is true that not more than twenty-three or twenty-four revisers are engaged, *by contract*, directly by the Union, and yet it is true that through these the services of others, to the amount of about forty in all, are employed. And on this subject Dr. Maclay was not deceived. He not only had the means of knowing better, but in 1854, while in Great Britain, he published a circular letter, in which he quotes the official language of the Secretary, in which this matter is most definitely and distinctly stated. These are the words: "Distinguished scholars are employed by the American Bible Union in the revision of the Common Version. Written contracts have been made with more than twenty scholars, and many of these, in compliance with the stipulations, have made engagements with others to work with them, so that the number of scholars actually engaged in the service of the Union, does not vary far from forty." This is the Secretary's official statement, inserted by Dr. Maclay in a circular letter published by him in Great Britain, in 1854, and yet he now affirms that in 1856, after he was elected President, he discovered this fact for the first

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time, having been all the while before deceived on the subject by the Secretary! Had Dr. Maclay forgotten this fact,—or did another put this language into his letter of complaints?

2. As to the incompetency of some of the revisers employed, every one will at once see, that the case is a very probable, indeed almost an unavoidable one. Many a man, of great reputation as a scholar, and even as a theologian, may turn out to be but a poor translator. That the Union may have been mistaken in a few instances, is most probable; yet this very contingency is provided against by employing several persons on the same work, and the appointment of a revision committee, to see that no unworthy translation shall be published. It is by the actual measure of *competency*, upon the whole, and not by the accidental case of *incompetency*, that the Union should be judged; and by this rule we will let Dr. Maclay himself set upon the question which he raises. In his inaugural address he says: "It would be unjust to the learned American reviser, if I failed to say that, the high place which the revision of the books of the New Testament, and the accompanying notes, which have been already given to the public by the Bible Union, at once obtained, in the estimation of biblical scholars in England, largely contributed to the favorable consideration which the cause received among all denominations." This is surely high praise, and proves that whatever may be the character of a single reviser or two, upon the whole the wisdom of the Union in their selections, is worthy of all admiration and confidence.

3. That during his absence in November, 1855, important changes were made in the Committee on Versions and the Committee on Finance, which greatly impaired his confidence in the directing power of the Board.

It is true that a change was made in November, 1855, in the Committee on Versions, and we concur in thinking it an important one. The change was to substitute another for Dr. O. B. Judd. The reasons were these: Dr. Judd, subsequently to his first appointment on this committee, had been employed as a reviser. Courtesy required that he should have at once resigned his place in a committee, whose business it was to set upon the merits of the work of revisers; and of course, upon the merits of his own work. But he did not resign. The Board bore with this until urged, by the expressed wishes of the other members of the committee, they made the change complained of. The propriety, and even justice of this course, needs no defence. It was necessary to the free and unembarrassed action of the committee, that no person implicated in their deliberations and decisions, should be a member of their body, and it was but impartial justice towards the other revisers, that they should all be treated alike.

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4. We readily admit, that the specimens of translation given by Dr. Maclay are not only wrong, but bad. But what right had Dr. Maclay, or any one else, to charge the Union with these? They have never been sanctioned, in any public way, by that body. On the contrary, the Union has published a version of John in which none of these crudities appear! Is it not strange that he should have hauled before the world specimens of translation, for the purpose of prejudicing the minds of the people against the Union, when he knew that not only the Union, but the translater himself, had repudiated them, and adopted other renderings, against which he offers no complaint! Can this be the work of the venerable and conscientious Dr. Maclay! It was expected that some such objectionable renderings would be found among the many productions that the comprehensive plan of the Union would elicit, but it was especially provided that they should never see the light. This part of the policy all appeared, yet the President is the first to violate it, and that, too, for the very purpose of effecting the mischief which the precautionary rule was designed to prevent. Is not this treachery with a vengeance! And can it be the spontaneous product of a mind so honest as Dr. Maclay's! We desire to excite no unwarrantable judgment against any man, but there are some circumstances in this case which we deem it our duty, in justice to this good cause, so ungenerously and unfairly attacked, candidly and fairly to state.

Dr. Maclay did, so early as November, 1855, object seriously and earnestly to a published translation of the Bible Union; yet this objection was privately made. It was the translation of Matt. iii. 11, which was made to read, "he will immerse you in Holy Spirit and fire." He regarded it as embodying Arianism, and inveighed against it with his usual zeal for orthodoxy. This was the prime offence; and as this work had been published under the approval of the Committee, they were justly responsible for its character. But in this letter of complaints, this translation is not once named. Why was this? The answer is found in the fact that Dr. Judd, now united with Dr. Maclay in attacking the Union, and believed to be the virtual author of this letter, was the translater of that passage! We will not dwell upon the painful conclusion that these circumstances compel us to draw. From the time of Dr. Judd's rejection from the Committee on Versions, it appears to have been his settled purpose to oppose the policy and weaken the influence of the Board. We regret to see that he has drawn Dr. Maclay into his measures, and thus secured, through this venerable and venerated name, an influence and a character for his resentments, which alone he could never have given to them.

5. The fifth, sixth, and seventh complaints laid against the Union,

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are scarcely worth a notice. It was never intended that the translaters should be inhibited from expressing freely and fully their honest convictions about any thing legitimately involved in their work. On the contrary, it is to be desired that every translater should throw the fullest light of his own convictions on the whole subject, both of the text and the version; but this is no departure from the rule of the Union. In respect to all of the citations made by Dr. Maclay, "it is sufficient to reply that they have never been approved in any way by the Union, nor even published as specimens of revision." Dr. Maclay's extracts are made from proofs taken *sixteen* months ago, and they *were changed months before he examined them.*

6. With respect to the distribution of copies of every man's work among the other revisers—here, too, Dr. Maclay overlooks the fact that this first rule was changed by the Board in November, 1852—that Dr. Maclay was present at the time, and that Dr. Judd acted under the improved plan, as a member of the Committee, down to November, 1855, and several times approved it by his direct vote. Strange, that a plan adopted by the Board in Dr. Maclay's presence, acted under for three or four years, by himself as Agent, and Dr. Judd as a member of the Committee, and known and published at the time of Dr. Maclay's election to, and acceptance of, the Presidency, should now be made a reason or pretext for resigning that Presidency!

7. That Dr. Maclay should have found, in the detailed reasons given by the translators for their versions, an occasional note of a doctrinal or practical nature, is not strange. Every scholar knows that it is often impracticable adequately to state the reason of these changes, without some allusion to "the analogy of faith." Whether the translator states it or not, it must influence his mind in determining the meaning of the words he would render. But on this charge we have no specification, and we must see what the nature of this alarming departure is before we can censure the policy of the Union respecting it.

8. This eighth objection, taken with the first, affords us another specimen of the inconsistency which usually characterizes productions proceeding from the spirit which manifestly dictated this letter. It complains of the unnecessary expense incurred in employing several revisers on the same work. Dr. Maclay set out with the complaint that there were not *forty*. Now it would seem the "no more than twenty-three or twenty-four," are too many! Right or wrong, it should have been enough for Dr. Maclay that this has been the uniform and settled policy of the Board from the beginning. Consistency, too, should have made him silent on the subject, since he complains that the extra expense of publishing the different versions of

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the same work was not incurred, and that some of them were manifestly unfit to be published!

9. That the appointment of the final college of revisers is virtually in the hands of the Secretary, is a simple misconstruction of the facts. The Secretary and another have been required by the Board to recommend to the Board suitable persons for this college. From the Secretary's very general acquaintance and conference officially with scholars most deeply interested in the subject of revisions, this he is well qualified to do. But the Board can adopt or reject, in whole or in part, this college. After this it must be presented to the Union, at its annual meeting, and both Dr. Maclay and Dr. Judd—not only as members of the Board primarily, but finally as members of the Union, could lend their wisdom and their influence in its selection. The plan adopted is a very common method of preparing business for large deliberative bodies, and is generally commended as practically best.

10. Under this general charge, several specifications are made. It is complained that the Secretary, without authority, published various reporters, and other miscellaneous matter, and that he practically controlled the portion of the New York Chronicle secured by the Union for the publication of revision matter. These charges, taken in connection with the attack upon Dr. Conant, reveal the real motive of this letter. It is an attempt to injure the character and influence of the Secretary. But the Secretary needs no defense. It was proved before a committee of inquiry, raised for the purpose of considering these charges, that they were all utterly unfounded,—That the Secretary had acted in none of the cases specified without the authorization of the proper power, and that the expenses complained of were more than justified by the results. That the Board have full power to devise and adopt discretionary measures for promoting the general interests of the Union, is known to every one who has considered the Constitution of the Society. It is specially granted in the 15th art., and in virtue of this power they have acted, not only with respect to these publications, but also in the contract which they made with Dr. Conant.

As to the management of the columns of the New York Chronicle by the Secretary—what if he does control it! Provided it is well done, what is the wrong? But the fact is that Dr. Maclay's son is specially employed by the Board to edit these columns, and we have not heard that the Board have laid any complaint against him for neglecting his duty. The Secretary's official position enables him, no doubt, to furnish the greater portion of the most useful matter, but there is nothing improper in his doing this. It is rather his duty to do so than otherwise.

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11. Concerning the management of the financial department, it is enough to know, that no instance is given of the least departure from the strictest business rules or constitutional requirements. Vague suggestions and injurious insinuations, cannot be admitted amongst honorable Christian men to weigh against long tried and well proved private and official integrity.

There appears, from one point of view, to be some reason in the complaint laid against the Secretary, for privately circulating, in his official character, a letter of Dr. Conant, in which he states matters that had not been officially divulged by the Board, and which were calculated to weaken the force of Dr. Maclay's influence in opposing the Managers of the Union. Generally, such a course would be reprehensible. But this is one of those examples of casuistry, in which circumstances may change the rule. The President and Dr. Judd, it must be remembered, had already thrown themselves into the hands of the enemies of the Union. Dr. Maclay had practically abandoned his past, and was in confidence with the oldest and most active opposers of the Union, and thus these charges were being circulated privately, for the most part, but greatly to the prejudice of the Union. Agents and other friends heard them, felt embarrassed by them, were alarmed for the consequences, and wrote for explanations. It was the duty of the Society to defend itself—a first duty—the duty of self-preservation; and this they did through this letter of Dr. Conant, which, written for the purpose of satisfying similar inquiries privately made to him, seemed well adapted also to answer those made to the Secretary. Under the circumstances, the Union was perfectly justified in meeting an attack privately made by disaffected officers, by circulating this refutation of it amongst those upon whom the influence and injury of the attack were exerting their worst and fullest force.

We can scarcely deem it necessary to say any thing in reply to the ungenerous allusions which are made in this letter to the compensation paid to Dr. Conant. It is mortifying to have to notice so little a spirit as that from which these complaints proceed. The magnanimous spirit and Christian liberality of the friends of the Union, will at once characteristically designate and indignantly reward it. Fifteen hundred dollars per annum! What is it, in compensation for the treasured learning of a ripe and hard earned scholarship! Half the ordinary salary of a cashier, counting dollars, weighing securities, and calculating per cent., and that for six hours per diem! Alas for the poor scholar, when his own brother would starve him! Well, if Dr. Conant is too liberally paid, so was Dr. Judd, for he received $1500 per annum. If Dr. Maclay thinks, June 12th, 1856, Dr. Con-

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ant too well paid, he did not think so March 7th, 1856; at which time he wrote to Dr. Conant that "his wish could have been to offer him a salary of $3,000 per annum, provided his own plan of revising the New Testament could have been adopted"!

12. It would surely be a most reprehensible line of conduct in a body like the Board of the Bible Union, to treat the best endeavors of the venerable President Maclay, to remedy evils in its work captiously and obstinately! Dr. Maclay, it seems, is a most venerable man, noted all over the land for his eminent services in the Kingdom of Christ, and now growing infirm from protracted labors and the advance of a good old age. We trust we have said nothing that may be construed, either by him or his many friends, into a want of that profound respect which we feel for his public reputation and the good will, which, because of his past labors, we cherish for his future happiness. We have been constrained to see in this production many things which cannot have been originated by his own mind, or cherished by his own heart. *An enemy has done these things.* The Board earnestly avow that all his demands have been treated with the greatest and promptest respect, and that the only practical move made by him to alter or review the plans of the Union, was the raising of a committee for that purpose, sometime during the present year. Half of these were of his own choice, and by it every point made was respectfully and satisfactorily met. If the Board stood firmly to their purposes, believing them to be best, and the various officers defended themselves successfully against the injurious insinuations of Dr. Judd, our venerable father Maclay should not think it captious or obstinate in them to do so. They may not love him less, but the Union more.

We might make this article double its present length, were we to notice, in detail, many little matters, which are directly and indirectly dragged before the public in this injurious communication. But it will be at once perceived, that they legitimately belong to the Board, to whom they are constitutionally confided, and should never have been made the subject of newspaper scandal. While we reject them from our pages, we must hold Dr. Judd responsible for them. The man who threatened to sue the venerable Dr. Cone, as President of the Union, who has received $3,350 for furnishing *three* chapters of Matthew, who not only withholds from the Union the balance of his work, though they have paid him fully for his whole time, but retains in his possession also 14 chapters of the same book made by an assistant, at an extra cost to the Union of $583 33, and who had not the delicacy to resign his seat as one of the Committee on Revisions, after he himself had been made a reviser, is not only quite capable of prejudicing the mind of the aged and enfeebled Maclay, but also of

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stealing the power and influence of his venerable name to arm his resentments and give character to charges which otherwise would have fallen harmless as the impotent shafts of a libellous and vindictive malcontent. It seems he has already taken legal counsel concerning his rejection from the company of revisers, and is thus giving additional proof of the prophecy made long ago by the far-seeing and sagacious Dr. Cone, that "the Union would have great trouble with him one of these days." We trust, however, that he will not be able to trouble the Union very much, and that she will come out of this fiery ordeal like true metal, brighter than before. Let her friends remember that the cause is the same, notwithstanding these attacks, and that be they true or be they false, the Union must stand. Errors in management can be corrected, incompetency in translators can be supplied, extravagance in expenditures can be reformed, and departure from the rules prescribed for revisers can be prevented, but the faithful, exact, and adequate translation of the inspired text of the Original Scriptures cannot, mut not be neglected.

We trust that the next anniversary of the Bible Union* will present an unbroken front, and that the friends everywhere will come up to reprove the wicked hopes of our enemies. With Dr. Lynd we may conclude—"Brethren and friends, it will not be the least important among our eternal reminiscences, that we spent a portion of our life in striving to give to the nations the pure word of God."

W. K. P.

THE WANTS OF THE CAUSE IN GREAT BRITAIN.

To post our good brethren on the interests of the church in Great Britain, we beg leave to call their attention to the following documents. The brethren in London want aid to build a house of worship, and the brethren in the Kingdom of Great Britain generally, are crying for evangelists to come over and help them. It may be that the liberality of our brethren may prove large enough for both these demands; but we feel confident that they will hear the Macedonian cry for help in the proclamation of the gospel.

The following letter has been in our hands for some time, and will explain itself:

London, England, January 28, 1856.

Dear Bro. Campbell—We are unwilling to forward you any communication which requires an answer, knowing the many demands

* This will be on Wednesday, the 1st day of October.

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made upon your valuable time, and certainly would not do so, did not its importance, in our opinion, fully warrant.

Not to detain you with many words, we at once introduce the subject upon which we ask the favor of a few lines by return of mail.

The wants of London, in regard to a meeting-house, you have not only experienced and acknowledged, but have suggested that the brethren on your side of the Atlantic should meet it, by furnishing the requisite means. A letter from our beloved Bro. King, recently inserted in your Harbinger, has made known the present state of the great city and the condition of the churches, not in, (for there we have not been able to obtain a house or room,) but around the mighty metropolis, containing a population of nearly two and a half millions of human beings. We did entertain a hope that this would have obtained a few lines from you by post or through the Harbinger, but that hope not having been realized, we now solicit answers to the following questions, with any additional particulars you may be able and pleased to give:

1. Is it, in your opinion, still desirable that the brethren in the United States should furnish means to erect a suitable house in London, and is it likely, that if appealed to, they would respond to the request?

2. If the above be answered in the affirmative, is it likely that an appeal to the churches in the United States, through the Millennial Harbinger and other papers, as you can command, inviting them to forward contributions to you, or such persons as you may appoint, would prove efficient?

Such an appeal would, of course, set forth that the building should be in part erected, and such arrangements made in regard to putting it in trust, as should be satisfactory to you and the best known brethren in Great Britain, before the amount should be paid over.

3. Would it be requisite for Bro. King, according to the suggestion of Dr. Barclay, to visit a number of the churches in the United States, in order to place the subject before them?

Could the object be gained without our brother's removal, the great want of laborers in this region at once suggests that it should be so done, as certain important work, which has to be proceeded with, must, during his absence, stand still.

With Christian love, and with earnest desire that you, our dear brother, may be long spared to contend for the faith,

We remain yours in the one hope,

JOHN BLACK,
GOODFREY KEMP,
WALTER LUDBROOK,
ROBERT BLACK,
ROBERT M'INTYRE,
DAVID KING,
} Committee of the London District.

J. Johnson, Secretary, to whom any communications may be addressed at No. 16 Percy street, Pancas Road, London.

As connected with the ways and means for supplying the wants of the brethren in Great Britain, we solicit the reader's generous attention to the following

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APPEAL TO THE MEMBERS OF THE CHURCH OF CHRIST IN THE UNITED STATES—GREETING:

Dearly Beloved in Christ—By the authority of the members of the Christian Church, meeting on the corner of Fourth and Walnut streets, in the city of Louisville, Ky., the undersigned have engaged our beloved brother, Elder William Thomson, Evangelist and Agent for the congregation, to travel and labor among our sister congregations in the United States, and assist in raising a missionary fund to sustain two or more evangelists, whom we shall send on a mission to England, Scotland and Ireland. The object of the mission is to spread Primitive Christianity in that part of the world. It will take a large sum of money to carry forward this glorious work; and we feel satisfied that we shall have the sympathy, prayers, and co-operation of our brotherhood in it.

Taking the primitive churches as our model, we feel satisfied that each congregation is a missionary society in itself; and, if unable to raise means enough to accomplish any projected mission, to make an appeal to the brotherhood for aid. This we now do by sending Bro. Thomson to you, whose labors in the contemplated field, and whose abilities and Christian integrity will, we doubt not, secure your confidence and generous support.

All the funds obtained by Bro. Thomson will be placed in the treasury of the church, and sacredly set apart and used for this mission, by the congregation which we represent.

Wishing you health and peace, and praying that God may bless all His people and make them alive to the conversion of sinners,

We are, dear brethren, yours in the Lord,

D. P. HENDERSON,
A. S. SHOTWELL,
JAMES TRABUE,
} Committee.

We much regret that the above circular did not appear in the Harbinger at an earlier date. It found its way into the wrong file, and thus has been delayed. We now most earnestly present it to our readers, as possessing paramount claims on their attention, and calling for a practical, and cordial, and liberal response, not *in words*, or *sympathies*, or *promises*, *but in actual and generous contributions*, worthy of themselves, of their profession of faith in being rewarded according to their works, and in grateful acknowledgment of their unspeakable indebtedness to the people from whom we have derived our being, our language, our sciences, our useful and ornamental arts; indeed, our whole civilization, our national dignity, and our eminence amongst the nations of the earth; to say nothing of the soil, the patrimonial estate which was originally obtained by the enterprise and magnanimity of the Islands of Great Britain and Ireland, from whom our immediate ancestry obtained it.

But this is not our main position. The earth is the Lord's, and the whole population thereof. He gives it to the sons of men, and dis-

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tributes it among them according to the counsels of his own sovereign will and good pleasure; and holds them severally, as individuals, families, tribes, nations and empires, responsible to himself, according to their capacities, talents, possessions and opportunities; all of which are means of their own individual development and attainments, whether animal, intellectual, moral or religious, temporal or spiritual.

European, British blood, circulates in our veins as warm, as fresh, and as healthful now, as it was before the American Revolution. If we were taxed without our consent, we were born without our consent—when, where, and in what circumstances, God chose for us. We owe all to God, from whom we have received all that we have, worth possessing or worth enjoying.

Christ's gospel is Divine Philanthropy—and every genuine Christian is a genuine Philanthropist. Charity begins at home; but true charity does not stay at home. It goes abroad over the great earth, and finds a vent for itself in the channels which God has dug or hewn out for it. God calls upon us now, not audibly from the heavens, but in still, small whispers, in ear and heart, of his own supreme benevolence, and even tells us orally in his word, that he "loves a cheerful giver." And to induce him to give, he promises that *as every man gives, so shall he receive;* for in God's book of remembrance there is not a false nor an imperfect entry.

Now then, brethren, let us post our books, and see how much stock we have in the Bank of Heaven, and how much we owe to that Bank. Invest more stock in it, and be assured it will never protest a note drawn upon it, signed by Jesus Christ and endorsed by God Almighty. Let us honor our fatherland and our motherland, that our days may be long and our years many in the land which the Lord our God has given to us.

To this noble appeal we add, in conclusion, a few remarks from our Bro. Loos, of Cincinnati. They are so pregnant with good sense and sound views, as to secure for themselves a generous response from every Christian heart. A. C.

The gospel mission—"Go ye into all the world and preach the gospel to every creature"—is an essential, inseperable element of the life of the church. The true church of Christ neither possibly could or would separate itself from this mission. In it is one of the most glorious developments of the Divine life dwelling in it—one of the highest and noblest fulfilments and exercises of its duties, and one of the chief fountains of its joys. The spirit of this mission was one of the mightiest impulses that led the primitive church to such lofty victories for Christ, as it also pervaded all the life and words of Jesus and his apostles. What a moment of transcendent interest to heaven and

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earth, what a scene of Divine triumph, and how full of hope for humanity then, and in all succeeding generations, when the Messiah, victorious over death and hell, on the verge of earth and heaven, sent forth the joyful command, All is now accomplished, the hour of final triumph has come, "Go now forth into all the world, and preach the gospel to every creature."

In every succeeding age, His church of the redeemed receives, as a divine, precious legacy, this mission to the world. How would our light sink into darkness, our joy into sorrow, our life into death, were this blessed inheritance taken from us, or were we basely to ignore its priceless value to us, and vilely cast it away! These general observations we make at present, reserving more extended remarks on this subject for the future.

Although all wisdom dictates that our missionary efforts should first begin and develop themselves at home, and extend themselves from home, yet the same wisdom, apostolic precept and example, also teach the carrying of the gospel far from home, to other lands. Neither all Palestine, nor even Jerusalem, was yet to any general degree converted when the missionaries of the Cross preached in Arabia, in Corinth, and Macedonia, on the Areopagus and the Tiber Hills. There is no reason, precept, or precedent, for waiting for a general conversion of the home country, before the gospel is sent abroad. This we take to be beyond dispute. For many reasons we believe that Great Britain is one of the countries most properly proposing itself to us for missionary enterprise. What a noble field it presents! One of the most enlightened nations in Christendom! This sounds as a strange reason for urging missionary efforts in that direction. But let any one calmly consider the matter and he will agree with us. There, as from a centre, the light of the apostolic gospel can be sent all over the earth. Noble, intelligent heads, and strong, pious hearts, can be gathered together for Christ, for the labors and enjoyments of His kingdom and cause.

Our brethren there are few in number, yet noble and brave in heart, and are alone insufficient to the wideness of the field before them. Yet they will nobly sustain, every way. to their utmost ability, a mission among them. The reasons for sustaining such a mission, leave, in number and strength, (in our judgment,) far in the rear any thing that can be said in behalf of a mission to Jerusalem, or any other half or entirely heathen land.

As to the ways and means above proposed, we cannot but think that a General Missionary Society ought to be the agent in such an enterprise. If the General Missionary Society is competent and willing to do this work; if it can and will do it right, as it ought to be done; if it can gather up to it in the enterprise the confidence, good will, and good help of the brethren, it ought to do it. If it is not and cannot do these things, then we see no objection to any individual or other general enterprise taking this good work up. We cannot but feel a doubt about the propriety of beginning to gather funds before it is certain as to the channel and agency preferred by the brethren that are expected to sustain the mission. We doubt whether much can be accomplished by any sectional or individual movements in the matter. Yet, we most freely say, if the Mission Society is incompetent to the work, let any one do it that can and will, for the present at least.

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But if we cannot have a General Missionary Association for such enterprises, eternal shame upon us!—let us hide our faces, be very humble in the face of other people who can and will do it, and deeply blush! If things are not right, let us, by God's help, make them right.

Bro. Wm. Thomson, we think, is well fitted for the task proposed for him. Born, reared, and educated in the gospel, in Great Britain; having labored much there as an evangelist; intimately, perfectly, familiar with the state of matters there; filled with a strong zeal for the triumphs of the good cause there; endowed, moreover, with no common energy, zealousness, and perseverance; and having been long enough,—a number of years,—in this country to know us, he would no doubt enter with full and strong armor, and with success, into this work of preaching up among us in America a mission to the British Isles.

So much for the present. The brethren have now this matter before them. Let them think of it, and decide on the right side.

C. L. L.

ELDER S. S. CHURCH.

We thank Bro. J. B. Gough, for a statement of the last moments of the beloved brother Church, of St. Louis. It did not, on our large files, reach my eye in season to appear at an earlier date.

We hope that some gifted brother in St. Louis, will give a biography of Elder S. S. Church. Cannot Bro. Wm. Pittman, or Bro. Dr. Christopher, favor the public with his memoirs? They would be of much value, to put to silence the wilful ignorance of many, and the slanderous representations of such men as their townsman, Dr. N. L. Rice, who is so dissatisfied with his position in the Lexington Debate, that although preaching our views of faith, to conceal his plagiarisms, he is ever and anon traducing us, as his gross misrepresentations in his recent tract, stereotyped by the Philadelphia Presbyterian Board, fully indicate to the full conviction of every intelligent and candid reader.

The tract of Bro. Franklin, titled "The Contrast Fairly Stated," ought to be profusely circulated. If the Philadelphia Presbyterian Board will publish this tract, I will pay for five hundred copies of it for gratuitous distribution amongst Presbyterians.

No brother in the church, no laborer in the vineyard of the Lord, has been called away from our midst more unexpectedly to the whole brotherhood of his enlarged acquaintance, than the much lamented brother, Samuel S. Church, presiding elder of the church of St. Louis, in which he had labored for many years, and to whose growth in num-

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bers, as well as in faith, piety and humanity, he had so much contributed, both in preaching and in teaching Christ, and in the exemplification of the Christian virtues and graces. He was one of the first rank, who practise what they preach, and who lead the life which they commend to others. For a well-balanced mind, ardent piety, and a generous philanthropy; for zeal according to knowledge, diligence in the discharge of official and relative duties, and for success in his labors in the Lord's vineyard, he had few equals in the whole horizon of our acquaintance.

The last scenes of his life, on the bed of affliction, are the most touching and affecting that I have ever read. And were it not that we do not, because we cannot, in justice to our readers, occupy much space in our obituary notices, we should give a detail of these from the documents furnished us by those who witnessed them. Suffice it to say, that when the pulse of life was sinking, and his face assumed the paleness of death, he distinctly said, "Jesus, the blessed of his Father, calls. I go to inherit the kingdom prepared for me."

When in a group of kindred friends and brethren, of intense sympathy, he was, by his attending physician, informed that he could not long survive, after a short pause he said, "Well, what of that! To die is but to leave this world and go to the bosom of our heavenly Father. If it be the Lord's will that I should leave you all, then I have done my work here, and he calls me to another field of labor. I have fought the fight; I have run the race, and there is laid up for me a crown in heaven. I regret; no, I do not regret; but I am pained to leave these dear friends behind; but I only anticipate them a little while."

Then taking his wife and mother by the hand, leaning on each side of his bed, he exclaimed, "It is thus I wish to die, with my dear wife and devoted mother, the one on my right arm and the other on my left; with my own sister Sue, and my dear sister's son, my dear brother Walter, William and James, all around me. Oh what a blessed privilege thus to die!"

In the midst of their sobs and sighs, he says, "Weep not for me. I am only going to the good Saviour that redeemed me by his death and glorious resurrection. It is not on my own righteousness that I rely, for it is filthy rags in his sight, but I rely on the rich sacrifice of my Saviour and Redeemer, and my trust is in him. Yesterday I did not wish to die, for I believed that the Son had yet much for me to accomplish in his cause; that cause in which I have earnestly but imperfectly labored here. I wished to preach one more sermon to my beloved congregation, to tell them again of Jesus, who died that we might live. I wish my brethren here to bear to them the deep affec-

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tion I feel for them. I desire to meet them all in heaven. Oh, the depth of my love for them all!"

Then, as if exhausted by the effort, he ceased speaking, and closing his eyes, remained for a few moments silent and motionless. After a short time, rousing himself, he again took the hand of his wife, and in a firm voice said, while a beam of that heavenly sun-shine of hope which ever illumes the Christian's pathway to the tomb, overspread his visage, "Now, my dear Julia, my beloved wife, we must part; we have spent many happy days together; all have been bright and peaceful. I leave in your hands, and in the hands of our heavenly Father, the dear children God has given us. He will be a Father to them. Meet me in heaven, and then we shall spend an eternity of bliss together, in the presence of our glorious Redeemer. Farewell! I commend you to the care of that mother who gave you to me, and to that God that gave you to her; and may he and his mercy protect and bless you!"

Then turning to his mother, he said, "And now, my dear mother, I must tell you good bye.* You did not think that I should go before you. But it is the Lord's will. He has something more for you to do. Weep not for me; but rejoice in my joy! Tell my brothers and sisters that I die in full assurance of faith in the efficacy of Christ's atonement, which I have ever delighted to preach, in full assurance that eternal bliss awaits me in a better land. I am glad, my mother, that you are here, that you may see, in my dying moments, that I have not forgotten your motherly teachings, and that I die leaning upon the strong arm of that Saviour to whom you directed my youthful steps. May the good Lord bless you, and bring you to your reward in his own good time!"

He then turned to his sister Sue and her husband, and affectionately bade them a last farewell, exhorting them to press forward in the good cause in which they had early enlisted. Then taking the hand of his sister-in law, Miss Lou Lenoir, he thanked her for the tender care and sisterly affection with which she had watched beside his bed during his illness. Then after taking leave of Dr. William and Walter Lenoir, and those of his congregation who were present, he called for his children and nephew, and embracing each, invoked the blessing of God upon them, exhorting his children to love God, and to endeavor, by kindness to their mother, to pour the oil of consolation into her bereaved and mourning heart.

He then sank into a seeming slumber, but presently aroused and

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* *Good bye,* as I understand it, is an abreviation of *"God be with thee."*
A. C.

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said, "Friends, my time has almost come; and oh, if this is Death, I rejoice in his coming," and again relapsed into a state of quietude On his again awaking, Dr. Wm. Lenoir remarked to him that he had seen many die, but never yet saw one meet death with such calmness and resignation. "Thank the Lord for that," whispered Bro. Church "I can now die happy, in the thought that those who witness my departure can testify to the world the triumph of him who dies in the Lord."

These were the last connected words which escaped his lips, for though his reason continued perfect to the last, he was, during the last few hours, only heard to articulate in broken sentences, scarcely audible.

His parting with brother and sister Ballentine, and Bro. Pittman, was truly affecting, for he loved them with a brother's love, and took occasion to express that love, and the gratitude which he owed them for their constant acts of kindness to himself and family during the years of their acquaintance; and earnestly regretted that Dr. Christopher was not present, for he desired to express to him his appreciation of the deep debt of gratitude which he owed him, for his brotherly kindness and unremitting attention.

Thus, after 14 years labor in the vineyard of the Lord, departed one who had a place in every heart that knew him; one with whom his Master's service was an only aim, and who, had he longer lived to exemplify the beauty and "sublimity" of a Christian life, would have made his mark in the world, and

> "In departing, left behind him
> Footprints in the sands of Time."

We are constrained to abreviate this notice for want of space. I have long known Bro. Church. I admired and loved him much, for his many virtues and his arduous labors in the gospel. His character, life, labors, and death, are a monumental refutation of the slanders and misrepresentation of our views, and the tendency of that gospel which we preach.

We hope that some one adequate to the task, will favor the public with a volume on *the life* and *labors* of Bro. Church in the cause of Reformation.

A. C.

WHOEVER sincerely endeavors to do all the good he can, will probably do much more than he imagines, or will ever know till the day of judgment, when the secrets of all hearts shall be made manifest.

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OUR SCHOOLS AND COLLEGES.

PLEASANT HILL FEMALE SEMINARY, PA.—Mrs. Jane C. M'Keever, Principal. T. C. M'Keever, A. M., Professor of Mathematics, the Sciences, and the Languages, a graduate of Bethany College. Miss D. W. Lett, teacher of Piano, Vocal Music, &c. Miss C. M'Vay, teacher of Melodeon, and assistant teacher of the Sciences. Lucy L. Atkinson, teacher of Drawing, Oil Painting, Embroidery, &c. Miss Sarah M'Farland, teacher of the Primary Department. The examinations in this institution are, and have been attended for some years, by members of the Faculty of Bethany College, and literary gentlemen from other institutions. There is but one opinion expressed by them all, viz., that a more thorough system of teaching, or a greater proficiency in the pupils, has not been witnessed by any of them in any Female Seminary in the country. It is rather a select school. Number of students in attendance last session, 60.

M'NEELY NORMAL SCHOOL, Hopedale, Ohio. Instructors, Messrs. John Ogden, Edwin Regal, (Principal of Academic Department, educated at Bethany College,) Betsy M. Cowels, Edwin S. Delany, and Betsy B. Delany, teachers in different departments. The total number in attendance 114—80 young gentlemen, and 34 young ladies.

MT. VERNON FEMALE SEMINARY, OHIO. R. R Sloan, A. M., Superintendent and teacher of Greek and Latin. Mrs. J. E. Sloan, Principal. Miss Mary E. Morgan, Natural and Moral Science, Drawing and Painting. Miss Mary S. Ellsworth, French, German, and English Literature. Miss L. A. Noyce, Mathematics. Miss Harriet L. Eastman, Vocal and Instrumental Music. In attendance during the last session—Seminary classes, 72; Preparatory classes, 26; Primary, 17. Two sessions per annum—an aggregate of 115 students. Drawing and Painting, and Foreign Languages taught. Fall session, 94 in attendance; spring session, 88. This is from the 12th annual catalogue of Mt. Vernon Female Seminary. The fall session annually commences 1st Monday in September; spring session, 1st Monday in February. I have known Bro. Sloan for twenty years, during all of which time he has been teaching, and with no ordinary talent and energy. He is aided by a corps of competent teachers. Those who wish for particular information, will address him at Mt. Vernon.

WALKERTON MALE AND FEMALE SEMINARY.—We have received the circular of the Walkerton Male and Female Seminary, conducted by our brother, Prof. A. P. Hooke, Principal, and W. T. Bowlware, Assistant. The terms are moderate, the location good, and the influ-

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ences, social and religious, most desirable. Prof. Hooke is already well known to our readers. His assistant, Mr. W. T. Boulware, has been a student of Bethany College, and is a graduate in Ancient and Modern Languages. His services must prove highly conducive to the interests of the Academy. The session embraces 10 months, beginning the 1st of October, and ending the 1st of August.

Palmyra (Missouri) Female Seminary.—This institution is under the Presidency of Dr. Wm. H. Hopson, Professor of Intellectual and Moral Science, and one of the most accomplished public speakers in the State. J. A. Meng, A. B., of Bethany College, Professor of Natural Science. Conrad Rotchka, A. B., Instructor of Music. Miss L. D. White, Principal Physiology, Botany and Grammar. Miss Lilie Whaley, A. B., Principal Mathematics. Mary Bell Moring, A. B., Principal Preparatory Department. Mrs. E. A. Hopson, Principal Drawing, Painting and Embroidery. R. B. Fife and lady, supervisors of domestic department. Board and tuition for Seminary year (10 weeks) $150. Number of students in attendance last session, 110.

Paris Female Seminary, (Missouri.)—Of this recently organized institution we have no catalogue. Its Principal, James C. Campbell, from Bethany College, formerly a teacher in Pleasant Hill Seminary, Pa., is one of the most thorough teachers I have ever known. We have heard a eulogy on its late examination, from a Missouri paper, upon which we cannot lay our hand, but will treat our readers next No. of the Harbinger, with one of the finest and most eloquent orations, from one of its graduates, we have ever read. Its classes the first year have been constituted of about 100 students. We are sorry that we have not been furnished with catalogues of all our schools and colleges. East and West we have good reports of many of them; amongst which, that of Bro. Goss' Female Seminary of Gordonsville, occupies a large space. We cannot but congratulate our whole brotherhood, East and West, on the number of their seminaries, and of their general high reputation, East and West, North and South.

A. C.

THE CONTRAST FAIRLY STATED.

Should any one desire to have a full exposition of the sophistries, misrepresentations, and perversions of a certain tract by Rev. N. L. Rice, on some creations of his own, called "Campbellism—its rise, character and influence," endorsed, too, and circulated by, the Presbyterian Board of Publication in Philadelphia, he will find it lucidly, forcibly, and unanswerably done in a tract called, "The Contrast Fairly Stated," a copy of which I received from Cincinnati. We are very confident no Presbyterian D. D. in the country will ever answer it, or meet its true and real issues.

A. C.

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THE CAUSE IN CALIFORNIA.

[We are kindly permitted by Bro. James A. Campbell, to present our readers with the following interesting extracts from a letter to him by Bro. J. B. Chinn, formerly a student of Bethany College, and now a teacher in California.—W. K. P.]

HAMILTON, Cal., July 16, 1856.

BRO. JAMES A. CAMPBELL—If you could send out one or two *talented* preachers, of our type, to this country, we will support them well, and pay their way home when they may wish to return. I do not believe the world presents such a field for doing good in that line;—the whole world is represented here. I think, had we some of our preachers here of the right kind, we would, in a short time, be the most prominent people in the State.

San Francisco has about 30 churches lifting their spires aloft, and how it would gratify me to recognize one of our kind among them! All we want, to bring the thing about, is an intelligent preacher. We have several preachers in California, and we pay them well. They are good men, but we must have talent here, in order to compete with talent. The sects are tolerably well fortified now, the Methodists proper the most numerous. I do all I can in a feeble and humble way. I almost resolve to give up every thing else, and throw my whole energies into the good cause; and could I for a moment feel that I was capacitated for a preacher, I would certainly do it. How I would, in common with many others, rejoice to see Bro. Campbell in California, for a month or two;—in fact, California as a people, would be happy to welcome him among them. His abilities are highly appreciated here. I think, if he would devote one vacation to California, he could certainly accomplish more for the Reformation by so doing, than he could in treble the time in any other quarter of the country. The Baptists of California manifest some disposition to fall into our ranks, and if he was here a short time, a union could, and doubtless would be, consummated; and in a short time we would be the largest body on the Pacific coast. Then he could see the wonderful openings for our cause here, and on his return send us such preachers as we are in need of;—but I fear that a consummation of these things is too much to be realized. Oh that they could be!

When I left Bethany College, Bro. Campbell gave me a letter of recommendation, &c., as a teacher. I have been a little amused at Commissioners of schools in California, on two separate occasions, when they would ask me if I had any documents concerning my abilities as a teacher, &c., and on presentation of that letter to them, they never asked me a single question, but told me they were satis-

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fied, notwithstanding they belonged to different sects, were Eastern raised men, and the school laws of California are so rigid, compelling the School Commissioners to swear that they will examine school teachers personally, &c.

I have met with several students of Bethany College here. There is one here who, I think, worked his way through College, who is now recognized as a wealthy speculator of Sacramento. All of them carry about with them those noble principles that are necessarily, as it were, instilled into the students of Bethany College by its noble President and Faculty.

Send me a copy of Campbell on Baptism, a Harbinger containing his speech on Education, also, one containing his revision speech at Memphis, his Anglo-Saxon and War pamphlets, a small testament, (new translation,) and a hymn-book.

Yours most sincerely,

J. B. CHINN.

P. S.—Please remember me to Bro. Campbell and Faculty, and to friends generally. My thanks are due you for a Catalogue of Bethany College. Please send me another when you can. J. B. C.

NEWS FROM THE CHURCHES.

WOODFORD COUNTY, Ky., July 30, 1856.

Bro. Campbell—A very pleasant and profitable meeting has just closed at "Old Grassy Spring," (how endeared, by a thousand pleasing recollections, to many hearts scattered over the South and West!) which resulted in the addition of 73 persons to the Army of the Faithful. This meeting was the result of an incidental appointment of Elders John L. Rogers and Robert Rice, who conducted it, commencing on Lord's day, 20th inst., and continuing until Tuesday, 29th. Than these servants of the Lord, the world cannot show any more faithful to their calling. Under their ministrations, the saints and sinners "get their portion in due season." Not the least remarkable and commendable feature in the teaching of these men is, that the story of the crucified and risen Saviour, is told in the most simple and feeling language. No attempts to catch the ear—no labored efforts at high sounding declamation—no beautiful flourishes of musical rhetoric, mars the faithful picture of the bloody Cross. The sinner is brought to the foot of Calvary, and the voice of love and mercy is sounded in his ears.

Though the meeting was commenced in a very busy season, it had progressed but three or four days before the busy farmer had left his field—the mechanic his shop, and the tradesman his hurried rounds, and turned in to listen. Old enemies, who had long shunned each other, forgot animosities, and, pressing shoulder to shoulder, in anxious and respectful mood, listened to the word.

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Verily the word of God is powerful, and like a two-edged sword. The members of the different denominations came in and listened with profound attention. At the water, where a large concourse were gathered to witness the ordinance of immersion, a short but powerful discourse was delivered on the design and import of baptism. No excitement was visible during the meeting, but a cool, deliberate sense of duty, (plainly told,) led many, at the water's edge, to confess the Lord and submit to baptism. The meeting has resulted in an improved feeling among the members, and, to the world, a much more favorable and correct view of our position and faith. Other appointments have taken our brethren away from us, against the entreaties of the multitude, and at the culminating point of interest. Yours, E. C. SNEDAKER.

Bro. John A. Gano, Centreville, Ky., July 12th, writes as follows: "I attended, with Bro. Ricketts, a meeting of several days' continuance, at Leesburg, commencing on Saturday before the first Lord's day in June; about 10 persons hearing, believed and were baptized—14 in all were added to the church. I may have sent this account previously, to Bro. Pendleton, but cannot call to mind. Two youths, last Lord's day, at the same place, declared their faith in Christ, and were straightway baptized by Bro. Robert Rice, a gospel preacher."

Bro. J. J. M. Dickey, of Malta, Morgan county, O., July 14th, writes: "We have organized a new congregation of Disciples at Malta, O., numbering about 24, have had 2 additions by baptism and 3 by letter. All doing well."

OBITUARY NOTICES.

[THE solicitude of the living in behalf of their dead, requires that we distinctly state the rule that governs us in the space allotted to obituaries. We publish no lengthy notices of the dead, unless it has been shown that the deceased had been a person eminent for public usefulness. For however interesting the incidents of the life or death of the deceased may be to surviving relatives, reason and religion, as well as justice to the living, would say, that if nothing more can be recorded of the deceased than that he was born on one day of a certain year, and having lived for so many years an exemplary Christian, at length died in the faith, on another day of such a year, that we record nothing more, as nothing more can be of general interest or benefit to the living.—A. W. C.]

Died, at the residence of his sister, Mrs. Catharine Payne, in Versailles, Ky., on the 30th of June, 1856, Bro. JOSEPH ANDERSON PETERS, of a protracted and painful illness. The deceased had been for many years a leading merchant of Versailles, whence he removed to Philadelphia, where he had lived until within a short period of his death. Naturally of a most amiable disposition, the deceased had cultivated the several virtues in a high degree, which, together with the elegant accomplishments of the refined citizen, procured for him the esteem and admiration of his fellow-citizens. But these ornaments of character, however attractive, he found at last to be but fading flowers, and that without the hope of the gospel, such a life was one of shadows. Realizing his need of a Saviour, he was induced, some two years prior to his demise, to confess His name, and finally triumphed in the hope of a glorious resurrection.

Died, on the 1st of May, in the 31st year of her life, of consumption, sister MARY CHARLTON, wife of Dr. James H. Charlton, of Rutherford county, Tenn., in the hope of the gospel. For some thirteen years she had been a devoted

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follower of her Saviour, and although most of the time laboring under her bodily afflictions, she manifested much patience and Christian fortitude. After bidding her husband and children an affectionate adieu, she prayed for the hour to come when she should be released from the body of suffering for the possession of that glorious immortality that awaited her beyond the grave.

On the 11th of April, Bro. JOHN SNURE, of Jordan, C. W., in his 57th year. He loved the cause of his Redeemer, and ever endeavored to live consistently with it. [We sincerely sympathize with the brethren in Canada, in the loss of this excellent brother, and especially with those to whom he was dear, both in the flesh and in the Lord.—S. H. C.]

On the 2d of May, sister MARTHA CURTIS ANDERSON, consort of Josiah Anderson, of Montgomery county, Ky., aged 33 years. The deceased had been, for many years, a consistent member of the Christian Church; and her last moments evinced a hope well founded upon the promises of her Saviour. A husband and several children survive to mourn her loss.

At her residence in Elkton, Ky., on the 17th of June, sister ELIZABETH HUDSON, in the 79th year of her age. The deceased was a person of exemplary piety, and although a widow for some thirty years, she failed not to bring up her children in the instruction of the Lord; and lived to see her children, of the third generation, members of the Christian church. She has rested from her labors, and her children have risen up to bless her memory.

Departed this life on Sunday morning, July 13th, LOUISA BELLAMA, daughter of Zachariah Tucker, of Kentucky, and wife of John Bellama, of Montgomery county, Mo., after a severe illness of some six months. She was well known to the churches in Montgomery and Callaway counties, as a most exemplary Christian, and was much beloved by all who knew her. In her affliction, she suffered to the utmost of human endurance, but never a murmur escaped her lips. All was borne in the true spirit of Christian fortitude and patience. Having gone to her rest, she now quietly sleeps in Jesus, awaiting the morning of the resurrection, when the Saviour shall appear, and the sound of the trump of God shall call her to life again. J. H. S.

Our beloved and excellent brother, NEWTON KENDALL, has gone to rest! He fell asleep in Jesus on the 5th of June last, at his residence in Bourbon county, near Leesburg. Had he lived to the 26th of August, he would have completed his 39th year. He had been for a length of time the subject of the disease (of the heart) of which he died; but for about three weeks prior to his death, he suffered much. He bore with great patience and resignation his illness, evincing more of true Christian faith and love, than we are often called to contemplate. His great desire for the salvation of relatives and neighbors, as manifest in his exhortations, appeals and prayers, will, I trust, be long and profitably remembered. He had been about seven years a Christian, and was at his death a highly esteemed deacon of the Church of Christ at Leesburg, Ky. His amiability, purity and integrity, coupled with benevolence and courtesy, had drawn out toward him the heart of the entire community in which he lived. He now sweetly reposes in the Lord, while his bereaved, lovely, and devoted wife, three little children, the church, many relatives, and a large circle of friends and acquaintance, are left to mourn over the absence of one so loved. "Blessed are the dead who die in the Lord." G.

BIBLE UNION.

THE Louisville papers of the 14th August, announce that "the Revision Board of that city, at its August meeting, appropriated $1,000 to the Bible Union for the month of August, and will make a similar appropriation in September, and probably for all the fall months." This, if I mistake not, is double the appropriation ever made before by that Board. This is the way to put to silence the cavils, and to thwart the schemes, of the secret or open enemies of the greatest and most benevolent Christian enterprise of the age. A. C.

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CHARLES LEVAN.

[We regret the necessity which requires us to notice again this unpleasant affair. We hope this may be the last time our pages shall be occupied with the matter.—A. C.]

DUBUQUE, Iowa, June 27, 1856.

BROTHER CAMPBELL—The Harbinger containing the note of C. Y. Otwell and Wm. Toland, is at hand.

The charges against C. Levan *have* been before "a proper tribunal," *he having been regularly indicted by Bro. Mobley, tried by a committee selected for that purpose, and condemned,* in 1853. The *reported evidence* was sent to Bro. Bates for publication at the time, former publications making it necessary to publish their *decision* through that paper. Bro. Bates, desirous of publishing it in a more condensed form, retained the evidence and asked for a report, merely in the form of a decision. The committee were, however, scattered over our State, and so the matter passed till June of the current year, when I met the surviving committee at our State meeting, and they willingly gave the enclosed certificate, which was accordingly sent to Bro. Bates, I retaining a copy. The church at Georgetown, Wis., being distant from these transactions, know nothing about them, and are only a small, irresponsible faction, that would not bear any evidence against him, however well authenticated. He, removing there after his trial, and being sustained by them, so outraged all Christian forbearance by a perpetual reiteration of falsehoods concerning the matter, that it became necessary, in the opinion of very many brethren, to publish him in the manner already done. We consider him as *tried, condemned,* and *almost unanimously repudiated* by the Disciples in the West, and we do protest against the necessity of having to run around and try him whenever and wherever he pleases to call us. Beside the names already sent you, further reference is made to Bro. Bates, Ft. Madison, Iowa; Bro. Dr. Hopson, of Missouri; Bro. Wm. Brown, of Springfield, Ill.; Bros. Gilliam and Mobley, of Dubuque, and Bro. Yearnshaw, of New York. Yours, &c., S. E. PEARRE.

[COPY OF CERTIFICATE.]

MARION, June 7, 1856.

BRO. PEARRE—*Dear Sir:* In compliance with your request, we, the undersigned members of a committee appointed at Marion, in June, 1853, to investigate and decide all matters in dispute between M. Mobley and C. Levan, certify that the committee were unanimously of the opinion, that the testimony introduced by the said M. Mobley, clearly proved the said Levan guilty of wilful falsehood and slander. It was expected by the committee, that the testimony in the case would have been published, and hence the report, as drawn up by Bro. Miller, (now deceased,) simply states, that in relation to the merits of the case, there can be but "one opinion." This "one opinion" is the opinion above expressed, to wit, that Charles Levan is guilty of *wilful falsehood and slander.* Affectionately your brethren,

(Signed) S. H. BONHAM,
JOHN MARTINDALE.

I certify that the above is a faithful copy of the original paper.

S. E. PEARRE.

PLEASANT HILL FEMALE SEMINARY.

This Seminary, near West Middletown, Pa., presided over by Mrs. M'Keever, has been in existence for some ten years. I have had two daughters graduate there. Its examinations have frequently been visited by members of the Faculty of Bethany College and by myself. I have never, any where, witnessed more thorough examinations, nor greater proficiency, than I have there wit-

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nessed, and have heard many others say the same. It is happily located in a very healthful locality, and in the midst of a moral community. It is within 12 miles of the Ohio river at Wellsburg, Va., and at an equal distance from Washington, Pa. The following are its terms per session of ten months: Tuition, $20 00; boarding, lodging, light, &c., 100 00; fuel, 5 00; washing, per month, 75 cts.

Extra Charges.—French, $15 00 per session; Latin, 10 00; Greek, 12 00; Music on Piano, 32 00; Music on Guitar, 20 00; Music on Melodeon, 25 00; use of Piano, 8 00; use of Guitar, 3 00; use of Melodeon, 3 00; Drawing, 20 00; Oil Painting, 25 00; Vocal Music, 4 00; Contingencies 1 00.

No deduction made for absence during the session, except in cases of protracted illness.

Payments to be made, one half at entrance, and the remainder at the close of the session.

Interest will be charged on all sums after they become due.

If the Principal is desired to advance money for clothing, or other necessary articles, a deposit should be made with her for that purpose.

Store bills will, in all cases, hereafter be forbidden, unless by special request of the parent or guardian. Each pupil should have every article of her wearing apparel durably marked, with her name in full, and thus avoid mistakes.

A. C.

ANNUAL MEETING IN NORTH-EASTERN ILLINOIS.

ROCKFORD, Winebago county, Ill., Aug. 10, 1856.

Brother Campbell—We are desirous to publish in the next Harbinger the Yearly Co-operation Meeting of the Disciples in the North-Eastern part of Illinois, which will commence on Friday before the first Lord's day in October. The church in this city is building a meeting-house, which will be completed in time for the meeting. Brethren at a distance who wish to cheer us by their presence, are cordially invited to attend. Yours, L. J. CORRELL.

THE GOSPEL AND ITS ELEMENTS.

BY JAMES CHALLEN.

SAMPLE COPIES TO ELDERS AT HALF-PRICE.—In order to place a copy of this work in the hands of every Elder, Evangelist and Agent, we will send, post-paid, to any address, one sample copy on receipt of one-half the retail price in post-office stamps. Retail prices—muslin, 37½ cts.; paper, 25. Sixth thousand issued. Heavy discount to agents and the trade.

We are also wholesale agents for Dr. Barclay's Map of Jerusalem and Environs, and will send post-paid as follows: Plain copy, 50 cts.; colored, 75 cts.; colored and put up in pocket-book form, $1. By Express, colored, varnished, and mounted on rollers, $1 75. Liberal discount by the quantity. Orders for all of A. Campbell's works filled at the usual rates, wholesale and retail.

Address, JAMES CHALLEN & SONS, Philadelphia, Pa.

A. Campbell, Bethany, Va., or James Challen & Sons, Philadelphia, will forward the Gospel and its Elements to any address as follows: Paper, 25 cts., or $2 25 per dozen; Cloth, 37½, or $3 50 per dozen, pre-paid. By Express, paper, $15 per hundred; cloth, $25 per hundred.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *OCTOBER*, 1856. [No. X.

AN ADDRESS

Delivered before the "Convention of the Churches of Christ in Pennsylvania," August 23, 1856. By R. MILLIGAN.

"The Father sent the Son to be the Saviour of the world." 1 John iv. 14.

FROM this testimony of the beloved disciple, it appears that the missionary enterprise commenced in heaven. God is its author, and the salvation of mankind is its object. Its machinery is complicated and various; but its spirit is always one and identically the same. The whole system, from its Alpha to its Omega, is but a special development of the divine benevolence. To give scope to this most active principle of the divine nature, the eternal Word became flesh and dwelt among us. He who was in the form of God, and who thought it not robbery to be equal with God, laid aside for a time the glories that he had with the Father before the world was, assumed our nature, became the humble babe of Bethlehem, the man of sorrows, the victim of Calvary. Nor could the grave quench the missionary ardor of our blessed Redeemer. He rose from the tomb of Joseph with the same burning zeal that brought him to the cross. During forty days he conversed with his disciples on the subject of his mission, and especially in reference to that kingdom, which, through their instrumentality, he was about to set up for the conversion of the world. After this, he was received up into heaven, and crowned

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chief of the new missionary organization. All the hosts of heaven and earth, the Father only excepted, were made subject to his mandate. The Holy Spirit was his first and supreme missionary agent; holy angels were sent to minister to the heirs of salvation; but to man, to his eternal honor be it said, was committed the word of reconciliation. Just before leaving the world, and in anticipation of the new order and organization of the powers of the universe, Christ called together his eleven apostles, and said unto them, "All authority, in heaven and upon earth, is given unto me. Go ye, therefore, and convert all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world."

To these Matthias was, in a few days, added in the place of Judas; and the Holy Twelve commenced their labors, according to prophecy, in the city of Jerusalem: as saith the prophet Micah, "The law shall go forth out of Zion, and the word of the Lord from Jerusalem." Never did ambassadors adhere more strictly to the letter and to the spirit of their commission. Three things were required of them. They were commanded, in the first place, to make disciples of all the nations; secondly, to baptize the converts; and thirdly, to teach or to instruct them. This was the precise order on the day of Pentecost. When the multitudes came rushing together to witness the miraculous phenomena of the opening reign of the Messiah, Peter stood up with the eleven, and preached unto them Jesus Christ and him crucified. Soon the hearts of many began to change; old things passed away, and to them all things became new. He whom they had before regarded as an ambitious imposter, now appeared to be the chief among ten thousand, and the one altogether lovely. Their minds were enlightened by the Sun of Righteousness; their hearts were pierced by the sword of the Spirit; and under the influence of a true and living faith, they cried out from the very depths of their souls, "Men and brethren, what shall we do?" They were converted; and after a brief reply to their earnest inquiry, as many as gladly received the word were baptized, in the name of Jesus Christ, for the remission of their sins. They then continued steadfastly in the apostles' teaching, and in the fellowship, and in the breaking of the loaf, and in prayers.

Such were the labors of these twelve inspired missionaries of the cross in Jerusalem; and such were their labors everywhere. They had but one gospel to preach; but one mission to fulfill; and but one object to accomplish. The salvation of the world was the burden of their souls. For this, they knew God had given his own Son; for

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this, they knew that Son had died; for this, they knew they had been educated and sent into the world; and on their efforts and fidelity, they knew depended the salvation of millions. So reasoned the great apostle of the gentiles with those who accused him and his fellow-laborers with an enthusiastic madness. "Whether we be beside ourselves," said this heroic soldier of the cross, "it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more *in this respect*. Therefore, if any man be in Christ he is a new creature: old things are passed away, behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 13–20.

"These are not the words of him that hath a devil." They fully explain and justify the conduct of these divinely inspired missionaries of Jesus Christ. But they do more than this. They do not relate exclusively to the apostles. They make known to us the high obligations that rest upon all Christians to assist in the missionary cause. For says the apostle, "We thus judge, that if one died for all, then were all dead; and that he died for all, that *they who live should not henceforth live unto themselves, but unto him who died for them and rose again.*" Every man, therefore, who has been redeemed by the blood of Christ, whatever may be his rank or calling, is solemnly bound, as did the apostles, to make the salvation of the world, (including, of course, that of his own soul,) the supreme object of his life and labors. This is, in fact, the only way in which we can live for Christ. No living man can serve him in any other part of his dominions. The regulation and government of the sun, moon and stars, fall not within the sphere of our jurisdiction. The earth is our field of labor, and it presents but two objects in behalf of which it is possible for us to exert our energies. Every thought, every word, and every action of our lives, whatever may be its proximate results, will ultimately serve to establish and strengthen either the kingdom of Christ or the empire of Satan. It is a great mistake to suppose that self constitutes a third object; that we may live for ourselves without exercising an influence

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for good or for evil upon others. There is, by necessity, a reciprocal influence between the one and the many. This is just as fixed and as necessary as the laws of universal gravitation. You might as well attempt to place an atom of matter beyond the limits of solar attraction, as to dissolve the ties that bind the individual to society. The man, therefore, who lives for self, lives for Satan. The man who is not with Christ, is against him; and he who gathers not into the kingdom of the Messiah, is laboring to promote the cause, and to enlarge the dominions, of the arch-apostate and schismatic of the universe.

Every Christian should, therefore, in spirit, and, as far as possible, in word and deed, be a missionary. This is his calling; this is his profession. To cherish in his own heart, and to exhibit in his whole life and demeanor, the same spirit that moved God to send his Son to seek and to save the lost, should be the supreme object of every man whose heart has been touched with the love of God, and who has been translated from the empire of darkness into the kingdom of God's dear Son. In no other way can he fully imitate the conduct of the good Samaritan, and fulfil the plain and immutable obligations of the Golden Rule. The man who can see his fellow-man perishing in his own land, or in any other land, and not make an effort to save him from the piercings of that worm that shall never die, and from the torments of that fire that shall never be quenched, has certainly very little claim to be regarded as the follower of Him who died for the salvation of the world.

But in all such cases our obligations are in the ratio of our opportunities. "Do good to all men as you have opportunity," is the supreme law on this subject; and hence the necessity of some organization and mutual co-operation. Very few men can, in their own persons, become missionaries to the heathen, either at home or abroad. Some have neither the natural nor the educational qualifications; and others lack the pecuniary means necessary. These wants were all anticipated by Him who sees the end from the beginning; and to whom were known all His works from eternity. The same omniscient Being that organized the material universe; that gave to each sun, and moon, and star, its own proper rank and place in the order of the creation; and that assigned to each member of the human body its appropriate functions, directed his apostles, in like manner, to organize his followers; that being "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," they might the more efficiently co-operate both to *increase* and to *edify* the body; or to convert the world and to educate the new converts.

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For this two-fold object the Christian Church was organised; and for this, it will continue while time endures. Hence it is called "the pillar and support of the truth;" hence, as soon as the internal affairs of the church at Antioch were set in order, the disciples there were commanded to send out missionaries to the heathen; hence, the Philippians were said to shine as lights in the world, holding forth the word of life; hence, each of the seven churches of Asia Minor is called a candlestick, or light-dispenser; and hence, when Christ appeared in the closing scene of the Apocalypse, to renew the commission, and to offer salvation again to the whole world, his only appointed missionaries to the unconverted were the Holy Spirit and the Christian Church, collectively and individually. "I, Jesus, have sent mine angel to testify unto you these things in the churches; I am the Root and the Offspring of David, the bright and morning star. And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." Most of the apostles had now sealed their testimony with their own blood. John was, in all probability, the only one then surviving; and his labors were almost ended. No longer, therefore, could our Saviour say to these worn-out veterans of the cross, "Go ye into all the world, and preach the gospel to every creature." But they had provided the very best means for completing the work which they had commenced. They had established the kingdom. They had founded a missionary society, against which the gates of hell shall never prevail. This association of blood-bought disciples our Saviour fondly recognized and acknowledged as his agent, under the guidance of the Holy Spirit, for the conversion of the world. He affectionately called them his bride; and in his own person ratified the commission which they had received from his apostles to enlighten the nations, and to persuade all to come to the Lamb of God, that taketh away the sin of the world.

What farther need, then, have we of testimony? Is it not as plain as language can make it, that the Spirit of redemption is a missionary spirit? that through the apostles has been committed to the church the word of reconciliation? and that it is, therefore, her solemn and special duty to convert all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit? This is her life, this is her honor, and this is her glory.

But alas, how greatly has she mistaken her calling! How soon did she turn aside to vain jangling! Neglecting to feed her own children on the pure milk of the word, and to proclaim to the nations Jesus Christ and him crucified, she began to speculate on all the metaphysical absurdities of Jewish and Gentile philosophy. The

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tenets of Plato, Aristotle, Zeno, Epicurus, Zoroaster, and other party leaders, were examined, freely discussed, and many of them incorporated into the Christian system. She went farther, and attempted an analysis of the divine unity. An effort was made to reduce the infinite to the capacity of the finite; and the nature, the essence, and the relations of the Deity, were made the subjects of daily, familiar, and acrimonious disputations. The offspring was Legion, and its character was that of Apollyon. Then followed the various forms of Gnosticism, Montanism, Manichaism, Sabellianism, Arianism, Trinitarianism, Pelagianism, Nestorianism, Eutychianism, Monachism, Monophysitism, Monothelitism, and Romanism; and then followed the world's midnight. No longer did the church appear to be fair as the sun, clear as the moon, and terrible as an army with banners. Her glory was obscured amidst the fogs and pestilential vapors of mystic Babylon.

Such was the condition of things when Luther appeared as the great reformer of the sixteenth century. God said, "Let there be light, and there was light." The Bible was restored to the people; many Romish errors were corrected; and a purer faith animated the hearts of the Protestant churches.

But the reformation of Luther was a reformation of doctrines. During the sixteenth, seventeenth, and eighteenth centuries, the Protestant churches were chiefly occupied with the philosophy and the politics of Christianity. They did but little to enlighten the nations; and the day of judgment may yet reveal the solemn fact, that millions of the heathen perished for lack of knowledge, while these pretended followers of Jesus Christ were discussing the five points of Calvinism, Arminianism, or some other metaphysical abstractions.

The beginning of the present century was the harbinger of better times. Then a brighter era dawned upon the church and upon the world. Then commenced a period of evangelical activity unparalleled since the days of the apostles. Within the last fifty years, the Bible has been translated into 160 different languages; the number of copies has been multiplied ten fold; and the Living Oracles are now read in all the principal languages of this babbling earth. The church is coming up out of the wilderness; the days of her mourning are ended; five of the vials of God's wrath have already been poured out upon her enemies; the Apocalyptic angel has commenced his flight throughout the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people; and we have every reason to anticipate that the day is not far distant when the six hundred millions of our race, that now sit in the region and shadow of death, will rejoice in the light of the gospel; and when the

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knowledge of the Lord shall cover the earth as the waters cover the sea.

This interesting fact is plainly indicated, not only by the sure word of prophecy, but also by a thousand providential tokens. Never since the days of miracles, did Christians enjoy so many opportunities of doing good as at the present time. During the dark ages, there were but few copies of the Scriptures in existence; and very few were willing to receive them. Then the Bible was the most expensive book in the world. Madox, in his History of the English Exchequer, says that "In A. D. 1210, the building of two arches of the London Bridge, cost eight pounds less than the estimated value of a single Bible, which a certain abbot bequeathed to the abbey of Croxton." And about the same time, it is said that a common laborer had to lay aside the wages of fourteen years to procure a copy of the word of God. But now what a change! A good plain quarto Bible, with a family register, can be purchased for two dollars; an octavo, for eighty-seven and a half cents; a minion, for thirty-seven and a half cents; a nonpareil, for twenty-five cents; and a copy of the New Testament for six and a quarter cents.

And notwithstanding this, and the increased facilities which the improved state of the arts and of the sciences has furnished for transporting the Scriptures into all lands, the supply is not yet equal to the demand. From the midst of Babylon, there is a cry heard for the bread and for the water of life. Turkey has published her Hatti-Sheriff, and hundreds of Mussulmans are now carefully comparing the claims of the Messiah with those of the false prophet. Ethiopia is eagerly stretching out her hands for the Word of Life, while millions in benighted India and the Celestial Empire, are ready to sit down at the feet of Jesus and learn the simple story of the cross.

Why, then, may we not soon make disciples of all the nations? What is to prevent the speedy conversion of the whole world? Nothing,—I say emphatically, nothing,—but the divided, secularized, and selfish state of the church. This has always been the great barrier in the way of the world's conversion. Let the church be divorced from the State; let all her unholy alliances be broken off; let none but regenerated men and women be received into her communion; let these be united in the bonds of love and peace; let them live worthy of their high and holy calling; let them make the church, as far as practicable, the medium of all their active benevolence; let her be their alms society, their temperance society, their Bible society, and their missionary society; let her constitution be their only policy of insurance; let them regard her as their chief joy; let her courts be no longer deserted for the pleasures of the ball-room; let her social

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meetings be no longer forsaken for the honors of the lodge, or any other secular institution; let her increase and prosperity be the subjects of their daily prayers; and soon will the iron, the clay, the brass, the silver, and the gold, be broken in pieces together; soon will all vice be checked, oppression cease, and error vanish as darkness before the rising splendors of aurora; soon will the world become one temple of praise; the nations will be united in the bonds of one delightful Christian brotherhood; glory will be ascribed to God in the highest, and on earth peace and good will, will abound to all men.

These are some of the aims and objects of the present reformation. And it is certainly very gratifying to know, that under God we have been made the humble instruments of restoring, in some measure, to the church, as the only rule of faith and practice, "The Bible, the whole Bible, and nothing but the Bible;" that we have done something to remove the accumulated rubbish of past ages; to define more exactly the precise boundaries of the church and of the state of the kingdom of God, and of the various social, moral, and semi-religious institutions that now abound throughout Christendom. But we have yet much to learn, and still more to reduce to practice. Our theories are better than our general demeanor. We still lack much, especially in the department of active benevolence. God has blessed us in our basket and in our store. Our land flows with milk and honey. Our barns and granaries can scarcely contain the abundance of our riches. But what a poor, miserable return have we made for all these things, as the stewards of God! How little have we done for the cause of our Redeemer, and for the salvation of the world! How many foreign missionaries might we sustain, if all our superfluous wealth were in this way judiciously appropriated! And yet with shame we have to confess, that beyond the limits of civilization we have not one herald of the cross, to proclaim to the poor dying heathen the unsearchable riches of the everlasting gospel.

I know that, as a people, we are but of yesterday; that our organizations are not yet complete; that we have not at our command the instrumentalities necessary for extensive missionary operations in foreign lands; and therefore, that there might be some apology for us, were we actively, efficiently, and perseveringly engaged in the domestic field. But I fear that even here, we are not prepared to render a very satisfactory account of our stewardship. The home harvest is certainly very great, and it is just as certain that the laborers are very few; and if we may credit reports and published statistics, some of these are not very liberally sustained in their works of faith and labors of love. Many of our brethren seem to have never been fully converted from the world to God; they have not consecrated themselves,

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their time, their wealth, and their influence, to the cause of our Redeemer. They have forgotten that they are not their own; that they have been bought with a price; and therefore, that they are but stewards of the manifold grace of God.

But, brethren, we are persuaded better things of you, and things that accompany salvation, though we thus speak. There is, we think, in most of the churches in Pennsylvania, as well as in other States, a growing interest in the salvation of souls; and we confidently anticipate that your missionary zeal will abound more and more. Are we, in this respect, indulging a false hope in reference to any of you? Can you think of all that God has done for the salvation of the world; of what Christ has done; of what the Holy Spirit has done; of what holy angels and holy apostles have done; of what the blood-washed throng of martyrs have done; and of the means and the opportunities that you now have to co-operate with all these in this most glorious enterprise: can you think of all this, and not contribute of your substance to supply the destitute with the bread and water of eternal life? If you can, then let me say to you, that without a reformation, it were good for you that you had never been born. You may now, in anticipation of the day of judgment, read the awful sentence that awaits you. For "whosoever," says the beloved John, "hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Be not deceived," says Paul, "God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Then, brethren, "let us not be weary in well doing, for in due season we shall reap if we faint not;" for "they that be wise, shall shine as the firmament; and they that turn many to righteousness, as the stars forever and ever."

MORE ABOUT PREACHERS—*No. III.*

We are now to inquire, What the churches ought to do, to redeem the cause from the evils complained of? A few words will suffice for this inquiry.

1st. The preachers now in the field, should be at once put beyond the reach of want. Churches which have pastors, should confer freely and frankly with them, and agree on a rate of compensation such as they would be willing to accept were they in that place—

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such as will enable the preacher to live comfortably, exercise hospitality, keep his library replenished, be active in good works, and lay up something, year by year, for old age. In the case of evangelists, the churches in the neighborhood, district or State, as the case may be, should unite to raise a suitable salary—taking into account their age, experience, abilities, field of labor, and size of family, &c. In all cases, the money should be paid promptly, as a matter of righteous obligation, to free the preacher's mind from all care about his daily bread, and to put it in his power to exercise a wise economy in his purchases, which he cannot do when he is compelled to run in debt. I am satisfied, from careful observation, that twenty-five per cent of outlays might be saved to preachers' families, had they cash to make advantageous, wholesale purchases. At the end of every year, a church or convention should settle up, and make good whatever deficiencies there may be in subscriptions, &c.

All this should be done as a matter of *justice*, and not, in any sense, of *charity* to the preacher. As a general rule, the less he receives in presents, from within or without, the better. Let him maintain a perfectly independent position, where no gift shall blind or bind him.

If members of the church refuse to assist in furnishing this righteous compensation, and yet receive the benefit of the preacher's labors, *keep them constantly reminded of it*—they cannot long withstand the force of the general sentiment, and the ineffable meanness which consciously clings to them.

Dismiss all thought of filling the measure of duty by an occasional nice present to the minister and his wife. Ignore donation parties; take away this door of escape for the penurious, who make up for their failure to pay a subscription of twenty or thirty dollars, by a present of half a pound of tea, or a doll for the youngest child!

2nd. Let the ruinous dependence on cheap monthly preaching, be dismissed as speedily as possible; and, if the church is able to employ a teacher, call into the field some of those whom want has driven away; if not able, then let the evangelists of the district care for the weak church until it reaches maturity. In this way, all the retired evangelists and teachers of a district will soon be called into active employment again.

3rd. Let the young men of promise in the churches be called, at suitable times, to exercise their powers; and if they are found worthy, and sufficiently gifted, let the churches educate them, and equip them for the warfare.

To do this the more readily, there should be a "school of the prophets"—a theological school, where men of learning, and wisdom, and large experience, could impart the sum of their knowledge, from

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books, from life, and from their own souls, to the young, and prepare them for wise and faithful laborers. They will not then be doomed to stumble and blunder along, and waste one-half of their public life in learning how to turn the balance to good, practical account.

Lastly. The churches should pray for their ministers. "Pray for us," says Paul, again and again. Did we cherish their interests at the throne of grace, it would help us to deal more righteously with them. Seldom do we hear a prayer offered among our brethren, at the family altar, or in the social meetings, for those who labor in word and teaching. It arises from their dread of "a hireling priesthood." They are so afraid of praying one into existence, that they leave the toiling and fainting spirits of their laborers, unfanned by a single breath of heavenward prayer—uncheered by affectionate invocations of the divine blessing.

I do not intend, in these articles, an array of Scripture proofs. I will not so weaken my plea. I proceed on the supposition that the evils we would remedy have grown out of the necessities of the times we live in, and not out of an awful ignorance of the word of God. Hence, in the remedies proposed, I address the common sense of a brotherhood which I suppose to be enlightened. If I miss the mark, the Lord will not deal harshly with me for the charitable judgment I have formed of the intelligence and good will of the brotherhood.

The remedy, so far as the churches are concerned, is simple. Honesty, piety, and ordinary business capacity, will work out the remedy as soon as the attention of the churches is concentrated on the subject. *If not, the cause we plead is destined to be prostrate in the dust for a generation to come.*

ISAAC ERRETT.

DR. ALEXANDER.

"*All sorts of Preachers among all sorts of People.*"

IT is curious to see the workings of sectarianism, and look at its consistency. Much capital has been made, or attempted to be made, out of the fact, that the Disciples have among them persons holding to quite a variety of opinions. This may be true, and, to some extent, is true; but how it could be otherwise, I know not. One thing, however, is certain—we do not trouble each other, or the world, with them; and at least we are in good company.

No church, of any respectability in the land, is freer from opinionism than our own. And it would not be difficult to find "all sorts of

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men, holding all sorts of opinions," among the best of them, from the lowest humanitarianism up to the highest churchism.

In reading the life of Dr. Alexander, of Princeton, (I believe he was the preceptor of Dr. N. L. Rice,) he gives, by no means, a flattering account of the religious state of things in New England, during a visit he made there, many years since; and as it is presumed that his labors were chiefly among his own people, it becomes still more suggestive. We commend a few extracts to those who are constantly calling in question our orthodoxy.

Speaking of his visit to Boston, he says: "One might learn, with ease, what each man believed, or rather, did not believe, for few positive opinions were expressed by the liberal party. Dr. Kirkland was said to be a Socinian, as was Mr. Popham; and Dr. Howard an Arian, Dr. Eckley had professed to be an Edwardian, but he came out, after my visit, a high Arian; Mr. Elliot was an Arian, Mr. Emerson a Unitarian of some sort, and Dr. Lathrop a Unitarian. Dr. Freeman, one of the first who departed from orthodoxy, was the lowest of all—a mere humanitarian. He still used the book of common prayer, altered so as to suit his opinions. Dr. Morse was considered a rigid Trinitarian. Dr. Harris, of Dorchester, was reckoned a low Arminian, and became a thorough Unitarian."

Among the "Congregational churches, no two ministers agreed in their Theological system. One, an Englishman, was an old fashioned Calvinist; another, a disciple of Gill, was called an Antinomian; a third, was a moderate Calvinist; a fourth, an ultra Hopkinsian; a fifth, an Arminian, and a sixth, a high Arian. These are all that I remember; and I preached for them all. Indeed, they kept me so constantly at work, that I broke down towards the last, and was obliged to cease on account of a pain in my breast."

Here, truly, was a motley set, and all of the Presbyterian stock, with whom the Pressdent of "Hampden Sidney," and afterwards of Princeton, went out and in among them preaching the word. Can you imagine any thing more like the different sorts of animals, "clean and unclean," gathered together in Noah's ark?

But it may be said, that this was in the early part of the history of Presbyterianism in this country. Not so. It was two hundred years after its introduction. And we suppose it is just as bad now as then. A little inquiry on this head, would make the ears of some people "tingle." But we forbear.

Surely, those who are so deeply implicated in heterodoxy, should be the last to cry out against their neighbors. There may be some policy in this, as the dust they raise may serve to cover their own retreat.

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One of the first teachers in Theology that Mr. Alexander had, and "whom, through life, he continued to regard as the chief instrument employed by Providence in educing and disciplining his faculties," was Mr. Graham. He appears to have been what is now reproachfully called a Campbellite, of the Calvinistic school, somewhat like old father Campbell. Of this man, the biographer says that "He continually recommends to his pupils to think for themselves, and to depend on their own resources rather than on another's." *One of his radical principles* was, that the rational soul *of man can undergo no moral change, except through the influence of motives*, or the presentation, through the understanding, of such objects as excite the affections. He, therefore, scouted the opinion, that in regeneration there is any physical operation on the soul itself, and held, that by the influence of the Holy Spirit, truth is presented in its true nature to the rational mind; and when thus perceived, cannot but produce an effect correspondent with its nature.

"He considered faith to be *simply a belief of the truth*, under a spiritual apprehension of its nature."

These are the views entertained by the Disciples, and I am inclined to think, that they are the views now held by Dr. N. L. Rice, since the Debate in Lexington. If I mistake not, the Doctor became a convert, and is now a "secret disciple for fear of the Jews." He recently preached a discourse in this city, in the new Presbyterian church on Arch street, on the subject of faith, which Dr. Barclay heard, and he pronounced it as sound and Scriptural as any he had ever heard from the lips of a Disciple. Indeed, he would have taken him for a Disciple, if he had not known who he was and the pulpit in which he preached. Bro. John T. Jones heard him preach (as I judge) the same discourse in Jacksonville, Illinois, and he expressed a similar judgment upon it. And both these men have clear heads and correct views on this and all other subjects connected with the gospel.

It is no wonder that the Presbyterians do not favor the circulation and reading of that Debate, inasmuch as your adversary was more than half converted by it, and we know that many others, by it, have come over to our ranks. I have strong hopes that the Doctor may yet embrace the whole truth.

Dr. Alexander gives rather an amusing incident in reference to his preaching from notes. "I had prepared a skeleton," he says, "of the sermon, and placed it before me; but the house being open, a puff of wind carried it away into the midst of the congregation. *I then determined* to take no more *paper into the pulpit;* and this resolution I kept as long as I was a pastor, except in a few instances."

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On regeneration, Dr. Alexander is soundly sound. "*The Spirit of God, by an instantaneous touch, prepares* the soul to apprehend the truth." Again he says: "By an act of Omnipotence, he communicates spiritual life; and the soul thus quickened, begins to see with new eyes, and experience new emotions and affections."

He was at one time very much exercised, as many of his brethren have been, on the subject of infant baptism and Christian immersion. "About this time," he says, "I fell into doubt respecting the authority of infant baptism. The origin of these doubts was *in the rigid notions of the purity of the church*, with a belief that receiving infants had a corrupting tendency." He had hit the right string then. "I communicated my doubt very freely to my friend Mr. Lyle, and to Mr. Speece, and found that they had been troubled by the same." He and Mr. Lyle both determined to give up infant baptism until they should receive more light, and so communicated their intention to the Presbytery. Mr. Speece "concluded that the Anti-Pedobaptists were right," and was "re-baptized by immersion." Mr. Alexander, however, "applied his mind to the subject with great intensity." "*One night I slept none*, but spent the whole time in penning a train of reasoning on this subject."

He has written out in full his reflections on the subject. He began with the historical proof, and found "infant baptism at the beginning of the fifth century, undoubtedly universal." Thus he began at "the fifth century," instead of beginning at "the beginning." He goes back to Carthage, to Africa, and finds infant baptism incidentally referred to in the second century, about the middle of it.

He finds Origin, in the third century, speaking of it, and supposes that it must have been generally known and practised. He discovers that the Council of Carthage believed that baptism came in the room of circumcision, as appears "by the letter of Cyprian to Fidus."

It was only after he had studied the history of infant baptism, that he was "prepared to examine the *Scriptures without any bias against the doctrine.*" He reversed the true order. Had he begun with the New Testament, he might have reached different conclusions.

It is evident that the Scriptures had nothing to do in the forming of his judgment on the premises. It was the analogy of circumcision and baptism, that settled the point with him. "I had been wont to consider the argument founded *on the assumption* that baptism succeeded in the place of circumcision, as weak and inconclusive, for it seemed to involve a begging of the question. But I was willing to examine how far the analogy between the two institutions extended. And the more I considered the subject, the stronger did this analogy *in the main points*, appear." He then goes over the common place

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"analogies" on this "assumption," and comes out clearly in favor of infant baptism.

Now it is certain that the Scriptures had nothing to do with the conclusions the Doctor reached. He started with a baseless "assumption," and reasons from doubtful "analogies," after having commenced his investigations of the whole subject at the "fifth century" of the Christian era!

In regard to the *mode*, he says, "I hold it to be a dispute about a very trivial matter." Of course, then, he will pay but little attention to it! He uses some strange "analogies" on this subject. "Thus, in the Lord's supper, it is of no consequence whether the bread is of wheat or barley, leavened or unleavened, but it is of *importance that the bread be broken.*" What has this to do with the "mode," or action of baptism? He confounds the elements with the action. The "mode" is not in the character of the bread used. This has reference simply to the elements. Is it a matter of any moment whether baptism is in the element of salt or fresh water, so that water itself is used? The mode is not to be found in the element used; but in *the action with regard to the element.* So far as bread is used in the Lord's supper, I suppose that the mode or action is one and the same; and if there be any analogy, it is in the eating, not in the thing eat, so that it is bread, whether wheat, barley, leavened or unleavened, *it is alike bread.* And the action of breaking, is with the hands; and of eating, is with the mouth. As a general thing, the mode of breaking a loaf, and eating it after it is broken, is one and the same; certainly they do not differ as sprinkling, pouring, touching, crossing, wetting, and immersing differ the one from the other. But he thinks "that we are no more bound to follow this mode [immersion] than the mode of reclining on couches at the Lord's table." How sophistical and puerile this reasoning! It matters not whether we sit or stand, recline or lay down at a meal; these are mere circumstances, habits, or accidents. And the true analogy does not lie in these and baptism, if, indeed, there is any at all. But no matter which may be the attitude of the body, I suppose that, in fact, all persons eat alike—essentially the mode is the same. They eat with their mouths, and they eat by receiving the food and chewing and masticating it. The mode of eating, in all cases, is the same. Even the Doctor ate as any immersionist eats; and whatever may have been his difference with them in regard to the "mode" of baptism, there could be none in regard to the mode of eating. He would not have differed with them in regard even to the quantity. A crumb of bread would not be equal to a loaf. He would have starved himself if he had practically adopted the same principles in regard to food that he did in regard to baptism—that a

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drop would have been as good as the ocean. This question in regard to "mode," or action rather, is a very simple one. It is as simple as that of eating. There are not two or more actions in eating. No one, since the world began, ever eat any thing but by the use of the mouth. And if the term "mode" is preferred, then there are some things in nature and in art, that only exist in one *mode*, or manner. Take a pound of lead, and you may change it into a square block, equal on all sides, or into a triangle or pyramid, or into a perfect sphere. Now, though each, so far as the element or material is concerned, may be the same, yet it is the "mode" or manner of forming, that makes one a parallelogram, another a triangle, and another a sphere. These differ, so far as "mode" is concerned, as much as sprinkling, pouring and immersion, and yet the material may be the same. Baptism indicates an action, and assumes a form. If that action and form are not seen, it is no more baptism than a square block is a triangle, or either is, in fact, a sphere. It matters not, then, whether as much water is used in sprinkling or pouring as in immersion, it will not make them one and the same. It is the action, and only the action, that fulfills the command. JAMES CHALLEN.

Philadelphia.

BIBLE UNION AFFAIRS.

EVERY thing good on earth, has its friends and its foes. There is no exemption, in all the ranks and conditions of humanity, from the workings of pride, avarice and ambition. Sin was conceived and born in heaven. Man was not content with paradise on its own conditions. There was one Judas Iscariot amongst the twelve apostles. There was a Ham in the family of Noah, and one Benedict Arnold in the cradle of the American Revolution.

We must not, therefore, think that any thing strange or unexpected has happened to the Bible Union. The same passions work every where, in all the ranks and in all the circles of human kind. "Whence come wars and fightings among you?" said James, the brother of Christ, to "the brethren of the twelve tribes of Israel, dispersed" though they were. The same strife for masteries, the same ambition for being the greatest, and the same love of *filthy* lucre, reign and riot in many hearts, in all human associations, civil and religious.

The Bible Union was not located in heaven, nor paradise, but in the city of New York. It was not a confederation of angels, nor of the spirits of just men made perfect, but of different Rabbis, Doctors,

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and teachers of denominational extraction, and of denominational proclivities. Still, there is something stronger than the love of creed, the love of party, the love of place. Hence, no strange thing has happened in the Bible Union Rooms in the city of New York.

It was not either, we presume, because Dr. Maclay presided for a few weeks over its movements and operations. It was rather, we trow, because he had neither the gift of discerning spirits, nor the power of dispossessing them. I have known Dr. Maclay, more or less, for forty years. I occasionally occupied his pulpit during the winter of 1815–16, and heard from him then, and since, a spontaneous endorsement of my orthodoxy of that early day. He loved me, and I loved him, because we looked through the same green spectacles on Paul to the Romans.

But the venerable Baptist patriarch is not so bright in vision now as he was forty years ago, or he would not have lent his name to a pamphlet he had never written, but only adopted, in his fitful sympathy with its bereft parent.

The pamphlet has been a feast of fat things to all the genuine and cordial sectaries, who are more afraid of a true and faithful version of the Christian Scriptures than of all the thunders of St. Peter's Vatican.

Already we see it heralded from Baltimore to Nashville, and from New York to St. Louis, in a portion of the anti-revision press. But in all the denominations of our country, there are candid, independent, and inquiring minds, who are not so wedded to party and to system, as to listen to one side only, and close their ears to the other. As a specimen of this mental and honorable independence, we lay before our readers a communication from a Methodist minister in Mississippi, which, I regret to see, was refused admission into the Nashville Christian Advocate:

"AUDI ALTERAM PARTEM."

To the Nashville Christian Advocate:—

Mr. Editor—As you have published so much in opposition to the "Revision" of the Scriptures by the "American Bible Union," I feel sure, from the knowledge I have of your candor and courtesy, that you will also admit into your paper something in its favor, and that, too, by one who claims to be a "Methodist minister," but by no means a "distinguished" one. If you send forth into the world the criticisms of those who judge of that performance from what has been "told" them, you certainly will not refuse a place to a few remarks from one who has read, with the utmost care, nearly every verse issued by that Society hitherto, comparing it with King James's translation and the original, and weighing well every reason assigned in the notes for the alterations that have been made. You are aware that, besides nearly

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all the book of Job, six books of the New Testament were published some time ago, with this notice prefixed: "This revision is not final. It is circulated in the expectation that it will be subjected to a thorough criticism, in order that its imperfections, whatever they are, may be disclosed and corrected." I have been in the habit, for more than twenty years, of using different versions, both of the Old and New Testament, collating them with the originals and King James's translations, with a sincere desire to ascertain the exact sense of the spirit of God in every passage, divesting myself as much as possible of all prepossessions and prejudice, and I am constrained to declare that the version hitherto issued by the "Bible Union," so far as it goes, is most decidedly and conspicuously superior to them all. This my judgment and conscience would compel me to acknowledge, even if it had proceeded from the Shakers or Mormons.

The "Bible Union" may have set out with a wrong motive and an unjustifiable intention. The desire to make it appear that "immersion" is the only legitimate mode of introducing persons into Christ's church, may have given rise to it; but whatever may have been its design in the beginning, I am well convinced that if it publish the remainder of the Sacred Books with the same fidelity and scrupulous adherence to the original observed hitherto, it will confer an incalculable benefit on the many millions who use the English language throughout the world. I speak not of the other versions published by this Society in French, Italian, &c., for the simple reason that I have not examined them; having read somewhere that "He who answereth a matter before he heareth it, it is folly and shame unto him." Persons who have not read a single chapter of the "revision," nay, some who have not seen it, have raised, and are daily raising, a senseless hue and cry against it. This is unwise, unjust, and, moreover, uncharitable and unchristian. They are impeaching the motives of those engaged in the work, taxing them with ignorance, bigotry, malice, &c., without any knowledge whatever of the individuals. Surely it is "folly and shame" unto those who do so. Now, after having, as already stated, perused most scrutinizingly all that has yet been printed, (nearly seven books,) I am utterly unable to determine to what denomination of Christians the translators belong. One writer stigmatizes them as "New Version Tinkers." Tinkers, indeed! I think I can judge by a man's writings whether he is a scholar or not; and if the gentlemen who have given us these seven books in English dress are not scholars, and accurate, thorough, profound scholars, I know not in what country we are to find such. "The works that they do bear witness for them;" and, according to the highest authority, this testimony ought to satisfy all. But ignorance and bigotry are both very unreasonable things, and it is useless for any man or society of men to aim at queting their clamor.

These translators, too, have evidently availed themselves of every aid, consulting not only all the English versions from Tyndale's down to the present day, but those made in many other languages also, as Syriac, Ethiopic, Slavonic, Dutch, German, Spanish, Italian, French, &c., besides all the lexicographers and grammarians of any note. They frequently refer to Clarke and Wesley, as authorities for some of the changes made. Who that reads the Bible in the original language does not know that a revision is imperatively, absolutely de-

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manded? I venture the assertion that there is hardly a paragaaph in our common English Bible, from the first chapter of Genesis to the last of Revelation, that is not capable of amendment. The version was good for the age in which it was executed, but it is very far from being so now. Who can for a moment believe that no progress has been made in biblical criticism, in the space of nearly two hundred and fifty years? Dr. Adam Clarke tells us that this science was, in King James's time, "in its infancy, if indeed it had begun to exist." Whoever has read his commentary with care, has found thousands of corrections of the common version, and no very civil epithets applied to many of the passages so corrected; such as "nonsensical," "absurd," "no translation at all." And instead of King James's version of Isaiah—one of the most sublime and evangelical, but, unfortunately, one of the worst translated books in the Bible—he informs us he came very near inserting Bishop Lowth's admirable version. It would be very easy to show, from a multitude of theologians and commentators, that King James's version abounds in errors—some of them, too, of a very grave character. If permitted, I shall advert to a few of these hereafter. I have read in the Advocate from time to time some most ridiculous strictures on the "Revision."

One gives us a long diatribe on the use of the perfect tense in Greek, referring very learnedly to Winer, Butman, and other masterly grammarians. He thinks, too, he has discovered "a stroke at Armenianism" in one passage, wherein the perfect is very rightly employed in the new rendering. For myself, I must confess I am rather dull of vision, but I believe I would rather labor under this disadvantage than possess the over-excited optics of this vigilant brother. Another thinks it "furnishes infidels with the most deadly weapon they have ever used against the Christianity of the Bible." Should any person be so extremely weak as to discredit Christianity, because of a new *translation* of the Bible, let them run their own course. They certainly have not *common sense* enough to be Christians. They must be the very quintessence of *ninnyism*. Have we not had hundreds upon hundreds of translations of the Bible, and who has ever known of one infidel being made or confirmed thereby. On the contrary, I am fully persuaded that this translation, truly faithful and beautiful as it is, will induce many to read the Sacred Scriptures, who hitherto have neglected to do so, and thousands peruse them with more care and diligence than ever before. What can be more fair than the manner of publishing this "Revision?" You have presented to your view on each page the common version, the original, and the revision, and underneath you have authorities for all the amendments made. Every man who is capable, can form for himself an instant judgment as to the merits of the performance. It is forced upon no one. No one need substitute it for the old, defective translations if he is wedded to error. But for my part, if the rest at all equals what has been already accomplished, I will, if spared to see it completed, most assuredly adopt it, at least in my own family and for private use. I value it above gold; yes, much fine gold. And I will confess that my design in writing the present article is mainly to call the attention of my brethren in the ministry to this work. With the utmost deference I would advise every minister of the gospel to subscribe for the "Bible Union Reporter," and to *study* it, laying aside all prejudice and pas-

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sion; and I am satisfied, if he do, he will thank me heartily for the counsel. What an opportunity is hereby offered to all young ministers of acquiring an accurate knowledge of the sacred languages! The notes subjoined afford considerable help to the attainment of this end. They are, I venture to say, the soundest and most reliable critical and philological notes ever published. They are, indeed, the very cream of all that has preceded them in that kind. The Greek text is magnificent. Methinks it should tempt every preacher of the gospel who sees it, and who has neglected the study of that language, to commence it forthwith. The whole is beautifully got up, and, besides, it is remarkably cheap—12 numbers, postage paid, for one dollar. If we, ministers of the gospel, had but the industry and love of learning that characterized the great Adam Clarke, theological institutions would hardly be needed among us. He could preach *daily*, and yet find time to study the Scriptures in the languages of the inspired writers.

What, if the authors of this revision do translate the word "baptizo" *immerse*, will that destroy the value of the whole work, or make immersionists of all who may prize and use it? By no means. I doubt whether it will make a single proselyte to immersionism. People will continue to think for themselves on that subject, as hitherto. Thousands who practise sprinkling or pouring, believe that immersion was the primitive and apostolic mode of administering that sacrament, but not attaching any importance to the mere mode, they still employ the more convenient and feasible methods. For instance, the late Bp. Capers believed that "baptizo" meant to "immerse," and that anciently that was the custom. I heard him say so myself, at Ash-Spring Camp Ground, Logan county, Ky., only a few years before his death. Yet, I believe, the good bishop died as he lived, in the bosom of Methodism. So did Dr. A. Clarke, who had the same persuasion. So have thousands of others. I wish there were less controversy among us, especially in matters of little importance, and more of that heavenly temper of mind described and recommended in the 13th chapter of 1st Corinthians. We would then no longer "bite and devour one another," as is too much the case at present. But this article being already sufficiently long, I shall close it with stating that I have marked more than fifty passages in the six books of the New Testament already published by the "Bible Union," wherein the translation is altered greatly for the better, and it would not be difficult to add fifty more to the number. The portion of Job issued is a *perfect gem*—more intelligible without any commentary at all, than the Old Version with twenty of the best commentaries that have been written casting their light upon it. Come, brethren "in understanding be ye men," and do not suffer yourselves to be carried away by the popular current, but stand, consider, review, and judge for yourselves. Despise popularity, and be well assured that so far from the "vox populi" being always "Vox Dei," it is much oftener *vox Diaboli*. But more anon. W. M'CALLEN.

Washington County, Miss.

This is neither the country nor the age for one-side readers, for one-side preachers, or for one-side publishers. These classes are annually diminishing. There is no more consummate hypocrite in our hori-

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zon, than he who professes to be a *Christian* advocate, a *Christian* preacher, or a *Christian* teacher, who gives only his own side of every litigated question to his readers or hearers, and who substitutes his own dogmas, or those of his party, for the responses of an honorable and capable respondent. The strongest evidence, to my reason, of conscious weakness on the part of the advocate of any cause, is his fear to allow his readers or his hearers the opportunity of reading or hearing a conscientious and honorable reply to his positions. It has been our uniform course, for more than thirty years, to give to our readers both sides of all questions worthy of grave discussion.

A. C.

MORE ABOUT PREACHERS—*No. IV.*

In this closing essay, we are to inquire WHAT PREACHERS OUGHT TO DO, to place the Christian ministry on a proper footing, as it regards pecuniary compensation. I intend *hints* merely. I have not room to argue the propriety of every suggestion I intend to make. "I speak as to wise men; judge ye what I say."

Every minister, if he be indeed a minister of the word, who has consecrated his life to this service, under a solemn sense of religious obligation, *is committed for life to the work.* I am at a loss to know how he can ever desire to leave it. If, even under the spur of necessity, he is *goaded* away from it for a time, his soul will linger there in holiest, happiest memories, and in untold yearnings, which only kindred spirits can appreciate. But he is not bound to incur debts, half starve his family, and meanly beg the smallest favors, because the churches neglect to do him justice. He has other duties besides those of a preacher, and his duties must harmonize. "The laborer is worthy of his hire."

Preachers should, therefore, frankly and positively insist on a righteous compensation. They have a *right* to it. There should be no delicacy about it. It is a simple matter of justice. Preachers have no right to enter on the ministry from mercenary motives. They have no right to expect to make large profits out of their preaching. They have no right to plan for a life of inglorious ease. They must expect to labor—they must delight in it—their hearts must not be set on earthly riches. They renounce these when they give themselves to the work of the Lord. But they have a right to "*live* by the gospel," to live comfortably, honorably, genteelly, as freemen, and not as slaves; and they should insist on their rights.

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2nd. They should faithfully instruct the churches in the teachings of the Holy Spirit on this question, and on the missionary character of the church of God. The covetousness of the church should be handled fearlessly, and the whole weight of religious obligation should be made to rest on the hearts and consciences of the brethren. If preachers fail in this, they have no right to complain if they are neglected.

3d. They should so place themselves, in point of compensation, as to be no man's slave, no church's slave—so that they need never be fettered in tongue nor spirit, to hinder the full utterance of their soul's convictions on all subjects in the whole range of topics of pulpit discourse. Especially should they keep themselves free from obligation to men not Christians; for they know not when they may have to rebuke their sins, and run counter to their prejudices. A preacher should never suffer himself to be drawn into an implied obligation to preach for the gratification of friendly and polite unbelievers. He should owe them nothing but a benevolence that will always seek their good in the plain and fearless utterance of truth. He is to be a "man of God," and not a fawning sycophant nor a cringing slave.

4th. If the brotherhood fail to meet the demands of justice in his case, he ought to take measures to secure a competence for himself and his family, and then give himself to the work *as a man*, and not as a mere creature of the churches. I would not encourage an unholy ambition, nor a wild assumption of ecclesiastical supremacy; but I do and will encourage a *manly independence* in the minister of the gospel, and advise him never to place himself in circumstances where his manhood shall be crushed out under the iron heel of oppressive poverty. Let him respect his own manhood, and the cause of Christ as represented in that manhood. And if others will not care for his earthly interests, so as to free him from worldly care, let him sacredly regard his own duty to himself and his family, and deny the right of the churches to oppress him with poverty, while they are living in rich abundance. In doing this, he must of course be careful that he be not carried beyond the limits of propriety, and forget the duties of his calling, to which all else must be subordinated.

Finally. When he is properly provided for, the preacher should give himself wholly, unreservedly, earnestly, even enthusiastically, to the work. His studies, his visits, his conversation, his whole life and influence, should be "sanctified wholly"—that his profiting may appear unto all; and that he may both save himself and those who hear him. In holy affection and solicitude, he should watch over his brethren, and seek their spiritual good, make their sorrows and griefs

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his own, give them strength and cheer in days of darkness, rouse them to noble deeds, rebuke their sins, kindle holy ambitions—

> "And as a bird each fond endearment tries,
> To tempt its new-fledged offspring to the skies,
> Ply every art, reprove each dull delay,
> Allure to brighter worlds, and lead the way."

This is our great want. *Men*—true men, enlightened, well-balanced, earnest men—men who fear God and love their race, and are filled with holy impulses, kindled by the Spirit of God, which bear them beyond all personal, petty ambitions, mercenary loves, and inglorious indolence, into fields of toil, where head, and heart, and tongue, and hands, are all joyfully employed in unwearying labors for the redemption of the race. May God grant us a host of such men, to meet the demands of this age. May we be worthy to receive them when they are given to us!

These essays have been necessarily written in much haste; but the principles they avow, and the sentiments they express, are matured. I grieve when I look at the numerous congregations whose spiritual culture is unprovided for; and when I see opportunities for planting the gospel in new fields, when we have no laborers to send into them. I earnestly pray both preachers and people to look at this subject in its whole length and breadth, and set to work for a remedy. I am not without hope that we will overcome these evils, and come forth purer, wiser and stronger, for the severe adversities through which we have passed.

ISAAC ERRETT.

Lyons, Ionia county, Mich., June, 1856.

SELF-GOVERNMENT.

IT is amongst the greatest of the honors conferred upon man, that he is gifted with the power to govern himself. A wondrous empire of immortal interests is entrusted to each of us, and the good or the evil that we enact shall be our inheritance for ever. The love of dominion may be gratified in us all,—every man has his own kingdom, and well for him if he admits no tyrant-usurper to thrust him from his throne. Its territory is the body, its subjects are the appetites, the passions, the emotions; its light is reason radiating from Revelation, and its sovereign, the free, majestic, God-like will—enthroned in the self-hood and manifested in the *ego*, the distinct, responsible, and personal *I*, that distinguishes each from all, and all from every other.

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Here, in this kingdom of the self-hood, is it literally and emphatically true that every Christian *is made a king and a priest unto God.* Every day and every hour must he be upon the throne, to govern and rule the wild and turbulent passions, that ever beat against the fortresses of the soul; and morning, noon and night, must he offer up upon the alter of an humble, contrite, and dedicated holy heart, *his body*, a living sacrifice unto God.

We are about any thing else, generally, than attending to the affairs of this, our only proper kingdom. Our foolish eyes are in the ends of the earth, rather than upon our own hearts;—gazing upon the false shows of the outer world, instead of brooding upon the chaotic workings of the elements within us. Man of God! what has thou to do with thy fellow, but to give him light? And if love, which is the moral embodiment of light, be not in thine own heart, how canst thou shed it upon thy brother? Would you conquer him by hatred! As soon may you melt the Alpine glacier by the winds of winter. Despise him, and he will scorn you; slander him, and he will smite you; persecute him, and he will turn upon you like the trodden adder and sting your heel; proscribe him, and his fettered soul will mutter hellish curses at your power; turn away from him in contempt, declare non-fellowship with him, button tight your doublet over your pharisaical breast and say, avaunt! I am holier than thou, and he will spit upon your back and think himself your superior. No, beloved friend, you are neither King nor Priest, when doing offices like these. You are the slave of the devil—a petty constable set about his lowest work. Your dominion is not in yourself, nor over yourself; but it is out there, amidst the conflicts of hateful passions, and warring *in* hatred *with* hatred—a war, whether in triumph or defeat, leading everlastidgly only to death!

Most fatal is it, when a man is thus led off from the affairs of his own kingdom, to meddle with the concerns of others; and it were well if we could find out some of the causes which lead to this direful neglect of our own souls. For the most part we have found it true, that there is trouble at home. The internal affairs are in confusion. The chords of the heart are distuned. The man has vascillated in his self-hood—yielded to the whispers of some demoniacal spirit—given up the reins, by little and little, to the guidance of some maddened and lustful passion, and whilst he slept or basely submitted, the usurper has triumphed and the soul become polluted. And now the spirit is troubled. She does not like to look upon herself, and the same demon that seduced her, still lures her to a deeper ruin, by blinding her eyes to her own condition, and fixing them upon that of her neighbor. Thus a man's heart is like a husband's hearth. While all

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is pure and happy there, he loves to linger around it. It is a place of happy experiences, and of ennobling and soul-satisfying joys. The innocent prattling of the children fills his soul with child-like gratitude to his Father in heaven, and the calm, loving eye, with which his pure-hearted wife meets his happy glance, sheds upon his life a freshness, as from the balmy dews of a paradise regained. Love spreads for their footsteps her carpet of peace, and nourishes upon their hearth a glowing hope, which seems to the eye of faith ever rising up to meet the dawn of a better day. But let the charm be broken—let a whispering serpent be warmed into power of mischief, and the unwatching pair listen to his lies till the central force of love is overcome, and a wild repulsion throws into discord the harmony of the hearth, and then he will linger around it no longer, or but to poison it with the bitterness of his regrets. He goes out like Cain, a vagabond of mischief, or like the angels who kept not their first estate, to mar the bliss he cannot hope to enjoy.

Many, indeed, are the causes from which the affairs of this kingdom of one's self are deranged and rendered disagreeable. It is a most difficult kingdom to manage. The passions are a turbulent populace, —a fierce democracy—often a combined legion of demons, that the will struggles with in vain. Yet they *must* be governed, or all is lost. The lust of the flesh, the lust of the eye, and the pride of life,— these are the rebel trinity of our humanity, through which the devil operates to lead us captive at his will. We should study their nature, understand their laws of action and influence, and be armed at all times to parry and to resist them. They hold in their hand the treasures of the world, and invite the soul to partake. Sensuality, with her smoking viands, her sparkling cup, and her midnight revelry, comes knocking at the door of the senses and bids us rise, eat, drink and be merry;—vanity and pride strut forth in holiday dress, and from the midst of the pageantry, and the gorgious trappings of wealth and the heraldric blazonry of ancestral glory, flash upon us their blinding charms and tempt us to the gilded paths of their giddy life;—whilst ambition, the rampant demon, that walks amid human bones, slakes its burning thirst with human blood, and revels amidst wailings of widows and orphans, as the music of its triumph,—burning, blasting, self-aggrandizing ambition, shakes before us a crown glittering with the stolen gems of orphaned and wasted nations, and cries, This will I give thee, if thou wilt throw thyself down and worship me! But we must not *eat*, we must not *look*, we must not *listen!* There is death in the banquet, there is rottenness beneath the gilding, there is delusive enchantment in the syren song. Turn away!

It is man's highest nobility to be a king, not over others, in-

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deed, but over himself. This is to be greater than he that taketh a city. How shall he accomplish it? We said in the commencement, that the light of this kingdom is reason radiating from revelation—and this government, to be good, must be according to light. But this light,—what is it, but the radiance of love; and therefore, the first duty of the soul is to baptize itself in love. This puts it into connection with God,—*en rapport*, as the mesmerists say, with the Holy Spirit, and thus it moves, like the chasing waves of the ocean, in harmony with every thing that is beautiful, and good, and true, in the universe. Let me repeat it, *The will must marry itself to love*, if it will reign with almightiness over the kingdom of the soul. Sovereign, as it must be, still it must be no cold-hearted tyrant, trampling upon the necks of the passions, and waging angry war with the sluggish and grovelling body, but a loving king, ruling with a sceptre enwreathed with the olive, and stretched forth only to bless. I know not any thing good, that such a will is not adequate to achieve. Of course, I mean within the sphere of its agency—for though divine, it is still finite, and is, therefore, in a sense, circumscribed by the limitations of time and space. But the centre of its sphere is the personal *self*, and there its influence is pervasive, and may be omnipotent. The light of revelation in the soul, and the will subdued and harmonized to God,—this is the state and the being of Faith—the resultant power of the truly regenerate, which not only removeth mountains, but overcometh the world. W. K. P.

PROPHECY—*No. X.*

THE REVIVAL OF THE JEWS, AND THEIR RETURN TO PALESTINE.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel xii. 2.

To ascertain what is literal and what is figurative in the Bible, is sometimes difficult, but always important. The neglect of this, or failing to accomplish it, has led to some of the most absurd hypotheses ever advocated by erring man. The whole system of transubstantiation, is based on the misconception of a single term; and that, too, one of the smallest words in our vernacular: "This *is* my body." The simple question to be determined is, Does the copula *is* express the relation of identity, or merely the relation of analogy between the subject and the predicate of this proposition? Is it used in a literal

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or in a metaphorical sense? The Roman Catholic maintains the former; and hence infers that the bread and wine are transmuted into the body, blood, soul, and divinity of our Lord and Saviour Jesus Christ!

Similar to this, we humbly conceive, is the error of those who refer the words at the head of this article to the final resurrection of the bodies of all the dead. Their interpretation is, in the main, too literal. The context, we think, will not sustain it for several reasons.

1. In the final and literal resurrection, the bodies of *all* will be raised. "Marvel not at this," said the Messiah, "for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." John v. 28–29. But in the case to which Daniel refers, only *many* of them that sleep in the dust shall awake. The obvious meaning of this is, that others will not awake; that some will still continue to slumber.

We are aware, that in some cases, the word *many* has the same extension as the word *all*. Paul says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In this example, the apostle refers exclusively to the effects of Adam's sin; which, by the laws of the divine government, have been entailed upon the whole species, and from which all will ultimately be saved by the obedience of Christ. The word *many*, in this connection, has, therefore, reference to the whole human race. Why, then, it may be asked, did the apostle use *many* instead of *all*? The reason of this is very manifest: he is contrasting the individual with the multitude; the one with the many. But as in Daniel there is no such *contrast*, there appears to be no valid reason for a departure from the common and most obvious meaning of the term; and therefore it cannot, in this connection, have reference to the entire species.

2. There is, also, in some respects, a want of chronological harmony between this and the general resurrection.

(1.) The revival or resuscitation here described, must take place very soon, probably in about thirty-six years from this time. Thousands of the present generation will, in all probability, live to witness it. But the final resurrection of all, is an event yet far distant. At least a thousand years of peace and plenty shall intervene before all that are in their graves shall hear the voice of the Son of God, and come forth; before the sea shall give up the dead which are in it; and death and hades shall give up the dead which are in them. This we hope to make more evident in the sequel.

(2.) After the awakening of these persons from the dust of the earth, some to inherit everlasting life, and some to suffer shame and everlasting contempt, the work of man's conversion will still go on.

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Some of the former class will, after their own resurrection, turn many to righteousness. This, we think, is the obvious meaning of the passage. But after the literal resurrection of all the dead, there will be no more preaching, no more exhortation, no more calling of sinners to repentance, no more conversion to God. He that is unjust then, will be unjust still; he that is filthy then, will be filthy still; he that is righteous then, will be righteous still; and he that is holy then, will be holy still. "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 15–17.

On the same occasion, though subsequent in the order of time, the wicked will also receive their final doom. For says the same apostle, (2 Thess. i. 6–10,) "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord and Saviour Jesus Christ; who shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power, *when he shall come to be glorified in his saints*, and to be admired in all them that believe."

(3.) This partial and figurative resurrection of which the prophet speaks, will also happen when the dispersion of the Jews shall have been accomplished, and at the close of three and a half years, or one thousand two hundred and sixty days of prophetic time. "And one said to the man clothed in linen, who was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand and his left hand unto the heaven, and swear by him that liveth forever, that it shall be for a time, times, and a half; *and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*"

But the angel defines two other periods of time, which, if reckoned from the same chronological epoch as the first, which seems most probable, will terminate, the one thirty and the other seventy-five years after this partial revival from the dust of the earth, and more than a thousand years before the literal and final resurrection of all the dead. The former seems to mark the era when many of the Israelites will

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begin to comprehend the principles and purposes of the remedial economy; and the latter, the commencement of a period distinguished for all that renders life desirable. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." For then the sanctuary shall be cleansed; then an angel shall lay hold of the dragon, that old serpent, which is the Devil and Satan, and bind him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he may deceive the nations no more till the thousand years be fulfilled. And after that he must be loosed a little season, before the dead shall arise, the judgment shall sit, and the books shall be opened. From these premises, we therefore conclude, that the words under consideration do not refer to the literal resurrection of all the dead, nor even to the final resurrection of all the Israelites, but to a previous event in the fortunes of this wonderful people.

To determine what this event is, we have only to refer to some other inspired witnesses, comparing spiritual things with spiritual. Some of its antecedents have, we think, been clearly ascertained. From the prophetical order of events, and, as far as we can judge, also from the chronological, it appears that the Ottoman empire will first fall; that Michael will again stand up in behalf of the scattered tribes of Israel; that many nations will join in conflict over the ruins of fallen Turkey; that every Israelite who can trace his genealogy to the father of the faithful, will be emancipated; and that next in order will occur this great revival from the dust of the earth. From the last clause of the seventh verse, it also appears, that it will happen immediately after the consummation of the dispersion of the holy people. "*And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" These words seem to imply that God has assigned a limit to the present dispersion and captivity of the twelve tribes; that at the close of this period, having been emancipated through the agency and intervention of Michael, there will be a very general revival of this down-trodden and oppressed people, which will finally result in their complete reunion; and that this revival, with respect at least to chronological order, is *identical* with their awakening from the dust of the earth.

This seems to be a fair and impartial exegesis of the words of Daniel; and we now propose to sustain it by evidence that we hope will be satisfactory to all. That "*many*" of the dispersed Israelites will be emancipated, *reanimated*, and brought back to Palestine, is, we think, probable for the following reasons:

1. They still cherish a most ardent desire to inherit the land of their fathers. The following brief extract is taken from an appeal made to

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the Jews on this very subject, in 1840, by a learned son of Abraham: "The day of the Lord will appear; his wrath rests not forever on the unhappy seed of Abraham! For ages he has led us through the wilderness of privation and woe; but the trial is coming to an end. Already dawns the day of redemption from the east, from the land of our fathers, the loss of which we weep with tears of blood. Our inheritance, rent from us by the destroying sword of the Romans, laid waste and desolate by inundations of Arabs, Seldshucks, Mongols, and Ottomans, *is expecting its lawful possessors to rise, from annihilation*, to the eminence which David, the ruler of Jerusalem and Damascus, once conferred upon it."

These words do not express the hope of an individual. The feeling is very general. "Mr. Buchanan says, that wherever he went among the Jews of Judea, he found memorials of their expulsion from Palestine, and their belief of a return thither. Though they have seen the temple twice, and the city six times, destroyed, their confidence is not abated nor their faith gone. For eighteen hundred years, the belief has sustained them,—without a king, a prophet, or a priest,—through insult, poverty, torture, and death; and now in the nineteenth century, in the midst of the march of intellect, and, what is greater, in the far greater diffusion of the word of God, both among Jews and Christians, we hear a harmonious assent to the prayer that concludes every Hebrew festival, 'The year that approaches, Oh bring us to Jerusalem!'" "No matter," says Mr. Wilde, in his Travels in Palestine, "no matter what the station or the rank,—no matter what, or how far distant the country where the Jew resides, he still lives upon the hope that he will one day journey Zionward. No clime can change, no season quench that patriotic ardor with which the Jew beholds Jerusalem, even through the vista of a long futurity. On his first approach to the city, while yet within a day's journey, he puts on his best apparel; and when the first view of it bursts upon his sight, he rends his garments, falls down to weep and pray over the long-sought object of his pilgrimage, and with dust sprinkled on his head, he enters the city of his fathers. No child ever returned home, after a long absence, with more yearnings of affection; no proud baron ever beheld his ancestral towers and lordly halls, when they had become another's, with greater sorrow than the poor Jew, when he first beholds Jerusalem."

These extracts show that at least "*many*" of the Israelites are ready to rise from the dust, or in the strong language of the Leipsic Journal, "*to rise from annihilation*," to return to Palestine and take possession of the holy land and the holy city, just as soon as God in his providence shall give them an opportunity. And that this opportunity will

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soon be afforded them, is rendered highly probable from the fact that the power that now hinders, will soon be taken out of the way; that the same heavenly messenger that led their hosts out of Egypt and out of Babylon, will again stand up in their behalf; and that there is, even now, in all Protestant nations, a growing disposition to sympathize with the Jews and to favor their return to the land of Canaan.

2. Palestine, by divine right, belongs to the Jews. To Abraham and to his seed was it given for an everlasting possession. Gen. xiii. 15, and xvii. 8. The Babylonians, Persians, Macedonians, Egyptians, Syrians, Romans, Saracens, Seljukians, Mamelukes, and Ottomans, have, therefore, all been usurpers. But the last of these are rapidly declining; and in a few years, they will be like the nations that God once destroyed before the children of Israel. Hence it is reasonable to suppose, that Palestine will then revert to its rightful owners; for our Saviour certainly assigns a limit to the period during which Jerusalem shall be trodden down by the gentiles. Luke xxi. 24.

We might farther multiply probabilities; but it is unnecessary. The following testimony from Isaiah, Jeremiah, Amos, and Ezekiel, is, we think, altogether conclusive on this point. We first quote from the evangelical Isaiah, xi. 10–12: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

From these premises it appears—

1. That there was to be a second gathering together of the Israelites.

2. That it would not be merely from Babylonia, and perhaps from some of the adjacent provinces, as was the case with the first return under Zerubbabel, but from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the Mediterranean; or, in general, from the four corners of the earth.

3. That it is to happen while the Root of Jesse, or the Messiah, shall stand up as an ensign for the people; or at some epoch of the Christian era. But this epoch has not yet arrived; Israel is still scattered to the four corners of the earth, and will remain so till the Ottoman power, and all other hindrances, shall be taken away.

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Still more conclusive and satisfactory is the testimony of Jeremiah, xxiii. 3–8: "And I will gather the remnant of my flesh out of all countries whither I have driven them, and I will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, that shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, who brought up and who led the seed of the house of Israel out of the north country, *and from all countries whither I had driven them, and they shall dwell in their own land.*"

There is here, as well as in the extract from Isaiah, an evident allusion to the conversion of the Israelites to Christianity. But the prophet also as clearly teaches, that they will first be gathered out of all countries into their own land; that this deliverance will be even more memorable than their exodus from the land of Egypt; and that it will take place sometime during the reign of Him who is called THE LORD OUR RIGHTEOUSNESS.

Corroborative of this are the concluding verses of the prophecy of Amos: "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. *And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.*"

If any thing more is necessary to prove that the children of Israel will again be restored to their own land, it may be found in the thirty-sixth chapter of Ezekiel. It consists of two parts: the first fifteen verses are an apostrophe to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the depopulated cities of the land of Canaan; and the remainder of the chapter is an address to the dispersed Israelites. In the former, the prophet speaks of the reproach and the insolence of the heathen, who have had possession of the promised land; their merited and certain punishment; the reversion of these mountains and valleys to their legitimate owners;

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their subsequent fruitfulness and permanent settlement. It is, therefore, evident that all this relates to the future; and that these hills and mountains, brooks and vales, will yet be taken from the Turks and restored to Israel for an everlasting possession.

From the latter part of this very interesting chapter, it appears that the children of Israel were removed from Palestine and scattered among the heathen on account of their multiplied sins and transgressions; that even since their dispersion they have continued to profane the name of the Lord; that they will, nevertheless, for the glory of God, *be gathered out of all countries, and brought again into their own land;* and that both they and their land will be afterwards regenerated, and become to the surrounding heathen a demonstration of God's special providence and righteous government in the affairs of men.

We need scarcely say, that this part of the propheey is also yet unfulfilled. No one, acquainted with the history of the twelve tribes, can refer it to the past; nor can it relate exclusively to their future introduction into the Christian church. This event and their return to Palestine, are clearly distinguished by many infallible criteria. Hence we conclude, that the children of Israel will yet *arise from their present degraded and wretched condition*, and be gathered out of all countries into the land which God gave to Abraham and to his posterity for an everlasting possession.

It now only remains to inquire whether this general revival of the children of Israel, antecedent to their return to Palestine, is the same event as that which Daniel describes under the figure of a resurrection from the dust of the earth. As to the propriety of thus applying the metaphor, we think there can be no controversy. It is fully sustained by the *usus loquendi*, ancient and modern, sacred and profane. Every Christian is a resuscitated man. He has died to sin and been buried with Christ in baptism, wherein he has also been raised with him to walk in newness of life.

"Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise, by grace divine,
To see a heavenly day."

In like manner, every individual and national change from extreme weakness and degradation to a state of great prosperity and influence, is, in the popular style, called a resurrection from the dust, from the grave, or from annihilation, according to the circumstances of the case, and the emotional temperament of the writer. This figure has been very often applied to the Jews, by writers of all classes. W. C. Taylor, LL. D., M. R. A. S., of Trinity College, Dublin, in his Manual of Modern History, says, "The fanatics who were preparing

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to march to the third crusade, (A. D. 1188,) butchered all the Jews they met with in Germany and Italy, and similar barbarities were exercised in this and other countries, so that the annihilation of the devoted race seemed inevitable; but this, like other storms, passed away. After a while, *the Jews again rose from the dust*, some returned to their ancient habitations, and others pushed forward into the then almost unknown regions of Poland, where they at length became, and still continue, a very influential part of the population." If, then, the revival of a few Jews in Western Europe, can, with propriety, be called a resurrection from the dust, how much more applicable is this metaphor to a revival which will result in the full restoration of ten or fifteen millions of this dispersed, degraded, and enslaved people, to all the rights, privileges, and immunities of their ancient patrimony. Certainly no figure or form of speech could more beautifully and more graphically describe this event, than that which Daniel has used—"Many of them that sleep in the dust of the earth shall awake."

But we depend not on the authority of Mr. Taylor, or any other profane writer. In the following extract from the thirty-seventh chapter of Ezekiel, Jehovah has himself forever settled this question: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. And he caused me to pass by them round about; and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

Had no explanation been given of this vision, how very few of us would have understood it. Most commentators would, no doubt, have regarded it as a symbolical representation of the final resurrection of

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all the dead. But fortunately for us, all uncertainty as to its true application has been removed. For thus saith the Lord, "*These bones are the whole house of Israel.* Behold, they say our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy, and say unto them, *I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.* And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord God."

This vision has no reference to any portion of the wicked who are now literally dead and buried; for upon such God will never bestow the blessings which he has here promised. Nor can it refer to the righteous dead; for they utter no such exclamations of despondency. They never say, "Our bones are dried, and our hope is lost: we are cut off for our parts." But this is the language of many living Israelites who are trampled in the dust; who are buried in the graves of sorrow and oppression; and who are almost ready to abandon the hope of the promise made unto their fathers. For the encouragement of such, was this vision given and interpreted. In it they have an assurance, as plain as language can make it, that their present distress will not continue forever; that their fetters will soon be broken, their graves opened, and they themselves restored to all the pleasures, the honors, and the immunities of Palestine regained.

This, then, sustains with a very high degree of probability, if not with absolute certainty, the exposition which we have given of the first clause of the second verse and twelfth chapter of the book of Daniel. The harmony of this narrative and Ezekiel's vision, is certainly very remarkable. They are both metaphorical; they relate to the same people; their antecedents are the same, and also their consequents, so far as revealed. Daniel says, the Israelites will all be delivered, and Ezekiel says, their graves will be opened: Daniel says, many that sleep in the dust of the earth shall awake; and Ezekiel says, they shall come up out of their graves: Daniel says, this awakening from the dust of the earth will occur when God shall have accomplished to scatter the power of the holy people; which seems to imply that it will consist either in their full restoration to all the joys and pleasures of Palestine, or at least in their general revival immediately antecedent to this event; and Ezekiel says, they shall, after their resurrection, be gathered out of all countries into their own land.

We, therefore, conclude that these two inspired witnesses refer to

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the same series of events; that they both describe, under the figure of a resurrection from the dead, the general revival of the oppressed Israelites in the lands of their dispersion; which will, however, be consummated only by their return to Palestine and their reorganization in the land that God will again cause to flow with milk and honey. R. M.

GAMING.

VOLTAIRE asserts, that "Every gambler is, has been, or will be a robber." Gaming is an evil in the first place, because it is a practice which produces nothing. If the whole human family were all skillful gamesters, and should play constantly for a whole year, there would not be a dollar more in the world at the end of the year than at its commencement. On the contrary, there would be much less, besides an immense loss of time. But, secondly, gaming favors corruption of mind. It is difficult to trace the progress of the gamester's mind from the time when he commences his course, but we know too well the goal at which he is destined to arrive. There may be exceptions, but not many; generally speaking, every gamester, sooner or later, goes to perdition, and often adds to his own woe, by dragging others along with him.

It discourages industry. He who is accustomed to secure large sums at once, which bear no proportion to the labor by which they are obtained, will gradually come to regard the moderate, but constant and certain rewards of industrious exertion as insipid. The famous philosopher, Locke, in his "Thoughts on Education," thus remarks, "It is certain that gambling leaves no satisfaction behind it, to those who reflect when it is over, and it in no way profits either body or mind. As to their estates, if it strike so deep as to concern them, it is a trade then, and not a recreation, wherein few thrive; and at best a thriving gamester has but a poor trade of it, who fills his pockets at the price of his reputation." J. F. Headley, in letters from "Italy, and the Alps, and the Rhine," says that "A gambler carries his repulsive soul in his eyes, in his face, nay almost in his very gait. His very presence causes a chilling atmosphere around him, that upsets all that approach him. Gambling more completely metamorphoses a man than any other crime, except murder." Gaming is always criminal, either in itself, or in its tendency. The basis of it is covetousness; a desire to take from others something for which you have neither given nor intend to give an equivalent. I have often wondered how sober and intelligent people, who have consciences, and believe the doctrine of accountability to God,—how professing Christians, as is sometimes the case in this country, can sit whole evenings at cards. What notions have they of the value of time? Can they conceive of Him whose example we are bound to follow, as engaged in this way? What a Herculean task has Christianity yet to accomplish!

The excess of this evil has caused even the overthrow of empires.

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It leads to conspiracies and furnishes conspirators. Perhaps this vice has nowhere been carried to greater excess than in France. There it has its administration, its chief, its stockholders, its officers, its priests. It has its domestics, its informers, its spies, its pimps, its assassins, its bullies, its aiders, its abettors, in fact, its scoundrels of every description; particularly its hireling swindlers, who are paid to entice the unwary into the "hells upon earth," so odious to morality, and so destructive to virtue and Christianity. In England, this vice has been long looked upon as one of pernicious consequence to the commonwealth, and has been for a long time prohibited by law. Every species of gambling is strictly prohibited, and is frequently punished with great severity. Men of immense wealth have been known to enter gambling houses, and in a few short hours to be reduced to complete beggary.

There is also a direct communication between this vice and the brothel; and the one is seldom unaccompanied by the other. And scarcely less obvious is the connection between this vice and intemperance.

The young should be warned never to enter this dreadful road. Shun it as you would the road to eternal destruction. Fly the temptation as you would the bite of an asp or a scorpion. Take not the first step; if you do, all may be lost. Say not that you can command yourself when you approach the confines of danger. So thousands have already thought as sincerely as yourselves, and yet they fell. The probabilities that we shall fall where so many have fallen, are as millions to one; and the contrary opinion is only the dream of lunacy. When you are inclined to think yourselves safe, consider those who once felt themselves equally so, and have been corrupted, distressed, ruined by gaming, for this world, and that which is to come. Think how many families have been plunged by it into beggary, and overwhelmed by it in vice. How many men have become liars at the gaming table, how many perjured, how many drunkards, how many blasphemers. "If Europe," says Montesquieu, "is to be ruined, it will be by gaming." Burgh, in his "Dignity of Human Nature," sums up the evils of gaming, as follows: "It is the cause of infinite loss of time, of enormous destruction of money,—of irritating the passions, and stirring up avarice; of innumerable sneaking tricks and frauds; of encouragement of idleness, of disgusting people against their proper employments, and of sinking and debasing all that is truly noble and valuable in the human soul."—*N. Y. Observer.*

THERE is a sect in Australia, known as Bible Christians. The South Australian Register says they did not spring from the Methodist body, but rather from the Church of England. They could scarcely be called a "peeple" thirty-nine years ago, but the members number seventeen thousand, and possess six hundred chapels, capable of holding one hundred and fifty thousand worshipers, all built upon the voluntary principle.

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SHORT SERMONS ON THE 2ND EPISTLE OF PETER.

INTRODUCTION.

We propose to write a few practical reflections on this epistle, to which we prefix the title of sermons, simply because we design to address our readers with the discursive freedom which is allowed in the pulpit. It is not designed to offer a critical comment, nor a doctrinal exposition, but to extract from these excellent writings the motives, the piety, the deep-searching morality, and the up-looking devotedness, which make them so precious to those who, by patient continuance in well-doing, are seeking for glory, honor and immortality. We shall adopt, for the running text of our reflections, the "revised version" of the Bible Union, not only because it better expresses the lively sentiments we would impress upon the hearts of our readers, but because we wish to commend, to all who love the pure word of God, and who desire to study it with open hearts, that they may profit thereby, this invaluable presentation, in our common English, of the mind of the Spirit.

The study of the Scriptures, we fear, with many is not too intellectual, but not enough spiritual. We cannot be too particular in our endeavors to understand what the Spirit saith, but then, with greatest diligence and a most polished acuteness in critical exegesis, there may be an almost spiritual stupidity. The *moral* discernment may be dull, and the sweetest strains of piety gone over, as the young musician reads his musical notes, with a perception, indeed, of their scientific relations to each other and to the piece, but without one thrill of rapture in the soul, or any conscious knowledge of the entrancing rythm that lies, as it were, swaddled in the sensuous signs of the written notes. We fear, indeed, that the age is so simply and purely intellectual,—so given up to the investigation and determination of scientific and speculative truth, that we shall find but a few to enjoy with us the paths through which we wish to stray. We do not forget the words of the Master, that *there are many called, but few chosen*; and we are, therefore, prepared to find much indifference, even amongst the elect, and a lamentable distaste for the things of the kingdom. The reign of God is looked for and perceived any where, rather than in the believer's own heart, and hence he is more concerned about doctrine, than piety;—church government, than self-government;—the organization of the outward visible kingdom, than of the reign within—the regulation and proper subordination of the powers and principalities of the soul. It will be in vain that we make clean

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the outside of the platter, so long as within we are full of extortion and excess. The great reformation is that which is begun, carried on and consummated, in the heart of the believer, possessed of the indwelling presence and power of the Holy Spirit, quickening and comforting the soul through the light and life-giving word.

External organizations and co-operations are worth much, but their value depends upon the spirit they represent and practically display; and hence, if this be not good, their fruit will be thorns, and the end, wrangling, division and strife. We cannot walk together unless we be agreed. Where there is wanting the one purpose and the one heart, the more we strive for union, the surer will we divide. The repulsive forces of Chemistry do not manifest their action, except at insensible distances. It is when the atoms are brought near by foreign forces, and we seek to unite them, that they repel. So with the professed followers of our Lord. Unless there be oneness in heart, there cannot be oneness in organization. Outward forces may bring them very near—the bonds of a creed may, for a time, hold them to some common aim; but the true union which fastens them to the same rock, and against which the gates of hell shall not prevail, is not effected, till heart draws heart, and, pulsating toward a common centre, we all become one in Christ, the only Sovereign and universal Head of the church, whether in heaven or on earth. If we would strive more earnestly for a nearer and holier union with the head, we would need feel but little concern for the union of the body. This would, in a great measure, follow of course. The little streams meander along the meadows, each fulfilling its mission in its own channel—spreading freshness and verdure—and babbling, each its own part in the great anthem of nature, yet urged by the same force and guided by the same law, they flow on to blended channels—pour their swelling waves into mightier currents of influence and blessedness, and finally disembogue their freighted waters, calmly and peacefully, in the bosom of the same mighty ocean. The destiny of all is the destiny of each, and therefore, as kindred drops, they mingle into one. The humblest Christian, who, at his daily toil, hums his hymn of praise, whispers his silent prayer, and purposes in his heart some good deed to the widow or the orphan, be it but a token of his sympathy, is as truly about his Master's business, as is the gifted proclaimer, challenging the consciences of multitudes and turning them to the Cross. They are both working to the same end, under the same attractive love, and they will not go far till their channels blend, and they rest together in the haven of etenal peace.

Brethren, has each one discovered his appropriate channel, and is he, in quietness and peace, running his course! Well for him, and

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well for the world, if it be so! The love of God will draw us, and the example of Christ will lead us, and the presence of the Spirit will comfort us, and, in the end, eternal life shall reward us.

CHAP. I.—Symeon Peter, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ; (2) grace unto you and peace be multiplied in the knowledge of God, and of Jesus our Lord.

The inspired writer commences this epistle most appositely, by announcing himself as the author. This is done, not for the purpose of blazoning his own official distinction, but to give authority to his words and confidence to his readers. He does not call himself "chief of the apostles," but an apostle—as one of several; nor "the vicar of Christ," but *a servant*:—And then, as if to place himself on the most perfect equality with his brethren, whom he addresses, he describes them as those who had obtained like precious faith with himself and other Jews, in the righteousness of our God and Saviour Jesus Christ. He is an apostle, yet a servant; a Jew, favored with many peculiar marks of divine acceptance, and yet standing by the same faith in the righteousness of another, which, in all its precious blessings, his scattered brethren had also obtained. As though he would say, "Neither my descent from Abraham according to the flesh, nor my distinguished office as an apostle, places any difference between us. These, indeed, fit me to be a *servant* of Christ; but it is by faith in the righteousness of our God and Saviour Jesus Christ, that I stand and am accepted; and this same faith you also have obtained." It is a *precious faith*, because of the pardon it brings in justification, and the joy, and consolation, and richness of the hope with which it animates the heart in its struggles for holiness;—and it is a *faith in the righteousness of God*, &c., since it trusts not in the flesh, rests not upon one's own merits, but recognizing the righteousness of God, foregoes all thought of establishing a righteousness of its own, but hopefully and gratefully submits to the righteousness of God. (Rom. x. 3.)

It is not, as we commonly read, "faith *through* the righteousness," but "faith *in* (*ἐν*) the righteousness of our God and Savious Jesus Christ." The object of our faith is variously expressed, according to the thought that happens to be most prominent at the time and in the connection, in the mind of the writer. Thus, if the necessity of a sacrifice, and our utter hopelessness without an adequate propitiation made for, and appreciated by us, be the theme of the apostle's discourse, then the object of our faith is expressed by the blood of the

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Lamb;—it is "faith *in* his *blood*." (Rom. iii. 25.) If our deliverance from the bondage of the law, and our adoption as children into the family of God, be the theme, and, the prominent idea with the writer, the great and transcendent redemption for which, "in the fulness of time, God sent forth his Son, made of a woman, made under the law, to redeem them that were made under the law, that we might receive the adoption of sons," then Christ himself is held up as the adorable object of our faith, and it is declared that "We are all children of God, by faith *in Jesus Christ*." (Gal. iii. 26.) And so in the expression before us, this faithful apostle, relying upon no distinction of office, nor any merit of his own, presents himself, alike with his scattered brethren, as trusting only in the righteousness of God, as revealed in the gospel of Christ. (Rom. i. 17.)

This excellent humility of faith, is worthy of all imitation. Without it, there can be no grateful piety. A devotion which takes credit to itself, is pharisaical;—its praise is ostentatious, and its prayers are vainglorious. We must come to God, as it were, veiled in a cloud of humility. This must be the incense of our praise. And it is in this frame that God will come to us. The sweetness of his presence will fill our souls as light fills the chambers of the east; "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy *place*, with him, also, *that* is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones;" (Is. v. 7–15,) but "they that are of a froward heart, are an abomination to the Lord." (Prov. xi. 20.)

In beautiful keeping with this spirit is the simple and benevolent salutation with which Peter addresses his brethren in the faith. "Grace unto you and peace be multiplied in the knowledge of God and of Jesus our Lord." Grace (χάρις) is a quality of peculiar import. It flows from God as its fountain, but springs up in the believer's heart as its adopted home. Its root is in the divine benevolence, and its foliage and fruit in the new life it sustains; as it relates to God, it is favor, good, protection, and benefit conferred; as it relates to the believer, it is the feeling of joy which these blessings create, and a benevolent desire to diffuse them to others. Freely given by our Father, it returns warmest acknowledgments of gratitude from the hearts of his children, and excites a generous desire to render in turn the incense and the homage of their praise. With the ancient Greeks, *grace*, or the Graces, were the goddesses, who presided over all that imparts a charm in the social relations of man. Their statues stood at the entrance of the Acropolis, "to teach," says Aristotle, "that kindness ought to be returned, for this is peculiar to gratitude; for it is right to return a service to a person who has done a favor, and then

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to be one's self the first to confer the next." (Ethic. V. 5 § 2.) So the apostle would place this divine quality at the very entrance, and make it the presiding divinity of the soul, that she may fill it with all that is graceful and excellent, and throw over the life a charming and attractive sweetness, that will bless both "him that gives and him that receives."

Grace and peace are inseparable. Where there is grace, peace also delights to dwell. Like loving sisters, born of the same parent, they walk hand in hand *beside the gently flowing streams*, and *lie down together in green pastures*. Peace may relate to society, and then it is freedom from contention and strife, which mar the harmony of neighborhoods and spread discord among brethren. These come of unsanctified passions, and hence peace may be taken as the outward effect of an inward purity and discipline of soul, which bring the lower elements of our nature into subordination to the will, enlightened and guided by reason and revelation. In this sense it is a *bond of unity*, (Eph. iv. 3;) but it is probable that the apostle, in this passage, has reference to that tranquility of soul which springs from the conscious enjoyment of divine favor, through the appropriated reconciliation of Christ. It is the peace which the Saviour gives. "Peace I leave with you, my peace I give unto you." Then he adds, "Let not your heart be troubled, neither let it be afraid." (Jno. xiv. 27.) It is the soul, attuned to heavenly harmony and vibrating sweetest music under the breath of the Holy Spirit. The broken instrument is restored, its divine chords are again strung in unison with the will of its maker and builder, who is God, and its strains are once more worthy to mingle with those of the angels.

It is a blessed encouragement to be assured that this grace and peace may *be multiplied*—or, as we prefer to read it, *increased*. In strict English usage, *to multiply* is to add together many distinct units of the same kind, so as to augment the *number*. But it is not *many graces*, &c., for which the apostle prays, but an *increase* of the principle or quality of grace and peace, in power and efficacy to bless. Neither would we say, "Grace *unto you* and peace be increased," though this is the order of the Greek,—but rather, "Grace and peace be increased *unto you*;—for the laws of our language require us, in analyzing the first expression, to separate *grace* from the verb, *increased*, whereas, we take it to be the apostle's prayer, that both grace and peace may be *increased*. We fear that many are not striving, as they should, for this increase of grace and peace. Many talk as if grace were a miraculous *phenomenon*, sensibly manifested to the soul in conversion; and peace, a something, which through grace, has been *found*. True, *salvation is of grace*, and if any one be blindly wedded

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to the expression, we are quite willing to say, *of free grace!* God is the Sovereign and only author of it all. He acts under no impulses, but those of his own adoroble will—the activity of his infinite love;—and is bound by no restrictions save those which his immutability and the perfection of his attributes impose. Still, we fear that there is yet much mysticism hovering around this doctrine of "*free grace.*" Let us remember that God is not free of himself:—He cannot lie—neither can he, consistently with the freedom wherewith he has created man, save him against his will. Hence the invitation is, "Let him that is athirst come; and whosoever *will*, let him take the water of life *freely*." It is without money and without price, but not without acceptance. It is freely given, but it must also be freely received. Hence the gospel comes to us commended by motives, and is a ministry, not of constraint, but of reconciliation.

But not to insist on this dogma of orthodoxy, let us take heed that, in contending about the doctrine of free grace, we do not neglect the increase of grace in the soul. Let us not think of it as a *phenomenon* in the past, to be remembered as a sensible evidence of our having passed from death unto life, but as a present influence in the heart, producing joy, and gratitude, and willing obedience, while it lends a sweetness to the character and imparts a zeal to the life, which make the trustful child of God the sublimest of heroes. Yes, brethren, our grace and peace may be increased, but not by a testy and bristleing zealotry for sound doctrine on the article of grace. This may make you altogether graceless, though you might speak with the tongue of an angel on the subject. Grace and peace may be increased, but it is "in the knowledge of God, and of Jesus our Lord." Let us seek this knowledge, *for it is better than choice gold.*

Knowledge is often and highly commended in the Scriptures. Yet, not all knowledge. The knowledge of good and evil brought death into our world, but the knowledge of God and of Jesus our Lord, is life eternal. Fools hate this knowledge, but wise men lay it up, and with it the prudent are crowned. As we understand it, our word *knowledge* does not fully and precisely convey the meaning of the original,—and yet we cannot find any other one word that will answer, generally so well, to express it. To the great majority of readers, we doubt not, that the expression, *knowledge of God*, conveys no deeper or higher meaning than simply, correct information concerning him—a clear and correct intellectual perception of the truths and facts which are revealed concerning him in the Sacred Scriptures, or declared in the volume of nature. These are a part, and an important, and, to a certain extent, a necessary part of this knowledge; but it is much more than these. It should be remarked, that what we translate

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knowledge, is not always the same word in the original. In the New Testament we have *gnosis* (γνῶσις) and *epignosis* (επιγνωσις.) Gnosis, with a single exception, is rendered, in the common version, *knowledge*. In 1 Tim. vi. 20, it is translated *science*. Epignosis is several times rendered *acknowledgment*, or *the acknowledging*; but there is no doubt a shade of difference in the exact import of these words. . True, in this same epistle, the two words appear to be used in precisely the same relation—1st, in the case we are considering, where we have *epignosis*; and 2d, further on, in the 3d chap. 18th verse, where it is *gnosis*. But as *epignosis* involves and presupposes *gnosis*, this case presents no difficulty to the rule that would distinguish between them, for the less may always be predicated of the greater, since it is included in it, as the *genus* in the *species*. We should have been gratified, if it had pleased the learned translator of this epistle, to give us a note on these words.

The meaning of *epi* (επι) in composition with *gnosis*, seems to be reciprocity, mutuality, the running of one thing into another,—and it requires no very profound metaphysical reflection to see that, in *epignosis*, there is a mutual and reciprocal knowledge or recognition between God and the believer, in which information is so laid hold of by the practical consciousness, as to become experience. It is inward, practical, experimental consciousness of the presence, and power, and faithfulness of God in Christ, working with us through the Spirit, for our redemption. Not the giddy acquisition of the intellect, which puffeth up, but that sweet experience in the heart of the abiding presence and love of the Father and the Son, which our blessed Saviour so graciously, in his last consolitary discourse, promised to those who love him and keep his words. "If any man will do his will, he shall know of the doctrine, whether it be of God." (Jno. vii. 17.) Grace and peace will increase to fulness, and the soul shall be satisfied with God. Let us apply our hearts to this knowledge, and walking humbly with our God, go on to perfection until "we shall know even as we are also known." (1 Cor. xiii. 12.)

W. K. P.

THE BIBLE IN ONE HUNDRED AND SEVENTY DIFFERENT LANGUAGES. —The income of the British and Foreign Bible Society, the last year, was $625,000, being $40,000 more than that of any previous year. The Society has been the means of issuing nearly twenty-nine millions of copies of the Scriptures, in one hundred and seventy different languages.

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THE VALUE OF THE BIBLE.

The value of the Bible to man as an individual, and to man in a state of society: or extracts from a Lecture delivered by Humphry Sandwith, M. D., before the Church of England Religious and Literary Society, January 10th, 1853.

Yes, the Bible, in the vernacular language of a nation, is God's appointed instrument for meliorating the condition of society. Luther's and Tyndale's plan of giving the people the Bible in their native tongue, and grafting its lessons on the youthful mind, by an effective scholastic training, can alone secure a profound civilization. It is only thus that "the wild beast in the heart of the people can be tamed." A scripturally educated peasantry are not chafed by the idea of subordination; their amusements are no longer savage; nor are they quarrelsome and belligerent. The Protestant principle of penetrating the gloomy recesses of social barbarism by the light of biblical instruction, rebukes, by its contrasted results, the monastic principle of withdrawment. While the monks were praying, chanting, and counting their beads, a besotted world lay comparatively unheeded around them, the defenceless prey of the cruel rapine of the most demoniacal passions. Never was the civilization of the masses at a lower ebb than when monkish superstition was at its highest flow. Corruptions multiplied within the church in proportion as the corrective light of the Bible was obscured. Moreover, when the Scriptures were inaccessible to the world, and lay entombed in monastic libraries, abuses multiplied from the want of an authoritative standard of appeal. Well, therefore, might Erasmus inquire, in a querulous tone of remonstrance, "How chanceth it, that bishops in our days think it a goodlier thing for them to have each in his train three hundred horsemen, well appointed with cross-bows, javelins, and handguns, than to be accompanied with a good number of learned and virtuous deacons, and to carry about with them books of Holy Scripture? Why have trumpets and horns a sweeter sound in their ears than the reading of the Holy Scripture?" Again, in one of the noblest passages in all his writings, the same accomplished scholar of the sixteenth century exclaims: "I differ exceedingly from those who object to the Scriptures being translated into the vernacular tongues, and read by the illiterate: as if Christ had taught so obscurely, that none could understand him but a few theologians; or, as if the Christian religion depended upon being kept secret. The mysteries of kings ought perhaps to be concealed; but the mystery of Christ strenuously urges publication. I would have even the meanest of women to read the Gospels, and the Epistles of St. Paul; and I wish that the Scriptures might be translated into all languages, that they might be known and read, not only by the Irish and Scotch, but also by Saracens and Turks. Assuredly the first step is, to make them known. For this very purpose, though many might ridicule, and others might frown, I wish the husbandman might repeat them at the plow, the weaver sing them at his loom, the traveler beguile the tediousness of the way by the entertainment of their stories, and the general discourse of all Christians

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be concerning them; since what we are in ourselves, such we almost constantly are in our common conversation." Yet Erasmus does but re-echo the sentiment of Luther and Tyndale, who may fairly be called the deliverers of Europe; since they at once achieved, by a simple appeal to the Sacred Volume, a reformation which would forever have defied the puny efforts of cloistered sages. The triumph of the great German reformer at once emancipated the human mind on the Continent, as that of Tandale did the English mind; and European society felt at his heart the throb and glow of civil freedom. Rome boasts, I know, her culture of the fine arts. But though these may refine the senses, and even sharpen the intellect, they obviously fail to humanize the brutality of a priesthood who revel in the torture and destruction of their own species. No flippant sentimentality, produced by an excessive development of the imagination and culture of the senses, will ever suffice to cure the radical selfishness and cruelty of unregenerated human nature. Paganism itself was equally favorable to the fine arts, and yet was an accomplished persecutor of the primitive Christians. "There are some religions, in which the disposition in man to a taste for the fine arts, has a place assigned to it above that given to his moral nature. Protestantism has something else to glory in; and Christianity is distinguished from Romanism by the fact, that *the moral element* is its essence."

* * * * * *

The men of this generation, however, possess as excellent opportunities as those of any former one, to ascertain the influence of the Bible in the production of a sound and satisfactory civilization. Protestant missions bring this question to a fair and open test. The civilization of barbarous tribes is being carried on to an almost unprecedented extent; and the great engine employed is the fixing of their spoken languages in a written form by vernacular translations of the Bible, which thus becomes the great teacher and moralizer of all classes of the community, by letting into their minds a flood of light on a variety of subjects altogether new to them; by suggesting a solid basis for laws and municipal regulations; by making public conscience itself the ally of government and legislation; and, above all, by its regenerating influence on the minds of the few, which infallibly raises the standard of religion and morals in the view of the many. "In the middle ages, Christianity was employed in civilizing the nations of Europe. Its progress, however, was remarkably slow; and the reason was, that the Christianity applied was a mixed and adulterated Christianity. The fatal principle was introduced, to treat the body of the people like children, not as men; and for Christianity they gave them superstition, hiding from them the manly and elevating truths with which it arouses the dormant spirit. So slow is man to learn, that the contrary experiment has been put in operation on a large scale only by two of the great and leading nations of the earth, Great Britain and the United States of America. The precise character of this experiment is, to make the plain, simple verities of Christianity, by the circulation of the Scriptures, and by preaching the Word of God, to bear on the moral and civil condition of the whole body of the people. I know there has been great debate about the philosophy of this fact; but I will go for the solution of the difficulty to the South Sea Islands and to South Africa, and I go there with a

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confidence of finding it. Now it is a fact, and a most interesting one, that there are in those places whole communities of men, who were but a very short time ago savages, and as ferocious and as bad as perfectly savage men can be; and that these have been raised into civilization, and a civilization, too, more perfect than our own. And what is the solution of all this? That, from the very commencement of the process of their civilization, the verities of the Christian religion, in their simple form and majesty, were made to bear on their minds. They were treated as men, not as children; there was no superstition presented to nip the opening intellect, and to palliate vice, but the great truths of the Bible were taught in all their native simplicity. These were the very elements of civilization."

"THE BAPTISTS COMING UP TO OUR STANDARD."

When two parties, who have been long separated by some real differences and many misunderstandings, begin to lay down their hostile arms and treat one another as friends, there should be, on both sides, the utmost respect and defference. Common politeness requires that both should abstain from all allusion to any thing calculated to revive old hostilities, re-open the closing wounds of a mutual strife, or sour the spirit of conciliation, which would throw its peaceful mantle over the demons of discord and smother them in its love. "Charity vaunteth not herself, seeketh not her own;"—and it were well if both Baptists and Reformers could sink themselves in their common efforts in the great and benevolent work in which they are mutually and so cordially engaged, and think only of the present and future demands which God, in his providence, is so loudly making upon their services. Pity and shame that, amid the din of battle, we should pause to quarrel about the origin of certain stripes in our banners!

The good man strives for the true, the beautiful and the good, but always in the spirit of peace. So the ends are reached, he quarrels not about the honor of the achievement. *This* would be selfish and human—whilst *that* is generous and divine. Still, there is more or less of the flesh about us all,—dragging us down to childish vanities about honor and fame. Some, too, are tenderly conscientious about the truth of history, and are fearful lest unmerited oblivion should cover the starting place, the fountain head, of some rivulet of good, that has poured its purifying drops into the great river of progress, and been lost in the general wave of gospel love. Cannot Baptists and Reformers alike look with placid countenance upon these amiable

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weaknesses, and kiss away the frowns that it would be cruel seriously to reprove!

We have been led to express these reflections, by the following article from the *Western Recorder*, which we clip from the *Christian Age*. We trust the good editor of the *Recorder* has a larger and better soul, than to be so much hurt about the little matter referred to, as he makes out! The charge, by no means, involves an indictable offense, even were it true;—and if it is not true, there are a great many most excellent people that will be most heartily sorry for it. For our part, we could rejoice to see all the world coming up, not to *our standard*, but to the standard of Christ, without a word of reproach or boasting on the part of any, and our mutual differences so neutralized by the power of divine love, that each could rejoice in the beauty of his brother, and see only the weakness and unworthiness of his own heart. We trust that this spirit, even now, has a larger place in the feelings of our brother of the Recorder, than the orthodox indignation of his article seems to imply, and that he will think more forbearingly of those who, by vain speeches, provoke as vain replies.

Meantime, we commend to the special attention of our readers the very just remarks of one of the Editors of the *Christian Age*, which accompany the article from the *Western Recorder*. We take them from the issue for September 4th, in which excellent *number*, the reader will find several other most instructive and interesting articles, that we would be pleased to know had a wider circulation among our brethren. It will be a sufficient recommendation to state that they are from the pens of such contributors as brethren Walter Scott, Isaac Errett, and Prof. Jno. Young. W. K. P.

[From the Christian Age.]

In the *Western Recorder*, of August 27th, we find the following editorial:

QUITE A MISTAKE.

We are informed that a Reformer of some little note, has recently affirmed in substance that "Baptists were rapidly coming up to their standards; and the Baptists of Louisville especially endorsed and sympathized with them in their belief." Now, we have no desire to be deemed uncharitable, or to charge the author of such language with intentional misrepresentation. We feel assured, however, that such statements are purely fanciful. We are certainly aware of no such defection from the Baptist faith as is here indicated.

We cannot, of course, in a matter of this nature, be expected to represent the views and opinions of every Baptist. We are thoroughly satisfied, however, that very few, if any, intelligent members of our churches in this city, sympathize with or endorse the peculiar views of Alexander Campbell. Our own convictions are certainly

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very decided. As a "Louisville Baptist," we, therefore, most emphatically protest against being numbered with those who are "coming up" to the Reformers' "standard." We have not the slightest claim to any such honor—indeed, the more we examine the doctrines and views of the "Reformer of Bethany," the more we don't "come up" to his "standard."

If our friends, the Reformers, know of any "Baptists of Louisville," who are "coming up to their standard," we can only say, the sooner they "go down" again to old-fashioned Baptist doctrine, the better. The term "up" and "down," may, for aught we know, be as relative in orthodoxy as in space. Tastes will, of course, differ; but for our own part, we should have been quite as likely to select the latter as the former term, in description of the indicated doctrinal movement.

We say these things in all kindness. We are very glad to have our friends, the Reformers, as allies in the revision movement. We trust, however, that it will be distinctly remembered, that though we unite cordially on this common platform, in every other respect we neither ask nor make concessions. For our own part, we are perfectly satisfied not only with "the faith once delivered to the saints," but also with time-honored Baptist interpretation. We have no thought of changing either.

It is possible that some such expressions, as the *Recorder* refers to above, have been made by some one of our brethren. For our part, we cannot sanction such remarks for several sound reasons. First of all, from all that our observation has taught us, we see no ground for it in fact. We cannot, of course, speak with intimate knowledge of the Baptists of Louisville except so far as the *Recorder* represents their views, as we have almost no acquaintance with them personally. But we presume they do not, in their religious sentiments, differ materially, if at all, from their brethren in Kentucky and elsewhere in the West. Now, so far as our observation goes, we see nothing to indicate any such "rapid coming up of the Baptists to our standard." We have, with much interest, watched the progress of religious matters in our land, and feel especially, since the Revision movement, interested in the Baptists, and hail everywhere with joy, what we believe to be progress in the right direction. But while we have not the least doubt the Baptists are, in the providence of God, advancing in knowledge, and out-growing, as every progressive people, old worn out prejudices and habits of the past,—yet we have no where seen any demonstrations that would allow us to believe or say, that they "are rapidly coming up to *our* standard."

Since the Revision movement was initiated in the West, Baptists and Disciples have, upon this platform, with much rejoicing, good will, and Christian affection, approached each other and co-operated together upon it. In consequence, much of the asperity of feeling, engendered unhappily in the strifes of past years, was necessarily lost,

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and as we thus drew in friendship nearer each other, we learned to appreciate each other better. We found on each other's side many good, excellent Christian men, and ceased to feel as hostile to each other as sometimes of yore. There may, no doubt, in consequence, also have followed a better and more charitable and appreciating understanding of each other's views, than in the old days of close war. This we had reason to look for, and we trust we have seen. But when we feel able to say all this, we must be careful not to misinterpret these facts as implying "a rapid approach to us" in doctrines—"a coming up to our standard." We see no ground for such declarations.

It is unjust to the Baptists, to interpret and declare privately or publicly,—if such a thing has really been done,—their cordial co-operation with us in the Revision work, and the consequent happy, social, religious associations with us, as indicating an approach, doctrinally and ecclesiastically, on their part to us. We think this is doing them wrong. Glad, of course, we should be, if this were so; but an anxious desire must not blind our eyes to existing facts. It was, in the beginning of the Revision work, and is now, distinctly understood, that in uniting in it as Christian men, regarding each other as Christian churches, we in no wise compromised or gave up our distinct views. Justice to the Baptists, as well as to ourselves, demands that among us and before the Christian world, this should be clearly understood.

Further,—whatever closer proximity there may now be than formerly, between some individuals of the two parties, for which probably one side might claim as much as the other,—this must not involve the two religious parties.

Finally,—we speak only for ourselves, of course,—we do not like this kind of language—"they are coming to *our* standard!" We never make use of it. We feel like pursuing this path of religious reform, this leaving of old errors, and pushing on to a clearer knowledge and better practice, of the "truth as it is in Christ," with so much humility, that we never feel like attributing much to ourselves. We are daily, by the grace of God, more and more convinced, that reformers should be very humble and unpretending. The opposite sin is a very dangerous and unlovely one, and we pray to be preserved from it. We have no doubt, that in the divine providence of God, we shall all, if we "push hard after Christ," come nearer and nearer together, as we come nearer and nearer to him. God grant, in his infinite mercy, that we may all finally see the truth as it is in Jesus, eye to eye, and rejoice in it together. In the meantime, while we will compromise nothing on either side, we regard as divine truth, but will, in true Christian devotion, maintain it earnestly, let no unlovely

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spirit prevail in speech and behavior toward each other among those who truly love the Redeemer, and labor for his glory; and thus, better than in any other way, will we ever be brought together in the gospel of Christ.

One thing, however, we feel like saying, in conclusion, for the consideration of our Baptist brethren. It is beyond doubt, and is fully allowed even by Mr. Jeter, than whom no one is more zealous and jealous for the honors of Baptistism, that at the commencement of our effort at reform, many things existed among the Baptists, that imperiously demanded reform; and it is just as notorious, that these things were among the most direct causes that called forth this reformatory movement. Now, it would be exceedingly unusual, a very singular historical fact, and nowise complimentary to the Baptists, if they had come forth from this long, close, and able controversy, without reformation, without benefit to themselves; nor ought they to consider it at all humiliating to themselves to acknowledge such reformation among them. C. L. L.

REVISION OF THE HOLY ORACLES.

"Discussion on Revision of the Holy Oracles, &c., by Two 'Laymen' of the Revision Association, and Five Clergymen."

This is the title of a very interesting vol. of 225 octavo pages, just from the press of Morton & Griswold, Louisville, Ky. It is a book that the friends of a pure version cannot but be pleased to circulate. "The objects, aims, motives, the constitution, organization, facilities, and capacities of the American Bible Union," are clearly set forth and ably defended on the part of the "Laymen;"—and the "Five Clergymen," called and sent by a "Congress of Ministers of the city of Louisville," have been driven from the contest, feeling, no doubt, that clerical dignity is but poor armor against good sense, sound learning, and a practical zeal for truth and a pure version, even though they come in the unprofessional garb of "Laymen."

The friends of Revision show their confidence in the justness of their cause, by seeking to circulate this discussion. They are willing and desire to stand before the public, face to face with their opponents, and ask only a fair and candid hearing. Will not conscientious and God-fearing men and women, who are appealed to by this movement, examine for themselves, that they may think and act rationally and intelligently on so solemn and important a subject? That the reader may appreciate the value of this work, and understand more

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fully its origin and bearing, we subjoin the "Introduction." It is written by the "Laymen," and we trust will excite in many a desire to read the whole volume. It can be had "*at mere cost, by order sent to James Edmunds, Revision Rooms, Louisville, Ky.*"

W. K. P.

INTRODUCTION.

THE Bible Revision Association appointed the undersigned to prepare and publish in the Louisville Journal and the Morning Courier, a series of articles on the necessity of a Revision of the Holy Oracles, and on the means and facilities of the American Bible Union for accomplishing this needed revision. Upon the announcement that an arrangement of this kind had been effected with the papers we have named, and before we had made any publication, the drummers of that sectarianism, which is at once the bane and disgrace of Christendom, took immediate steps for a contention. Five clergymen were found ready to form a temporary union for the purpose of doing all in their power to shut out from King James's version, every ray of light that biblical science has shed upon the text of inspiration, and to hunt down with worldly means all who are engaged in a pious, holy, righteous desire to give the English reader as exact a transfer of the ideas of the Holy Spirit as human labor, genius, learning, and skill, can make from the original texts. A "religious" paper, devoted to party purposes, issues, and aims, thus trumpeted, on the 17th of April, 1856, the official birth of the champions of this contention:

"The five clergymen referred to were no mere volunteers, but at one of the largest meetings of MINISTERS, of various denominations, ever held in the city of Louisville, they were appointed expressly to assure their brethren that this Revision movement was a sectarian immersionist interest, and that it had no claim to the sympathies of any others."

The capitals are our own. The reader will perceive that this historic record of the *entree* of the five clergymen upon their hunt after the Bible Union, announces that the convention that appointed them was the Kingdom of the Clergy, not representatives of the people. Jesus Christ never appointed a clerical hierarchy for the management of his affairs—he announced that the members of his Body are brethren, they stand upon common ground, and are to call no man on earth their leader. The commission, as recorded by Matthew, was given to five hundred brethren on a mountain in Galilee, thus ordaining that all things pertaining to the conversion of the world, belong to the individual members of the body, and not to privileged orders. It is sectarianism that maintains the Kingdom of the Clergy, not the Kingdom of Christ; and that same sectarianism, by its clerical orders, sent these five clergymen into the newspapers to deride and revile the righteous efforts of the American Bible Union to ascertain what God has said to mankind, and after ascertaining it, to say it in intelligible English. The very terms of the record we have quoted—"*ministers of various denominations*," show that it was not Christianity that was convened to oppose the Revision of the Holy Oracles, for Christianity knows nothing of "various denominations;" it is a unit; it was so constitu-

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ted divinely, and Heaven has never acknowledged any other characteristic of it. It is sectarianism that is made up of "various denominations," not Christianity.

On the 10th of April, the same partisan paper, in answer to a proposition of the Western Recorder, that both sides of the Revision Discussion should appear in both papers, said, "*We will not publish both sides of the Revision question.*" "*Because it would be unreasonable and unfair to our readers to do so.*"

And on the same day, the same paper saluted the assembling of the Revision Association in Louisville, in the following courteous and gentlemanly terms:

"A QUERY FOR THE JOURNAL AND COURIER.

"MR. EDITOR—Now that the five clergymen have clearly shown the intensely sectarian character of the Revision movement, will the conductors of the Journal and Courier permit Dr. Bell, in their name, to puff the doings of the Convention which meets this week in the city, to promote that object? I, as a subscriber to both their papers, protest in advance against any such prostitution of the secular press, to the fostering of the most intensely sectarian movement of the age.

FAIR PLAY."

To this admirable specimen of bigoted sectarianism, the editor of the Journal thus responded, on the 11th of April:

"INSOLENCE.—We have been under the necessity several times of rebuking the Rev. Mr. Hill, of the Presbyterian Herald, for his ill-mannered reference to the management of the Louisville Journal. He seems to have learned something from those lessons, and now undertakes this interference through the medium of anonymous correspondents. As we never meddle with the Presbyterian Herald, we can see no reason why the editor of that paper should undertake to instruct us in what is clearly our own business. In the present instance, the Herald's correspondent begs permission to muzzle the Louisville Journal in reference to the Bible Revision Association, now in session in this city. The course of the Journal has always been, to give every great public enterprise, conducted properly, and under the management of good and true men, courteous and respectful treatment; and we know of nothing in the character of the Revision Association, or in the character of the great number of learned, reputable, and pious men engaged in furthering its objects, that should exclude it from the respect and courtesy of this paper. The correspondent of the Herald may rest assured, that we shall manifest that respect and courtesy in any way we may think proper."

And the editor of the Courier expressed the most thorough contempt for this impudent interference with his business.

The individual thus named in Fair Play's modest and decent dictation, felt himself called upon to return his thanks for the honor conferred upon him, in the following card, published in the Journal:

"I think that, as a matter of simple justice, I owe the expression of my thanks to the Rev. Mr. Hill and his correspondent 'Fair Play,' for their modest request, that I alone should not be permitted to notice the proceedings of the Revision Association. They flatter me exceedingly, in conveying the idea that no one but myself would be likely to give any efficient aid to the cause, as efficient help would be

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the only kind to which they would be likely to object. While I disclaim all right to the honor, I may thank the two gentlemen for even the unintentional compliment they have thrust upon me.

T. S. Bell."

We have recorded the facts of the treatment received by the friends of Revision, as specimens of a most unholy condition of things still in existence, amidst the blaze of the light of nearly nineteen centuries of Christianity. These specimens of clerical interference with the desire of holy and true men, to give the masses of the people the pure Word of God in the clearest and most accurate translations, are precisely such as have attended every effort of holy and true men of all ages, to make the inspired text clear and intelligible to the people, as may be seen in our XI. letter.

In this volume we present the entire Discussion of the Revision cause between two "Laymen," as sectarianism denominates members of the body of Jesus Christ, on behalf of the Revision Association, and five clergymen selected and specially appointed as champions, by a convocation of Ministers, represented as the largest assemblage of that kind ever convened in Louisville. We cheerfully commit the discussion to the judgment of the people. "In their opinions they are seldom wrong, in their sentiments they are never mistaken." The Saviour appealed from the judgment of the doctors of divinity, the scribes, and other members of the hierarchy, to the people, and we have followed his example.

Reader, we pray you diligently to consider these questions: Is King James's version the Word of God in all its fullness? Every scholar on earth, who has paid any attention to the subject, says No.

And since all scholarship, all biblical science, says the English language has no version that is faithful, in all respects to the inspired text, are you not imperatively bound, as one who is to give an account of all your acts and words, to look into this matter, and determine for yourself, that let others do as they may, you will do all in your power to secure for earth's teeming millions as faithful translations of God's Word, as can be made? The peace of your soul, reader, rests upon your response to these questions—rests upon your fidelity to God's own Word. For he that quietly permits false versions of the text of inspiration to pass into the unlearned mind of the masses of the people, as true representatives of God's words, or aids and encourages such perversions, apocryphal statements, interpolations into, or omissions from the true text, as are universally acknowledged to disfigure the Common Version, will not be held guiltless. The path of investigation is palpable, the way is clear, and neither negligence nor misdirected action can be acceptable to God. The voice of inspiration rings in the ears of every redeemed soul, it lingers amidst even the echoes of every awakened conscience, and will sound as the trumpet of an archangel at the bar of final judgment: "to him that knoweth how to do right, and who doeth it not, it is sin." Even in the utmost degeneracy of the Jews into the very depths of sectarianism, no Jew ever insulted Jehovah by saying, as an excuse for bad conduct, that he did not understand what Jehovah wished him to do." Christian reader, take care how you try such an experiment upon your Maker and Redeemer.

James Edmunds,
T. S. Bell.

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THE CAUSE IN PENNSYLVANIA.

The Pennsylvania State Meeting commenced at Clarksville, on Friday, August 22d, and continued till the following Monday at 12 o'clock meridian. Owing, it is presumed, to a misunderstanding as to the time appointed for the meeting, many of the churches were not represented; but it was thought by many present, that a more profitable meeting of the Disciples was never held in Pennsylvania. All the brethren present, seemed to be impressed and penetrated with a profound sense of their obligations to God for his many mercies, and seemed resolved to consecrate themselves, their time. their wealth, and their influence, more and more, to the service of God, and to the advancement of the cause of our blessed Redeemer.

Arrangements were made to raise means for a more united and systematic effort to promote the cause of domestic missions. It was also unanimously resolved, that ten thousand dollars should be raised and vested in some kind of safe and profitable stock, the interest of which shall be annually appropriated for the education of indigent and pious candidates for the Christian ministry. This we regard as very important to the success of our cause in Pennsylvania. It is now generally conceded, that a sufficient number of well qualified elders and evangelists, is the great want of the Christian Church; that to the poor we must look for a large part of the necessary supply; that the present state of the world demands an educated ministry; and therefore, that it is the paramount duty of the churches to select, educate, and send out as their apostles, able and efficient ministers of the word. This is not merely the opinion—it is the deliberate conviction and full persuasion of all the brethren in Pennsylvania with whom we conversed on this important theme. And from the well known character of L. P. Streator, James Darsie, John Lefever, David White, J. D. Runey, Sam'l B. Teagarden, J. B. Pyatt, Geo. D. M'Grew, J. J. Schell, A. H. Best, Robert Mingus, and John M'Dougal, to whom this work has been confided, we feel confident that even more than ten thousand dollars will soon be raised for the specified object. Why should not our brethren in Pennsylvania, and every other State in which they possess equal ability, resolve with the Disciples of Kentucky, that one hundred thousand dollars of their superfluous wealth shall be given to the Lord, to supply this greatest of all the wants of the nineteenth century? If the one-half of what we now consume in the use of tobacco, intoxicating drinks, and other things equally useless or pernicious, were appropriated to this benevolent purpose, how soon would the energy of the churches be revived; how

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soon would the strong-holds and bulwarks of Satan disappear in our own land; how soon would the wilderness and the solitary place be made glad, and the moral desert of the world rejoice and blossom as the rose!

But every thing must have a beginning. We cannot accomplish every thing at once. Our brethren in Illinois, Kentucky, Missouri, Virginia, Indiana, Ohio, and Pennsylvania, have commenced a great and good work. Thousands will rise in the judgment and call them blessed. May the Lord direct and bless them in all their works of faith and labors of love; and may their zeal provoke many others to consecrate themselves and the means which God has given them, to the cause of human redemption! R. M.

THE FAMILY COMPANION; OR, A BOOK OF SERMONS.

BY ELIJAH GOODWIN.

Fresh from the perusal of this book, we notice it with the kindly feelings which its excellent spirit has left upon us. It is a sound, wholesome, edifying, and comforting book: plain, practical, pious, and comprehensive, it is, if not a system of Christianity, at least a most excellent companion and guide to the honest inquirer after religious truth, whether in or out of the church. If we did not know Bro. Goodwin personally, the book itself would satisfy us of the spirit which has actuated him in its composition. In his preface, he thus modestly, and we doubt not sincerely, explains his motives, and the special object of his book:

"My object is, (the Lord knows my heart,) to do good. I have spent most of my life, since I was sixteen years old, in the service of the church, and in preaching the gospel; and, although I have been a very weak instrument, I have some reason to believe that my labor has not been altogether in vain in the Lord. I love the cause of New Testament Christianity as sincerely as I ever did, and I feel as deeply concerned for the conversion of the world, and for the peace, harmony, and purity of the church of God, as I ever did; and am as willing to labor for my Divine Master as I ever was. But human life is short; "death at the farthest can't be far;" my days are swiftly passing away; my time of active service in the cause of Christ will soon close. I wish, therefore, to leave these discourses in a permanent form, so that, when dead, I may still speak to the living on the great subject of human salvation."

By way of further exciting our brethren to procure this volume, we present the subjects of the sermons. They are such as bear upon the most radical and practical questions of the Reformation-movement, and will, at once, suggest the value of this contribution to our literature. "The New Church;" "The Church, the Body of Christ, and He, the Head;" "This Sect;" "The Name, Christian;" "Conversion;" "Justification by Faith;" "Sanctification;" "The Work of the Holy Spirit;" "Election;" "Baptism;" "What shall I do?" "The Ministry of Angels;" "The Christian Warfare and the Mind of Christ;" "The Grace of

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God;" "Words;" "The Resurrection of Christ." This is certainly a rich "bill of fare," and we take pleasure in saying, it is well served up. Bro. Goodwin "was compelled to *partially* suspend public speaking during the last winter," and wisely improved the opportunity of preparing these discourses for the press; and we are pleased to see that he devoted his talents and his time to subjects so well calculated to promote "the organization of the Church of God, the conversion and sanctification of man to the Lord, and the formation and practice of a holy life."

The copy right of the book is retained in Bro. Goodwin's own hands. It is a vol. of 406 pp., well printed, on good paper, at the moderate price of $1 per copy. Orders can be filled at the office of the Millennial Harbinger.

We hope it may meet with a ready and extensive sale, and that our brethren will reward this labor of love with the prompt and liberal patronage which both the book and the author deserve. W. K. P.

PREMIUMS.

HAVING waited for the full development of the clubs obtained for the current volume of the Harbinger, we are now prepared to make the following announcements:

The three extra premiums were obtained—

The 1st by Jephtha Hobbs, of Illinois—No. of subscribers, 281—Premium, $75 in books.

2nd by T. N. Gaines, of Missouri—194 subscribers—Premium, $50 in books.

3d by Elder T. M. Allen, Missouri—164 subscribers—Premium, $25 in books.

Besides these extra premiums, others have been awarded as follows:

To 13 agents who procured clubs of from 100 to 150 each.

17 " " " " 70 to 100 each.

26 " " " " 50 to 70 each.

Many other clubs were received from *sixteen* to *fifty* each, for which the Harbinger has been forwarded at very reduced rates, and an extra copy sent to the Agent. So that in the final and full distribution of premiums, we have sent out, with *postage pre-paid and at our cost*, between *five* and *six hundred* volumes of premiums.

The premiums sent to these brethren, however, are no compensation to them,—indeed, they are but a subordinate consideration, compared with the good they may have done in distributing light and knowledge amongst the people. We feel that their aid and co-operation have been a free-will offering, and we are encouraged to find that there are so many co-laborers, ready and willing, from the love of the truth and a desire to aid in its circulation, to give us their disinterested assistance in procuring readers for the Harbinger.

Our Agents, with but a very few exceptions, have sent on the subscriptions according to our conditions. These few may not have remembered, that payment in advance is an *essential condition*, and the *only basis* on which we could furnish so large an amount of printed information on such terms.

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The Millennial Harbinger is, in our whole horizon, the cheapest periodical in the United States, giving 768 printed pages per volume, for $1 to our large club subscribers; of which, at least some nine-tenths is original matter, and for much of which we pay a considerable sum per annum. Clubs for the present volume are still in season, though our files are getting low. We hope our agents, to whom we are so much indebted for our success, will commence at an earlier date this fall to renew subscriptions and to increase our usefulness, should we be enabled to add another volume to our labors. Will they not help us to raise our circulation for 1857 to 20,000? They can if they will.

☞ For terms for 1857, see cover. A. C.

OMISSIONS.

We notice that, in publishing the names of graduates of Bethany College, in the last Annual Catalogue, the name of W. W. Bond, of Tennessee, was omitted. It should have been inserted in the class for the 13th session.

Also, in the list of those upon whom the *honorary* degree of Master of Arts was conferred by the Board of Trustees, at the last annual meeting, the name of Amasiah Hull, of Ottumwa, Iowa, was omitted. He received his degree of A. B. in 1851, and having devoted himself, with credit and distinction, to literary pursuits since, was, at the last meeting of the Board, duly declared Master of Arts. W. K. P.

AGENCY.

We take pleasure in announcing to the friends of Bethany College, that we have secured the services of Bro. J. D. Pickett, of Kentucky, to solicit and receive subscriptions and donations for the endowment of one of the Chairs of Bethany College. We are happy to state that, through the active agency of our friends in several quarters, the full endowment of the College, at no very distant day, may be regarded as certain. The brethren have put Bethany College to a long and severe trial before extending this token of their confidence, but we doubt not they will now be found ready to give her the fullest testimony of their approval, in a free and ample endowment, that thus her usefulness may be extended and placed upon a permanent and lasting foundation.

W. K. Pendleton, Treas'r Bethany College.

CONTEMPLATED SOUTHERN TOUR.

Crawfordsville, Miss., June 18, 1856.

Brother Campbell—*Dear Sir:* As Corresponding Secretary of the South Alabama Co-operation, I write you to solicit a visit from you the coming fall. Our Co-operation will hold its Annual Meeting in the city of Selma, commencing Friday before the 1st Lord's day in November. Our brethren will be rep-

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resented there, and are exceedingly anxious you should be with them, to comfort and strengthen them. We have a new and handsome house of worship in this pleasant and growing city, and the route from Wheeling there is all railroad, except from Montgomery to Selma, which is by river. The brethren of North Mississippi wish you to meet them in Columbus or Aberdeen, or both places; from either of which you can take railroad to Mobile. Great anxiety is manifested in all the South for you to pay us one visit, and a willingness expressed to do all in their power towards the endowment of Bethany College. If you can possibly do so, do come, for no point of the compass is struggling against more fearful odds than the South, nor is there any people more in need of encouragement, or who would appreciate it more. If you can visit us, please announce it through the Harbinger, and let your stopping places be at Augusta, Atlanta, and Griffin, Georgia; Montgomery, Selma, and Marion, Alabama, and at Columbus and Aberdeen, Mississippi. You will find this a pleasant and accessible route. The brethren of North Mississippi and Alabama sent a special messenger last year to meet you at Nashville; but he failed, I believe, to get there in time; yet they still urge you to come; they wish to see you face to face in the flesh, and feel satisfied a visit from you will strengthen us very much.

In hope that your life may long be spared to the church, to the world, and your family, I remain most affectionately, yours in hope of immortality.

P. B. LAWSON.

[In response to the request of many brethren in the South and South-West, and to those especially represented by Bro. P. B. Lawson, in the preceding kind invitation, I intend, the Lord willing, to make them a visit during the coming winter, and that with special reference to the claims of Christianity and of Bethany College, in raising up an efficient ministry, for which they have been long praying. We will, at as early a day as possible, announce our appointments.—A. C.]

NEWS FROM THE CHURCHES.

MISSOURI—Bro. T. M. Allen, Boone county, August 14th, writes: "This morning I left Danville, the county seat of Montgomery county, and reached home late this evening, after a fatiguing ride of fifty miles. Bro. W. H. Hopson, of Palmyra, had commenced meeting in Danville on Friday night. I joined him on the following day, and continued until Wednesday night; up to which time there had been 10 accessions. Bro. Groenup Jackman was present a part of the time, and Bro. Jones, of Fulton, came on Wednesday evening. He and Bro. Hopson remained to continue the meeting for one or two days longer.

"It was the first time we had ever had any thing like a hearing in Danville, and the favorable result far exceeded our most sanguine expectaions. The Methodists were conducting a camp-meeting, near town, at the same time, and had long been in the ascendant. Yet we had large congregations, day and night, and the interest was increasing up to the time of my leaving. It was a glorious triumph in favor of the pure and original Christianity of the New Testament. Long will we remember with affection, the friendship and generous hospitality of the citizens of Danville and its vicinity; and trust it will not be long before there will be a Church of Christ in that pleasant and agreeable town.

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"I had two additions at Bethany, in this county, the 1st Lord's day in this month.

"Bro. Hopson, who you know is the accomplished and able Principal of the Female Academy at Palmyra, has been actively and successfully engaged since the close of the session, in preaching the gospel, and designs spending the entire vacation in the proclamation of the word of life.

"Bro. Hopson, with other brethren, has held meetings recently at Louisiana, with 7 additions; at Frankfort, with 30; at Paynesville, with 43; and at Louisville, with 31 additions. Danville 10, up to the time of my leaving. He expects to hold meetings at Middletown, Shelbyville and Bloomington, before the commencement of the next session in his Academy. Bro. Jones has also had several additions recently at his meetings in Callaway.

"We have a zealous and efficient band of Christian preachers in Missouri, but not one fourth of the number necessary to meet the wants and calls of the community. Bethany has done much for us, and we trust will yet do much more. Our brethren are seeing the importance of educating young brethren for usefulness in the vineyard of the Lord. Long may you be spared to Bethany, the church, and mankind.

"I regret that the notice I sent you of the death of our excellent brother, James Bruton, who died in this county last fall, has not appeared. I presume it did not reach you. He was truly one of the excellent of the earth."

KENTUCKY—Bro. J. T. Johnson, under date of Woodsonville, August 14th, writes as follows: "I am just closing a tour of about four months, through the Green River country. I have mostly occupied new theatres, where the cause has been feeble and languishing. Although there have not been many additions, yet it is believed that great good has been accomplished. My labors have been at Owensboro, M'Kay's, Madisonville, Henderson, Morganfield, Uniontown, Cypress Valley, Trenton, Elkton, Philippi, Gordonsville, Bowling Green, Glasgow, and this place. Brethren Larue and Mulky, talented and estimable evangelists, aided by your humble servant, commenced a meeting here on the first day of this month. And nothing daunted, determined to try the power of the ancient gospel in the minds and hearts of the people, on the midst of a contested election. Bro. Mulky remained till we got 22 additions, and Bro. Larue and myself continued our labors till now, with 57 additions. It has been a glorious meeting! I have never seen more substantial additions in my life. And what is peculiarly gratifying, the church yesterday withdrew her fellowship from one of the brethren who was engaged in retailing ardent spirits. And thus saved him from ruin; for he immediately repented, declined the business, and was restored. It was a triumph, and it was hailed with delight by the church and the people. We enjoyed the hospitality of our old friend and brother, J. Chaplin, late of Mercer county, who will lead the young disciples. There have been near 100 additions during this tour. From this I return home."

VIRGINIA—Bro. J. T. Henley, under date of Walkerton, July 4th, says: "Bro. Ainslie gave us, of Smyrna, a meeting of four or five days' continuance, commencing on the 4th Lord's day in May, which resulted in 10 additions to the church.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *NOVEMBER*, 1856. [No. XI.

PROPHECY—*No. XI.*

CONVERSION OF THE JEWS.

THAT God has yet a great work in reserve for the Jews, may, we think, be very reasonably inferred from many circumstances in their eventful history. But for this, they are not now qualified. They must first rise from the dust of their present degradation; they must return to their own land; and they must be converted to their own long despised and rejected Messiah, before they can enter upon the work which Providence has assigned them.

That they will soon rise from their graves of oppression, and return to the land which God gave to Abraham and to his seed for an everlasting possession, we attempted to show in our last article. Our present object is to prove, that soon after their return to Palestine, they will be generally converted to Christianity.

On this point we feel authorized to speak with much confidence. The testimony is very full and conclusive. In Ezekiel xxxvii. 15–28, the prophet, after speaking of their figurative resurrection and their restoration to the home of their fathers, proceeds to describe and illustrate the unity of the twelve tribes under the reign and government of the Messiah. The meaning of the passage is so obvious, that we think any attempt at a logical exposition of it is unnecessary. In the days of Rehoboam, the nation was divided. Part of the tribes adhered to Rehoboam, the son of Solomon, and part followed Jeroboam,

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the son of Nebat. This division of the tribes, with all its natural and cherished enmities, jealousies, and animosities, continued till their captivity. But when they come into the fold of the great and good Shepherd of Israel, they shall all be one nation, subject to the laws and institutions of one king; and built upon the one foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone.

Many other passages from the ancient prophets might be cited to sustain our position. But for the present, we will confine our remarks to the eleventh chapter of the Romans. In this chapter the apostle discusses two questions. He first shows that the Jews were not rejected totally; and in the second place, he argues that they will not be cast off forever. The first proposition falls not within the scope of our present argument. The second is equipollent with our own. To the consideration of it, or rather, of those arguments which the apostle brings forward in sustaining it, we now invite the attention of the reader.

1. He urges the probability that the Israelites will yet be converted to Christ, from the great amount of good that would in this way result to the rest of mankind. "I say, then, have they stumbled that they should fall *forever?* God forbid: but rather through their fall, salvation is come unto the gentiles, to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them *be* the riches of the gentiles, how much more their fullness! For I speak to you gentiles, inasmuch as I am the apostle of the gentiles, I magnify my office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi. 11-15.

For about fifteen hundred years, the Israelites sustained to God a nearer and more intimate relation than any other people. During this period, they were the kingdom of God, the church of the living God, the pillar and the support of the truth. They were chosen from among all the nations of the earth, to preserve the name and worship of the true God; and to prepare the world for the reception of the promised Seed. "The law was our schoolmaster, to bring us to Christ."

But notwithstanding the institution of Moses and that of the Messiah, sustained to each other, in some respects, the most intimate relations, in many other things they were quite dissimilar. Jehovah was king under the former; but Christ is king under the latter. Moses was the mediator of the former; but Christ is the mediator of the latter. Aaron and his successors were the high priests of the former; but Christ is the High Priest of the latter. Doves, pigeons, lambs,

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goats and bullocks, were the victims of the former; but Christ is the only sin-offering of the latter. The former was limited in its application to a small territory and to a few people; but the latter comprehended in its benevolent designs the whole human race.

Hence the two could not exist simultaneously. While the Jews sustained to God their peculiar relations under the Old Covenant, the gentiles were generally compelled to wander as sheep without a shepherd. Hence it was that the rejection of the Jews, or the abolition of the institution of Moses, upon which were suspended their peculiar relations to God, was the riches of the world; because it prepared the way for the establishment of another, designed not for the exclusive benefit of any one or of any class, but for the good of all mankind.

But now says the apostle, if the fall or the rejection of them be the riches of the world, how much more will their fullness or general conversion to Christianity, become the riches of the world? Nay, more, if the casting away of them be the reconciling of the world, what shall their general conversion be but life from the dead! That is, what effect will their conversion have upon the rest of the world but a general resurrection from a death of trespasses and sins to a life of holiness! Whenever, then, the vail shall be taken away from the heart of the Jews, there will be shaking among the dry bones of the gentile world. On this point, we have yet much to say at the proper time.

2. He infers the probability of their general conversion from the fact that a part of them, the first fruits, had already been received into the Christian church. "For if the first fruits be holy, the lump is also holy."

The doctrine of unconditional election and reprobation, or of an absolute fatality in the government of the universe, had, at that time, many advocates among both Jews and gentiles. The Jews had very limited conceptions of the divine philanthropy. Because God had selected the twelve tribes of Israel from among all the nations of the earth, and ordained them, not to eternal life, but for the execution of certain temporary purposes in the administration of his government, many of the Jews inferred that the gentiles were abandoned, and forever cut off from the favor of God. But now, when the covenant that God made with Israel for a temporary purpose was abolished, there was danger that the gentiles would run into the opposite extreme; that they would be led to infer that God had unconditionally cast off the Jews as a people. Paul, therefore, very logically refutes this allegation. He argues, that if the first fruits are holy, the lump or mass is also holy. The word *holy*, is here used in a very peculiar sense. It cannot, as it generally does, denote moral purity. No man will say, that in this sense, the mass of the Jews were holy. But the

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allusion is explained in Lev. xxiii. 9–14, "And the Lord spake unto Moses saying, speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath, the priest shall wave it. And ye shall offer that day when ye wave the sheaf, an he lamb without blemish, of the first year, for a burnt-offering unto the Lord. And the meat offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor: and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings." This law required that the first fruits of the harvest should be offered to the Lord. Till this was done, the Jews might not convert to their own use any part of it. But when the sheaf was waved, then the mass was consecrated, sanctified, and might be lawfully used by the people. But on the self-same day that the sheaf was waved before the Lord, that is, on the morrow after the Sabbath, three thousand Jews were presented as a holy offering unto the Lord. These were the first fruits of the harvest; and their acceptance proves that the mass may be accepted; that there is nothing, as in the case of fallen angels, to prevent any Jew from being saved. If some of the fallen angels had been redeemed, this would prove that all of them involved in the same transgressions and misfortunes, might be redeemed. In like manner, some of the Jews being saved on the day of Pentecost and on many subsequent occasions, it follows that all of them may be saved, and that God has purposes of mercy towards them all.

3. The third reason which the apostle assigns is very analagous to the second. It is founded on the principles and relations of natural affinity. The allusion to the first *fruits*, seems to have carried the mind of the apostle back to the *root* of the nation; and these two, probably in connection, suggested the following beautiful allegory of the olive tree: "And if the root is holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not thyself against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, 'The branches were broken off, that I might be grafted in.' Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natu-

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ral branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them who fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they, also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?" Rom. xi. 16–24.

In this whole discussion, the apostle shows the most consummate wisdom. The general scope of his writings is in behalf of the gentiles, and in opposition to the arrogant pretensions of the Jews. But in this argument, he becomes the advocate of the Jews. There was danger that the gentiles would become proud and haughty in their bearing towards the Jews, as the Jews had formerly been towards the gentiles. To guard them against this error, and to prevent them from becoming wise in their own conceits, Paul adopts a train of reasoning which is well calculated to humble the gentiles, and to show them how much they depend on the Jews for all their rights and privileges as Christians. For this purpose, by a very high degree of abstraction and generalization, under the figure of an olive tree, he traces, with as much advantage to the Jews as possible, the relation that subsists between the Israelites, as subjects of the Old Covenant, and the converted gentiles. Of this tree, the patriarchs were the root; the Jewish nation was the trunk and the branches. Many of the natural branches had been broken off, and others from a wild olive, the emblem of the gentile world, had been grafted into their place. But says the apostle, if these branches, contrary to nature, and we may add, contrary to custom, were taken from a wild olive tree and grafted into a cultivated olive tree, how much more natural and how much more reasonable it is to suppose, that the natural branches will yet be grafted into their own olive tree; that the Jews will again be restored to the relation of God's people, as members of the Christian church.

Perhaps we should not leave this subject without guarding against an error into which many have fallen. The erroneous interpretation of this figure, is the main pillar on which rests the whole system of infant church membership. The advocates of this system maintain, first, that the Jewish and Christian churches are identical. In support of this hypothesis, their most plausible argument is drawn from this allegory. They next prove from the writings of Moses, that infants were legitimate members of the Jewish church; that they were legal subjects of the covenant which God made with Abraham and

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with his posterity; and hence they infer that infants are lawful subjects of the Christian church.

To expose the fallacy of this reasoning, we need only refer to a parallel example. Man, and the worm on which he treads, are both distinguished by the common name *animal*. But does any one thence infer, that they are, therefore, in all respects, or even in the most prominent attributes of their nature, *identical;* and that from the known attributes of the one, we may safely infer that the same, or even similar attributes, belong to the other? that because man reasons, the worm reasons! because man is immortal, the worm must be immortal! Just as illogical is the conclusion of those who, in opposition to the plainest teaching of the same apostle, in all his epistles, infer that the Jewish and Christian churches are identical, and are composed of the same class of members, because, for a specific purpose, the relation subsisting between them is illustrated by the different parts of the same olive tree. All admit, that as the Jews were once God's people, so are Christians now; that as the Jews once constituted the kingdom of God, so do Christians now. And, in a word, that all Christians depend very much on the Jews for their religious privileges. This is all that the argument of the apostle requires. To make it comprehend more, is to strain the allegory, and to violate some of the fundamental laws of interpretation.

4. But finally, the apostle having, from various considerations, urged the possibility and the probability of Israel's conversion, at length plainly and categorically affirms it as a fact that will yet certainly occur. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the gentiles be come in; AND SO ALL ISRAEL SHALL BE SAVED; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." Rom. xi. 25–31.

This, we think, is entirely conclusive. That the word "*Israel*" refers to the seed of Abraham according to the flesh, is sufficiently plain from the context. And "*all*" is evidently used in the sense of *most*, or the greater part; just as it is said that "all Judea and all the regions round about Jordan" went out to John, "and were baptized

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by him in Jordan, confessing their sins." For, some of them that awake from the dust of the earth and return to Palestine, will only augment their own condemnation by neglecting and despising the great salvation. The fact, then, that the twelve tribes scattered abroad, will yet generally believe the gospel, and be baptized into the name of the Father, and of the Son, and of the Holy Spirit, is, we think, made very evident by this part of Paul's letter to the Romans. The time when, is not so clearly revealed. It is only said in general, that it will not take place, "until the fullness of the gentiles be come in." But this is very indefinite. The word πληρωμα (fullness) is a term of great vagueness, in both classical and sacred usage. In the twelfth verse, however, it is evidently used in the sense of πληρωσις, to denote the reception of the great body of the Jews into the Christian church. It might, therefore, seem proper to so construe it in the twenty-fifth verse, in its application to the gentiles. But in the former it is used as a verbal noun, and in the latter as an abstract noun; in the one it denotes the act of filling up, and in the other it signifies the complement, or that which fills up. It also appears that the same extension cannot be given to the word in both cases. In the former, it is coextensive with "*all Israel.*" But to suppose that in the latter it refers to all the gentiles, or even the great mass of them, would seem to contradict what the apostle has taught in the fifteenth verse. For if the gentiles must be generally received into the church before the Jews can be converted, how can the conversion of the latter have such an effect on the rest of mankind as the apostle describes in the twelfth and fifteenth verses of the same chapter? As, therefore, the "*fullness of time*" does not imply *all time*, but only a period, long or short, assigned for the accomplishment of some specific end, may not the "*fullness of the gentiles*" be used in a similar sense, to denote, not all the gentiles, nor even a majority of them, but simply the number that is to be brought into the church during "the times of the gentiles," or some other period in the economy of redemption?

If such an interpretation is allowable, the general conversion of the Jews may not be far distant: and from the chronology of Daniel, we are inclined to the opinion that it will take place about A. D. 1922, or sixty-six years from this time.

"Then, 'neath the fig tree and the vine,
Shall Judah's daughters peaceful rest,
And gray-haired fathers safe recline
On sacred Calvary's hoary breast.
Those tuneful harps that hung so long
Upon the weeping willow's stem,
Shall swell again old Zion's songs,
Within thy walls—Jerusalem."

R. M.

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MISINTERPRETATION OF SCRIPTURE—*No. II.*

HAVING briefly considered the inability of the natural man to take any other than superficial and material views of revealed things, and the tendency of the unrenewed nature to impose such interpretations of Scripture even upon the mind of the believer, I would now direct attention to a few important passages in the New Testament, which, for these or some other related reasons, have by many been greatly misunderstood.

The first I shall notice, is that often quoted and most remarkable declaration of Christ to Peter, recorded Matth. xvi. 8—"Upon this rock, I will build my church, and the gates of hell shall not prevail against it."

The promise contained in the last clause of this sentence has been commonly understood to be *the perpetuity of the church on* EARTH, *as a distinct visible organized community.* In this view, as the promise would have failed if there had not been, at every period since, a Christian church upon the earth, great pains have been taken to show that this has been the case. The object of these efforts has not, indeed, been so much to prove the fulfillment of the promise, for its own sake, as a source of Christian comfort, as to bolster up the selfish pretensions of belligerent sects, and make this alleged fulfillment, in a particular case, a basis of argument in favor of an exclusive claim to the title and character of the true "Church." The Church of Rome, especially, claims to be this true church on the ground of her antiquity, and boasts that in her alone is fulfilled the promise, as she alone can show an unbroken succession from the apostolic age. Others, again, for a similar purpose, seek to trace up amongst those who, in different ages, have opposed the pretensions of Rome, a permanent religious community reaching to the times of primitive Christianity, and claim to find such an unbroken chain in Protestants, Hussites, Waldenses, Paulicians, Donatists, &c. All such interpreters understand the 'prevailing of the gates of hell,' to signify the cessation of the outward and formal existence of the church on earth; and the verification of the promise accordingly to consist in the simple continuance or perpetuation of the church on earth as a distinct organized community.

That this view of the passage in question is entirely erroneous, and that all efforts to sustain, by such an alleged fulfillment, the claim of *any party* to be the true church, are futile, will, I think, appear from the following considerations:

I. To suppose that Christ, in this remarkable promise, had reference to the worldly fortunes of the church, and that he confined his

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vision to its mere external and transitory existence in this world, would be not only altogether at variance with his custom as a teacher, and with the unvaried spirituality of his views and instructions, but wholly incompatible with the character and the true glory and dignity of the church itself.

It would, indeed, be extraordinary if, on this important occasion, when he had in so signal and emphatic a manner just stated and characterized the great spiritual truth on which, as upon a rock, he was to build that "spiritual house," his church, he should at once pass to its mere outward and visible continuance in the present world; and, if, after all his teachings as to the spirituality of his kingdom and its *eternal* duration, he should here apparently so circumscribe his vision, and so leave out of view the real nature and true destiny of the church, as to promise nothing more than a mere external and formal existence of a body of professed believers at all times upon the earth! This, truly, if an honor, is one which was to be amply shared by many forms of error; and, if a proof of divine authority and interposition, will enure as well to the benefit of the "children of the wicked One," as to that of the "children of the kingdom," since the former, equally with the latter, were to continue to grow until the end of the world. Matth. xiii. It is only the tendency, already spoken of, to descend from the spiritual to the material, and to take worldly and carnal views of divine truth, aided by a gross and obvious mistranslation, that could lead to such a misinterpretation of this promise.

II. The expression, "gates of hell," (Hades,) from its fixed and specific signification, is, when correctly rendered, of itself sufficient to indicate the incorrectness of the above interpretation. Hades, sometimes improperly rendered *grave*, signified, with the ancients, "the unseen world," "the place or abode of departed spirits," supposed to be far beneath the earth, and to include Elysium, the place of happiness; as well as Tartarus, the place of torment. The "gates of Hades," then, is simply a beautiful periphrasis for death—the door or passage into the realm of departed souls, and in this, its fixed and obvious sense, could have no legitimate application to any organized external institution, such as is contemplated in the misinterpretation before us. That is to say, death could not be predicated of the church as an institution, or as a collective self-perpetuating body, and consequently, there could be no propriety in exempting it from death. Hades is not the abode of departed or defunct institutions, but of the souls of dead men; and though it is true that the supposed *location* of Hades is sometimes figuratively employed to indicate depth of degradation and debasement, yet it will be found that, in both Testaments, the word itself is constantly used in strict harmony with its literal

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signification—*the abode of departed spirits*. To this rule, the passage in question is not an exception; and when it is said of the church, that the gates of Hades shall not prevail against it, this is, accordingly, to be understood of the church, not collectively and figuratively, as an institution, but distributively and literally, as composed of *individuals* liable to be *really* subjected to death and Hades. The church, indeed, is usually thus spoken of—as, for example, "fear came upon the church," i. e., upon the members of the church; "to the edifying of the church;" "Christ loved the church and gave himself for it, that he might cleanse it by the washing of water by the word," which was to be done, not collectively, but individually. In the same sense it is promised to the church that the gates of Hades shall not prevail against it; or, in other words, it is promised to the individuals composing the church and built upon the rock, the great spiritual truth announced by Peter, that death should not prevail against them, subdue them, or maintain superiority over them. It is, indeed, the same great promise which Christ, on several occasions, gave to his followers in other terms, and the fulfillment of which is, in fact, the great end and consummation of the work of redemption. Thus, Jno. iii. 15, "That whosoever believeth in Him"—that is, believeth the great truth confessed by Peter—"should not perish," or be overcome by death, "but have everlasting life." See, also, ver. 16, and again ver. 36: "He that believeth on the Son, hath everlasting life." Or, chap. vi. 40: "This is the will of Him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." See, also, Christ's conversation with Martha: "Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord; I believe that thou art the Christ the Son of God," &c. Here we have the very confession made by Peter, repeated by Martha, apparently as the already recognized basis of the promise formerly announced to Peter, in the language under consideration, and here again declared to Martha, in unfigurative and explicit terms. In this view, we have a satisfactory explanation of the seeming abruptness and want of connection in Martha's reply. Jesus asks her if she believes the *promise;* she replies by declaring her belief, not in the promise, but in the *Messiahship of Jesus*. The reply can be regarded as appropriate only on the ground, that from our Lord's declaration to Peter, which had become, doubtless, a subject of conversation and deep interest with all the disciples, the immediate connection between the acknowledgment of the Messiahship of Jesus and the promise of deliverance from death,

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had been already clearly understood, and that Martha, in making such a reply, desired to show that she comprehended the scope of his teachings in relation to this important subject. He reiterates, in other words, the promise announced to Peter, and asks Martha if she believes it. She replies by repeating that confession of the Messiahship of Jesus, which first elicited the promise; and with the belief of which this promise is constantly connected. Thus there appears a great beauty and appropriateness in her reply, which otherwise would be irrelevant.

III. A certain degree of plausibility has, perhaps, been given to the popular view of the promise announced to Peter, by the ambiguity and mistiness which some commentators have contrived to throw around the expression, "gates of Hades." "As it was," say they, "in the gate that the Orientals assembled to pass away time and to hold their market and the courts of judgment, hence *pulai Hadou*, the gates of Hades or hell, denotes, i. q., Hades, and *by metonymy*, Hades with its inhabitants, i. e., Satan with all his armies of subordinate demons."

Admitting that the expression, gates of Hades, denotes merely Hades, or the power of Hades, the nature of the promise remains the same—'the power of the abode, or place of departed spirits, shall not prevail against the church.' But the use of the word "hell" for Hades, as if it were synonymous, and the unauthorized introduction of Satan with his armies, throw obscurity over the whole passage, and leave the mind of the reader to receive nothing but a vague and undefined impression of a threatened ruin or destruction, which the unthinking will naturally suppose to be that of the visible church institution, and to be temporal and worldly in its character. Such is the effect of the use of the word "hell" for *Hades*, in the common version of this passage, and it is an important illustration of the need of a revised translation. For hell and Hades are totally different, and are never confounded in the original Scriptures. Hell (γεεννα) is the place of punishment for the wicked, but Hades is simply the abode of departed spirits, both good and bad, during the period between death and the resurrection; and includes, as before stated, both Elysium, or Abraham's bosom, and Tartarus. The wicked only were to be cast into hell, but *all mortals* were doomed to enter Hades; and hence, the associating of Satan and his hosts with the idea of *Hades*, is calculated totally to mislead the mind of the reader in relation to those passages in which "Hades" is represented by hell, in English. The word hell naturally introduces the idea of Satan, of punishment, torment, destruction, the malignant agency of evil spirits; but the word Hades presents no such ideas, as it denotes simply the abode of

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departed souls. It is, no doubt, the rendering of the word Hades by "hell," in the passage under consideration, that has greatly contributed to the popular mistake in relation to the promise which it embraces, and by suggesting the idea of Satan, destruction, and overthrow, has led the reader to suppose that this promise referred to the mere temporal existence of the church. Let the reader, then, restore the proper word, Hades, to the text; and especially let him, along with the word hell, get Satan and his malign hosts out of his head, and replace them by correct notions of Hades, as understood by the ancients, and he will see at once that the promise refers to a far more glorious deliverance than from the mere external, formal, and temporal overthrow of an outward organization; that in short, it has respect to the great and characteristic result of Christ's mission to the world, viz., that he should give eternal life to as many as God had given him; or, in the language of prophecy, that he should "redeem them from death," and "ransom them from the power of the grave."

Dismissing, then, Satan and all his hosts, along with "hell" and destruction, as having no place, either in the language or scope of this passage, and understanding Hades to have its invariable signification—the abode of departed spirits, let us look a little more narrowly into the expression, "gates of Hades." In the popular misinterpretation of this passage, this expression is mystified, and finally modified, so as to be rendered the "power," i. e., the "inhabitants" of Hades, or the "armies" of confederated demons, supposed to be under the control of Satan. This idea is reached through the alleged fact, that the gates of a city or palace constituted among the Orientals a place of public assemblages, and that "gates" is here, by metonymy, put for the people at the gates. Here, however, the fact itself is not only greatly strained, but the interpretation put upon it is far-fetched and erroneous. That the gates of a city, or palace, were places to which many resorted, is true. That, in some cases, and for transient and temporary reasons, they might be made to serve the purposes of the Αγοραι of the Greeks, or the Fora of the Romans, is also true; but it is not true that they were commonly so used, or that the fact of crowds being occasionally assembled at the gates, rendered *gates* a figurative expression for the "inhabitants," "armies," or power of a city. In fact, as the crowds usually assembled were chiefly composed of idlers, beggars, and trifling persons, they would poorly serve as representatives of the inhabitants in general, much less of the majesty and power of the people. Hence the adjective *pulaios*, which is immediately derived from *pulee*, gate, and which literally signifies, "that which takes place at or near gates," was employed in current use to denote what was *trivial* and *vulgar*—a sense the very opposite

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of that which it ought to bear, if the view against which we contend were just.

The whole beauty and force of the idea involved in the word "gates," in this connection, is, indeed, lost in the view referred to. When we understand Hades as the place of departed spirits, there is perceived a great propriety in its being represented as furnished with gates, like a city or other spacious abode. The idea is beautifully illustrated in the bas-reliefs of ancient sculpture, where Mercury, whose business it was to conduct souls into Hades, is represented closing behind him the doors of a tomb into which he has just entered in the discharge of this duty. Thus, also, we have mention made in David of the "gates of the grave." Death is thus beautifully and naturally represented as the gates or entrance to the abode of departed spirits, or Hades.

That the idea of *power* is also involved in the use of the word "gates," is, however, evident, from the verb in construction with it—"The gates of Hades shall not *prevail against* it." The "gates of Hades" then had power, and there was danger that they would prevail against (*katischusousin, be strong against*) the church. Now, wherein does the power of gates consist? Is it not in excluding, admitting, or detaining? Most assuredly all the power of gates is that of letting persons in or out, and that of keeping them in or out. This is the simple, natural, and obvious use and "power" of gates. And the question now is, what was that power of the "gates of Hades," which was not to prevail against the church? Was it their power to exclude from Hades? This could not be, since it would represent the church as *seeking to enter* Hades. Was it their power to admit? This could not be, since no member of the church is exempted from death—from passing through the "gates of Hades"—from entering into the abode of departed spirits. In what, then, did their power consist? Evidently *in their ability to detain or imprison.* Here we have the beautiful thought which the language of our Saviour expresses; the glorious promise made to every believer, and which he was so careful to repeat in so many varied forms, but in no case more strikingly and forcibly than here.

Jesus himself entered the abode of departed spirits, but his soul was not left in Hades. He rose from the grave, God "having loosed the pains of death, because it was not possible that he should be holden of it." In like manner, his church must enter Hades, but the gates of Hades shall not be able to detain it there. For "this is the will of the Father who hath sent me," said Jesus, "that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And each in his own order: "Christ the first fruits,

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afterward they that are Christ's at his coming." They, too, shall "burst the bars of death," and "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O Hades, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

R. R.

CHRISTIANITY IN ITS RELATION TO JUDAISM AND PAGANISM.

We lay down the following remark as a tenet—*Christianity stands under an especial historical obligation to Judaism, it is true, but in its objects, and as an historical fact, it stands related to Judaism and Paganism alike.*

By Judaism, must here be understood the Mosaic institutions mainly, but also whatever in the antecedent history of the nation was preparatory thereto, and having the tendency to distinguish the Jews as a *peculiar people.* Now with this (i. e., with Judaism) Christianity is historically connected by the fact, that Jesus was of Jewish parentage, and hence, one aspect of the Divine wisdom and goodness in setting apart this nation, is manifested in the circumstance, that a Redeemer for *humanity*, or, in other words, *for the whole human race*, must necessarily descend from a monotheistic people. But we cannot say that Christianity, even in this one point of its historical connection, was indebted purely and exclusively to Judaism, as such, for the religious mode of thinking among the people at the time of Christ's appearance, had ceased to be exclusively based on Moses and the prophets, but was variously and extensively modified by foreign elements, imbibed during and after the Babylonish captivity.

And on the other side, Hellenic and Roman Paganism was, in various respects, prepared for monotheism, and expectation was every where among the heathens upon the stretch for a new and higher form of religion; while, on the contrary, among the Jews the promises of a Messiah were either misinterpreted or discarded altogether; so that if we sum up all the historical relations of these two religious systems, the difference turns out to be far less than, at the first glance, might appear. And the mere circumstance of Christ's descent from Judaism, however significant in itself, is more than compensated in a comparison of relations, by the two-fold fact, that a far larger number of heathens embraced Christianity than Jews, and that Christianity

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would not have met with the reception among the Jews that it actually did, had they not been penetrated by those foreign elements of which we spoke above.

So far as Christianity is the only religion designed for the adoption of the Jews and Pagans, it stands more immediately related to Judaism and Paganism, than to any other system of religion. "I will give thee the heathen for thine inheritance." "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." The chasm seems, indeed, to be wider between Paganism and Christianity, as it was necessary for the former to have become monotheistic in order to become Christian; but the two, after all, did not stand inaccessibly asunder, for monotheism was now given immediately to the heathens under the form of Christianity, as before under that of Judaism. On the other side, the demand upon the Jews to cease confiding in the Law, and to change their views with reference to the import of the Abrahamic promises, placed a chasm between them and Christianity equally as wide as the polytheism of Paganism. Consequently, if we are obliged to admit that the Christian religion, in the form in which it originally appeared, cannot be regarded as evolved out of the Jewish religion, either of that time or of an earlier date, we may then conclude that it was in no sense a remodelling or a reformation of Judaism.

If Paul, indeed, (Gal. iii. 9–14, 23–25,) regards the faith of Abraham as the original type of the Christian faith, and represents the Mosaic Law as only filling up the interval between the two, we might, of course, conclude from this that it was Paul's intention to represent Christianity as a renewal of that original and pure Abrahamic Judaism. But his meaning was simply this,—that Abraham's faith bore precisely the same relation to the promise that ours bears to the accomplishment; but he by no means designed to intimate that the promise to Abraham was precisely the same as the accomplishment to us. But where the apostle expressly speaks of the relation of the Jews and Gentiles to Christ, he there represents it as entirely the same; Christ the same to both; both equally very far from God, and, consequently, in equal need of Christ. (Rom. ii. 11–12, iii. 12–14, 2 Cor. v. 16–17, Eph. ii. 13–19.) Now, if Christianity is equally related to Judaism and Paganism, it can no more be a link in the chain of the one than of the other—it can no more be a part or modification of Judaism than of Paganism; on the contrary, if either a heathen or a Jew turn Christian, he becomes, as respects his former religion, *a new man—a new creation.* So Paul.

The promise to Abraham, however, so far as it has been fulfilled in Christ, is represented as referring to Christ simply in the *Divine will*,

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or decree, not in the religious self—consciousness, or sentiments, of Abraham and his people. Now we recognize the homogeniety of a religious community only where this consciousness is similarly developed, i. e., where the same, or homogeneous sentiments actuate the whole mass of the membership; and hence, upon this principle, we can just as little recognize an identity between Christianity and the Abrahamic Judaism, as between Christianity and the later Judaism or Paganism. Nor are we allowed to assert that that purer original Judaism contained the germ of Christianity, in such wise that it would have been unfolded out of it by a natural process of development, without the intervention of a new element, any more than that Christ himself appeared in the track of this progression, in a way that forbids us attributing to him the origination of a *new common life* and a *new creation.*

The wide-spread persuasion of the existence of a *one only* church of God from the foundation of the human race to the "end of the world," contradicts our tenet more in appearance than in reality. For if even the Mosaic Law pertains to this *one* method of the Divine economy for the salvation of man, then we must include in it likewise, as some creditable Christian teachers have done, the Hellenic philosophy, especially such as is pervaded by a monotheistic spirit, and yet we dare not maintain, if we would not destroy the essential attributes of Christianity, that heathen philosophy forms any part of its teachings. If, however, by this *one church* doctrine we are to understand the unrestricted and gracious interests and interference of Christ in all human history from the beginning to the end of the world, then we will merely say, that this is not the place to determine this point, only our tenet contains nothing incompatible with such a doctrine.

Prophecy, too, had already attributed a character to the new covenant, in direct contrast with the old, and this contrast distinguishes, in the clearest light, the *internal* relation of the new, (Jerem. xxxi. 31–34;) hence we may infer, that whatever is contained in the Old Testament of any service to Christianity, is, for the most part, but the *outer* relation, or the visible life, corresponding to the *inner* principle referred to by this prophecy, and that part of the Old Testament is really of least service to Christianity which is the most decidedly Jewish. Accordingly, we find that the Old Testament Scriptures are only capable of reflecting, with any degree of accuracy, those religious impulses which are more or less common to all men, but those phases of feeling which are *peculiarly Christian*, can meet with no adequate expression in any passages of the Old Bible, at least without considerable exclusions and additions. Another fact is to be taken into the account, namely, we meet with affinities of feeling equally as

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close, and expressions as consonant with Christian sentiment and morality among the remains of the nobler and purer Pagans, as are to be found in the Old Testament; and the elder apologists also were not backward to appeal to the Messianic prophecies, though they regarded them as Pagans, and thus they manifested, and thus we recognize, a longing of human nature after Christianity—"*the desire of all nations.*" H.

[From the Christian Age.]

WHAT ARE THE DUTIES AND AUTHORITY OF THE CHRISTIAN MINISTRY?

AN ADDRESS BY ISAAC ERRETT.

THE topics mentioned for investigation at the coming Re-union, are so closely connected, from the 2d to the 6th, that the conclusions reached in the first-named, viz., What constitutes the ministry of the congregation? must necessarily give shape to the discussion of each succeeding question. Not knowing what view may be taken of the Christian ministry by the brother to whom that subject is given, I must beg leave to submit a few thoughts on this, as preparatory to the discussion of the theme which is assigned to me.

The original fountain of authority for all Christian service and religious enterprise, is the apostolic Commission. It is a mistaken view, that the language of this commission was confined to the apostles, and that its import was fully realized in their personal labors and ministrations. So far as *ambassadorial authority* is concerned, it was most unquestionably confined to them. The *qualifications* and the *duties* of ambassadors were alike, from the nature of the case, limited to them. But the apostolic commission, in its *scope* and *import*, embraces vastly more than the *personal* mission and authority of ambassadors. It embraces the conversion of the nations, and the spiritual education of the family of God, for all ages, until all the purposes of Christianity in this world are consummated. It involves, therefore, *delegated* powers. *The apostles were authorized to teach their converts to observe all things which they themselves had been commanded to observe.* Every disciple of Jesus, therefore, is from his conversion, by his profession, by virtue of all the divine principles and sentiments planted in his spirit by the gospel of salvation, and of the fellowship of the spirit of grace, and love, and truth, into which he has been baptized—*a missionary*—a minister of Christ—a preacher of the gospel—a co-operant with God in saving the world. His time, talents, money,

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influence and labors, are all solemnly and joyfully consecrated to this work in sacred oneness with Christ; nor can he, any longer, undertake any work, only as he conscientiously subordinates it, in its tendencies and fruits, to this one great purpose of his life—to turn sinners to the Lord, and train them, when converted, for the skies.

But all converts cannot publicly preach the gospel, and teach the lessons of the Master. There must be *an economy of means* in grace as in nature. Common sense, as well as Scripture, says, "Make a wise appropriation of your abilities." Hence the parables of the talents and pounds. Hence, too, the teaching of Paul: "For as we have many members in one body, and all members have not the same office, so we, though many, are one body in Christ, and every one members one of another. Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to our proportion of faith; or ministry, let us wait on our ministering; or he who exhorteth on exhortation, he who giveth, let him do it with liberality; he who showeth mercy with cheerfulness." Rom. xii. 4–8. The difference, then, between what we now call the Christian ministry, and the Christian brotherhood at large, is not necessarily a difference in spiritual excellency or holiness, by reason of which they have a right to claim superior authority, honor, and emolument. It may be as truly religious an act to "*give*," as Paul enjoins, as to "teach" or to "rule." The entire brotherhood are "kings and priests to God," a "royal priesthood, a holy nation, a peculiar people, that they should declare the perfectness of Him who hath called them from darkness into his marvelous light."

It is, then, for the sake of *order* and *efficiency*, in accomplishing the purposes of the commission, that a *division of labor* takes place among the partners in this most holy enterprise; and while one religiously devotes himself to farming, an other to commercial pursuits, a third to literary occupations, and others, by common consent, devote themselves specially to religious studies and ecclesiastical duties, it is the common purpose of all these different members of the body, each in his own sphere, to labor for the common good of the church of God.

I will only premise, farther, that so far as relates to the *ordinary* ministrations in the Christian church, the order and efficiency, of which we have spoken, are fully secured, by the graduated ministry which the New Testament provides,—distributed into evangelists, overseers and deacons. I *assume* this, because it does not properly belong to my theme to prove it; and it is presumed that the proof will be clearly set forth in one of the preceding essays.

The limits of this essay will not allow we to say what I wish to say of the deacon's office. Not agreeing in the views generally expressed

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by my brethren; and lacking room to argue properly a controverted topic, I pass it by for the present, and proceed to speak of the duties and authority of evangelists and overseers.

1. OF EVANGELISTS—THEIR DUTIES.

The prime duty of an evangelist, as the term imports, is to proclaim the good news of salvation; as Paul says to Timothy, "*Preach the Word.*" This is a most responsible task—it is a most arduous work—a lofty and noble mission. It demands a deep insight into the beauties and glories of the gospel; an intimate acquaintance with the Bible; a large acquaintance with human nature, in its ever-varying phases; a knowledge of the times we live in, and the peculiar forms of opposition to be met; a faith in God that will lift the soul above the fear of man, and the many discouragements that throng the preacher's life; a love of humanity that will prompt to all patient labor and long-suffering; a spiritual mindedness that will bear the laboring soul to heaven for refreshment, and charm it away from the numerous lures and snares which a carnal world is too ready to offer; and a holy life which will give emphasis and eloquence to all that the lips utter. The evangelist must be what Paul calls Timothy—a "man of God." 1 Tim. vi. 11. One true man, properly equipped for this work, and going forth in the spirit of Christ, is a most potent instrumentality. It is impossible to measure or to estimate his force in the moral universe. He is clothed with much of the strength of God. He gathers a kind of almightiness about him, which, wielded skillfully and fearlessly in the name of Jesus, makes angels shout for joy, and demons flee shrieking from the battle-field to their dens of darkness. His words never die. They live in hearts and consciences which tremble to their eternal reverberations, and in lives which they have quickened into holy activity in the cause of God. His affectionate utterance of the love of God, is as sweet to the sin-sick soul as "strains which angels use." His exhortation to obedience is like a trumpet-call, rousing the dead to life. His rebuke of sin is like the scathing thunderbolt. His exposures of falsehood and delusion like the sweep of the tempest. Nay, when the last echo of the songs of earth shall be drowned in the crash of falling worlds—when trumpet call, and lightning-blast, and tempest-sweep, are all annihilated and forgotten; and all earth's potentates howl amid the empty and blasted ruins of their vaunted greatness, the "man of God" shall stand sublimely amid ten thousand glad monuments of his earthly labors; the echoes of his pleadings, prayers, songs, and rebukes, will come rolling joyfully back through the halls of memory; and, as he places one hand on the cross he bore, and the other on the crown he has won, he will

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"rejoice in the day of Christ, that he did not run in vain, neither labor in vain."

It is a second duty of the evangelist to *foster his converts*, and *instruct them in all the counsels of God.* To leave new converts without food or shelter, a prey to the devouring wolf, is neither humanity nor wisdom. It is *foolish*, for in a large majority of cases, the labor of the evangelist in converting them, is lost. It is *cruel*, for the starvation of the soul, the crushing of the new-born spirit in all the pure hopes and loves which have been kindled, and its abandonment to the powers of darkness, to helpless, hopeless chains of captivity, involves suffering and shame for time and eternity, which, if they be the fruits of an evangelist's neglect, will not greatly redound to his honor at the judgment seat. The example of the apostles at Jerusalem, (Acts ii.,) of Paul and Barnabas at Antioch, (Acts xi. 22–30, and xiv. 28, also xv. 36–41,) clearly shows, that in the wisdom of primitive times, every territory gained was carefully fortified and diligently cultivated; and that the original evangelists *felt in conscience* bound to see to the nurture and training of those whom they had been instrumental in bringing to the Lord. It was with this view that Paul tarried so long at Ephesus. (Acts xx. 17–32.)

A third duty of the evangelist is, to organize and inaugurate a suitable ministry in every church he plants. (See Acts xiv. 21–24.) In harmony with this, it is to be observed that the apostolic instructions relative to the qualifications and ordinations of bishops and deacons, are given to *evangelists*, and not to *churches*, in the epistles to Timothy and Titus. This is a significant fact. In the light of these Scriptures, we hold it to be the sacred duty of the evangelists to see that none but suitable persons are appointed to office in the church; to refuse absolutely to ordain any person as to whose qualifications he is in doubt; and to keep in his own hands the charge of such a church, until suitable ministers can be provided. He is not bound to tie himself down to that particular church, but to provide for them proper labor, and, like Paul and Barnabas, to return ere long, and see "how they do."

We hold it to be another duty of the evangelist, *to correct disorders in existing churches.* (Titus i. 5.) If false doctrines are taught, and the existing eldership cannot remedy it, the evangelist is bound to step in and confute the gainsayers. (1 Tim. i. 3–4, and vi. 3–5, and iv. 1–5.) If the eldership is at fault, it belongs to the evangelist to investigate, and to restore order and peace. (1 Tim. v. 1; also, verse 19–22.) In a word, whether evils exist in a church, which fail of remedy for want of a proper presbytery, or through the derilictions of the overseers, whether it be error in doctrine, or error in practice, it is

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the duty of the evangelist to correct it, and not suffer a wild and irresponsible eldership, nor yet a fierce and turbulent democracy, to "lord it over God's heritage."

Finally, it is the duty of the evangelist *to educate other faithful men for the work, that they may be able to teach others also.* (2 Tim. ii. 2.) Thus Paul trained Timothy. Thus Paul and Barnabas took others, younger, with them. None but an evangelist can properly train others for the work. The *practical* part of the mission, without which all intellectual training is useless, can be had only in the field. Under the eye and care of the overseers, young men may be trained for usefulness in churches—(and such, we apprehend, were the deacons or ministers of the primitive church,)—but no man can learn, in an individual church, how to perform "the work of an evangelist." Such are, in brief, the *duties* of an evangelist. They demand all his time—all his energy.

As to his *authority*, it becomes us to speak with much care. Such is the lust of power in the human heart, and so fearful are the oppressions which have grown out of an undue assumption of authority, on the part of such officers, that the free children of God are alarmed almost at the utterance of the word *authority*. The Saviour taught a wholesome lesson on this to his apostles, (Matt. xx. 24–29.) Yet the apostles had authority, and so, too, must all officers in the Christian church have authority, unless their office be a mere name, and their duties a farce. *The authority of every Christian minister corresponds, in magnitude and extent, with the duties of his office.* If it be the *duty* of the evangelist to preach the word, then must he have *authority* to preach the word. If it be his *duty* to set in order the things that are wanting in imperfect churches, then has he the *authority* to do so. If it be his duty to ordain elders, you cannot deny him the authority. But where duty ends, there authority ends. As it is not his duty to make laws for the government of the churches of God, nor to make a creed, nor to oppress the conscience, nor to establish ecclesisastical councils to settle questions of faith and discipline, so neither has he authority for any such proceedings. Such seems to me to be the common sense view of the question of authority. Allow me farther to say, that as the apostles frequently laid aside their authority, that they might rather affectionately plead with the erring, and as they have warned evangelists not to *strive*, but to be gentle toward all men, in *meekness* instructing those who oppose themselves; it accords more with the genius and spirit of Christianity to rely for authority on the moral power gained by goodness, meekness, and long-suffering, rather than on claims set up theoretically, and pertinaciously argued and insisted on as sustained by the mere letter of Scripture teaching. Nor should we ever forget the precious lesson taught us in this sentence—"Yea, all of you, be subject one to another."

[CONCLUSION NEXT MONTH.]

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THE SPIRITUAL AMBROTYPE.

THE renovation of man through the gospel of Christ, may be figuratively styled the Spiritual Ambrotype. So striking and so numerous are the points of analogy between these two processes, that it may be neither uninteresting nor unimproving to trace them in detail.

In the first place, the image or picture formed in the Ambrotype, is, unlike that of the Daguerreotype, unfading and permanent. Hence the name Ambrotype, from the two Greek words, *ambrotos*, *immortal*; and *tupos*, *image*. The permanency of the picture depends upon the character of the material on which it is formed, and, since in the Ambrotype the material employed is glass, which is both transparent and unchangeable, the image fixed upon it and secured by it from contact with the air, and yet visible through it, is appropriately termed an Ambrotype—an imperishable type or image. So in the process of the renovation of the soul, it is designed to form, upon the undying or *immortal* nature of man, the glorious image of Christ, visible through every portion of that imperishable material which it adorns, and to which it is forever united. Nay, between the glass and the human nature, in one of its aspects, there is also this striking similarity, that both are constructed out of perishable matter—man from the dust, and glass from common earthly materials; and as these latter, uniting in the furnace, totally change their character, and yield the lustrous and unchanging glass, so God, out of the perishable dust of humanity, constructs a permanent spiritual being, that shall bear, through eternal ages, the glorious image of the Redeemer.

But, to enter into a more minute comparison, and trace these processes through their different stages, I would remark here, that in order to the reception of the desired image, a certain preparation is required, both with respect to the glass and with respect to man. I shall not here stop to inquire into the nature of this preparation, or consider how it is effected; but simply advert to the fact, that, in the Ambrotype, the glass plate receives a certain chemical preparation sensitive to natural light, and that, in conversion, there is the prerequisite of "an honest and good heart;"* sensitive to spiritual light—the "light of life." Now, the plate being thus prepared, the utmost care is taken to permit no light to fall upon it, except that which reaches it through the lens, behind which it is placed, and by means of which the reflected rays from the person whose likeness is to be taken are converged upon it. It is not, therefore, until every thing is carefully

* Luke viii. 15.

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and properly adjusted, that the artist cautiously uncovers the lens, through which alone he desires the light to pass to the plate, in order to form the picture. As this prepared plate may represent the prepared heart, so the lens may fitly represent the gospel of God's grace, through which the image of Jesus is reflected upon the soul. And as care is needed lest, by a free exposure to the light of the world, the whole surface of the plate should be darkened and rendered incapable of receiving any distinct image, so in the renovation of the heart, the utmost attention is required that the appropriate light of heaven alone should reach it through the gospel, which is designed to impart the likeness of Christ. Oh! it is most important that no false light, from fallible human teachers, should fall upon the awakened soul, and that no premature or rash exposure to the glare of the vain and senseless idols of the world, should darken and destroy it forever. And this care is necessary, not only when the prepared heart is first to be subjected to proper spiritual influences, but afterwards also, until its liability to injury, from full exposure, has been obviated; just as the plate which has received the proper impression through the lens, is still secluded from the common light, until its sensitiveness to injurious impressions has been removed. And this may fitly suggest how important it is that the young convert, whose heart has received its first impressions of divine grace, should be carefully secluded from the glittering vanities of the world, and kept in the close security of protecting influences;—in the secret closet of private prayer; within the sacred pale of the divine and solemn ministries of the house of God, until the susceptibility to injurious impressions shall have been overcome, and knowledge and experience in the divine life shall have imparted ability to endure the temptations of the world. Alas! how often is it the case, that the young rejoicing convert, with his whole nature all alive to spiritual and moral impressions, is left ungarded by pastoral care or Christian affection, or even by parental love; and allowed to mingle with the vain and frivolous, and to continue, as before conversion, engaged in a giddy round of vain and empty pleasures and employments! How seldom do we see exerted the prudent consideration which the case demands!—the sacred authority which Christianity confers!—the tender solicitude which religious experience prompts! What wonder is it that the heart, upon which the happiest impressions may have been made by the gospel, and which might, with proper care, have been made to glow with holy love and the bright image of Jesus, should, thus neglected and exposed, soon become so darkened and obscured that no subsequent attendance upon religious rites or formal duties, nor long-protracted continuance of outward church relations, shall ever be able to develop clearly one

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single feature of Christ, or elicit any of those characteristics which distinguish the truly converted from the ungodly and the sinner!

In proceeding, however, with the analogy before us, let it be here particularly observed, that, after the Ambrotype plate has been duly subjected to the action of the lens, and after its sensitiveness to further impressions has been removed, the eye of the beholder is, as yet, unable to perceive the image or likenes which has been formed. There is upon the plate a perfect picture, painted by the unerring pencil of Light, yet it is almost, if not altogether, invisible to the eye, and hence requires to be "brought out," or made apparent by immersing and gently moving the plate for sometime in a chemical solution, which, gradually dissolving and removing all obstructions, and developing the lights and shades, at length reveals the latent impressions in all their fullness and beauty.

Amongst all the wonderful and interesting processes of the different arts, there is not one which seems to me so singularly beautiful and striking in its results, as the one of which I am now speaking—the bringing out or development of the picture on the Ambrotype plate. You see the artist gently moving beneath the surface of a solution, transparent as water, a plate of glass, upon which you can at first barely discern an obscure and apparently defective outline. This, by degrees, is more distinctly visible; you begin to imagine that there is really a drawing; you can distinguish presently some features of a portrait, but they are as yet apparently detached or distorted. Still, as the plate is moved beneath the gently undulating liquid, the different portions assume juster relations; the films which obstructed vision are dissolved; new features are revealed; you distinguish a likeness; you perceive that the lights now rapidly brighten—the shades deepen—the plate assumes an indiscribable lustre, and presents to you at last, upon its suface, an image of one, perhaps, most dearly loved, so exact, so truthful, so brilliant, so beautiful and life-like, that you almost think it is about to speak to you!

Whether it be the rapidity of the process, as compared with the slow operation of painting, which tells of human feebleness and toil; or the consciousness that here the light of heaven itself has been the immediate artist; or the sudden revelation of a speaking portrait, where, a few moments before, there seemed but a blurred and filmy surface, that leads the mind to overlook the human and material agencies at work; certain it is that one seems here admitted to witness a divine creation—the production, from seeming nothingness, of a real and veritable humanity; or at least the exquisite and actual pencillings of the Limner of Nature, in the perfect delineation so soon accomplished in our presence.

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As in the Ambrotype, so in the renovation of the soul. The image of the Redeemer may be impressed upon the heart through the gospel, and the sensibility of the heart to worldly idols may have been destroyed, and yet that image may be as yet invisible to men. As, in the Ambrotype, we know there was a perfect image, which, though unseen by us, was plainly apparent to the light that drew it; so, in conversion, the divine likeness may be renewed in the human soul, yet remain, for a time, invisible to all but God. And, hence, we may derive a sweet and grateful consolation in regard to the young, and those who are speedily called from earth, after they have made the Christian profession, and before they have exhibited to the world the Christian character. They had not yet had time and opportunity to develop the features of that divine image impressed upon them, so that it could be perceived by men, but it was, nevertheless, visible to God, to whom "secret things" belong; "who bringeth light out of darkness;" "who quickeneth the dead, and calleth those things which be not as though they were," and who, in a future world, will bring forth that glorious image to the view of the assembled universe, in tints of beauty from the throne of heaven.

But in those "who remain," and in whom the divine features of Christianity are by degrees revealed to the world, how noble and interesting a spectacle is exhibited! With what deep anxiety must the lofty spiritual beings who interest themselves in the affairs of mortals, contemplate those life-trials; those struggles of the human soul with the malign spirits of darkness; those temptations of the flesh and victories of faith; those strivings after holiness; those doubts and fears; those heart-searchings; those agonies, and reproaches, and tribulations; those cares, anxieties and toils, which, in the skilful hand of an All Wise God our Saviour, are made the means of clearing away the films of error, and of developing the beauty of that divine image which has been impressed upon the heart, and the power of that divine life which pervades the renewed and regenerated soul! If it be so charming an illustration of the beauty of the art and the skill of the artist, to bring out into full relief the secret impressions of the Ambrotype, how striking an evidence is it of the transcendent glory of that celestial art, and of the exquisite ability of that Divine artist, by whose mysterious agency, the "new man," the "hidden man of the heart," the living, acting, speaking image of Christ, is developed in its celestial beauty, in this lost, and ruined, and frail humanity! Oh! how divine the power; how infinite the wisdom; how ineffable the goodness, which thus evolves the spiritual from the natural; the heavenly from the earthly; the deathless from the dying! And with what earnest solicitude should the believer contemplate this divine

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work, and with what grateful readiness should he yield up his entire nature to those transforming agencies, by which he is renewed and sanctified, that he might say with an apostle, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me."

And what motives to patience, to diligence, and to perseverance, may he not draw from the reflection that he is thus permitted to glorify God on earth—from the thought that the toils and labors of earth are to the Christian soul but means of developing to man those inward graces which else were visible to God alone; and that it is in the exemplification of the Christian virtues in his daily walk in all the relations of life, that he manifests the work of Divine grace upon his heart, and shows that Christ is, indeed, "formed in him, the hope of glory"! These, truly, are the instrumentalities through which the Divine artist brings forth to public view and admiration, the glorious traits and perfections of Him that is "Chief among the ten thousands," and "fairer than the sons of men;" and though these may be very partially revealed in some, and as yet imperfectly in all, there is yet the grateful assurance that the process will eventually be completed, and that the imaged glory of the Divine character will at last be revealed in "the glorious manifestation of the sons of God." How joyfully should Christians, then, endure these trials of their faith, "more precious than gold, which perisheth," since it will be "found unto praise, and honor, and glory, at the appearing of Jesus Christ;" and though the "world" may know them not, and men, in many instances, may fail to recognize their true character, or perceive, beneath the film of frail humanity, the divine beauty that is there concealed, they can themselves forever rejoice in the consciousness of that inward spiritual PRESENCE which is to abide with them forever—an earnest of future glory.

And, finally, as the perfected Ambrotype is carefully encased in a framework of tasteful elegance, for preservation and display; how appropriate is it that the redeemed, who have been "created anew in righteousness and true holiness," and bear, in its full development, "the image of the heavenly," shall be forever surrounded with the glory appertaining to that divine nature of which they have been made partakers; and that, enclosed in settings of imperishable beauty, they should be admired and cherished in the "eternal mansions"!

R. R.

REMEMBER, that every person, however low, has rights and feelings. In all contentions, let peace be rather your object than triumph. Value triumph only as the means of peace.—*Sidney Smith.*

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THE "AMBIGUOUS SIGNAL"—EXPLAINED.

[The following communication we lay before our readers without note or comment at present. Just returned from the Anniversary of the Bible Union, we find so much business on hand, connected with College and other relations, we must defer this and other communications till a more convenient season.—A. C.]

Brother Campbell—When I received your kind letter, some three weeks ago, acknowledging the receipt of my communication entitled "Independency's Legitimate Offspring," and read your friendly suggestions, my first emotion was one of regret, that probably I had taken, without intending it, an undue advantage of the very high estimation in which, until you were pleased to express it in your letter, I knew not that you held me. Upon seeing, however, in the August number of the Harbinger, my article—that is, the *part* of it you have spread upon your pages, together with your accompanying remarks, that feeling became somewhat mingled with surprise. Though I will not insist that it was not your right, yet I cannot but think, that an editor exercises his largest liberty in suppressing almost all of a communication except its introduction. And in this case I feel confident, that it would be manifest to any reader of my entire article, that the writer certainly deemed the part suppressed of greater public importance than the part which appeared. Had I been consulted in reference to its mutilation, I think I would have said, *rather let no part appear*.

I regret that you felt it necessary, for the information of your distant readers, to give the description of me which appears in your first and second paragraphs; for I am conscious it is incorrect. And I still more regret, that on account of the great pressure of your engagements, you did not read my whole article, for it seems the main design of my effort has been misunderstood, as the following passages from your accompanying remarks, very clearly show:

"It seems, in our correspondent's view, that any association within an association, raising funds to educate young men for the ministry, is the first born child, male or female, of Independency!"

"But now, after this exordium, an occurrence in Kentucky is made the subject of review, of criticism, if not of censure; not, indeed, in reference to these principles in whole or in detail, but to a specific prudential arrangement, as necessary to the supply of evangelists, pastors or teachers, or functionaries of some name, to meet the wants of the age, under the caption of Independency's Legitimate Offspring. This seems to be merely a prudential measure, but is, as I understand it, now being exposed to public censure as an illegitimate child,

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though a literal offspring of independency; while both the text and the sermon, like many others, apply to another subject."

Truly, "the text and the sermon" were wholly on "another subject;" for, in the "correspondent's vision," it was not at all the "association for *raising* the funds," but, the self-perpetuating, irresponsible board of trustees, created by the charter for the *management* of the funds, which was the burthen of my text and my sermon. Not the "prudential measure, as necessary to the supply of evangelists, pastors and teachers, or functionaries of some name, to meet the wants of the age," but the *prudential* (?) arrangement of a self-perpetuating board of managers, acting under a charter containing a *human creed*, passed by the Legislature of Kentucky, purporting to express the distinctive faith of our denomination. It was the attempt to avoid the necessity of recognizing, or, of bringing forth a representative assembly of the churches, which caused Independency to bring forth among us the first regularly published *authoritative human creed*. This is the LEGITIMATE OFFSPRING OF INDEPENDENCY, in which alone I spoke in term of censure.

Your excellent remarks, therefore, on the importance of the *ministry*, the *pastorship*, "the episcopate, the eldership of the Christian church," cannot be considered as an argument needed in my case, since I believe in all of it; and was a member, in good faith, of the committee of the last State Meeting, which brought in a report commendatory of the great work of supplying the churches, and the various fields now opening to the harvest, with workmen that need not be ashamed.

I am inclined to think, as some of your remarks seem to intimate, that Independency derives much of its estimable character from being supposed to hold the position of the most direct antagonism to civil and religious despotism. But unless we intend to trifle with the real meaning of terms, and play upon the vulgar prejudices by mere sound, and by an arbitrary use of the word, it really has no force in the question at all. Though "we Americans are much in love with all that is independent, because our political and ecclesiastic ancestors fought some hard battles under this armorial," still, in its common, as well as in its political sense, it describes and distinguishes no particular *form* of government whatever; and it is a true and legitimate use of the term to say, the Russian Empire, and the Kingdom of Great Britain, are as *independent* of each other, and of us, as we are of either of them. This was its current use in the American colonies in '76: that we as a people should be independent of *foreign* rule, and should, here at home, exercise our right to frame a government of various co-ordinant powers, in harmony with our own views of the rights of man

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But it is in no such sense that the word is used ecclesiastically. In church matters, it has an appropriated, specific meaning. Independency, with us, is explained to mean, that there is *no subordination* of the several parts to a common, or general administrative power: that a *single congregation* is the highest authority in Christ's kingdom on earth. And it is just in this sense that it bears no resemblance, in any particular, to what we Americans so much glory in, namely, our system of State and Federal Government. There is not the slightest similarity between *church* independency and American independency, at any point of our political history; for, during the war of the Revolution, as many as enlisted in that glorious struggle, whether in the civil department or on the field of battle, were under the absolute control of the representatives of the several colonies, in a continental Congress; and no such crazy idea ever entered into any man's brain in that day, nor since, as that then, or ever afterwards, the several States ought to attempt singly, or could by any possibility accomplish singly, their grand mission to mankind. And consequently, when all their toils and sacrifices were crowned with glorious victory, the old Confederation, having been found, by fair experiment, unfit for the wants of the nation, our present Federal Union was established, with our noble Constitution, a system of *general government*, with all its beautiful machinery of deliberative assemblies, courts, and administrative departments, the admiration of every enlightened man.

So much, then, for the meaning, and the glorious associations of this highly estimable and conservative term, *Independence*, which, by no sort of constraint, can be made to mean politically, what our brethren mean by it ecclesiastically, viz., that the people may meet in small bands, according to convenience, or caprice, to manage their affairs governmentally; and that every such band, or squad, "is the highest authority on earth."

I think it due, that your distant readers should know, that I do not dissent materially from your matured and published views on the subject of Church Organization, as your remarks following my article will lead them to suppose. For, more than ten years ago, witnessing the disorders and "kinks" into which our noble cause had fallen in Kentucky, the conclusion was forced upon me, that the system of Independency, as held by our brotherhood, a system, too, so unreasonable in itself, could not be of God. Under its reign, no plan of co-operation at all commensurate with our wants, responsibilities, and power to do good, could then be adopted in Kentucky, nor has been to this day. The attempts and failures of the efforts in that direction, can scarcely be numbered; and our general co-operations—where are they? That which seemed to be the most popular, the American

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Christian Missionary Society, is described in the August number of the Harbinger, by one of the editors, in these words:

"Our Missionary Society is practically dead,—we say it with tears, it is practically DEAD!"

On our great, free, theatre of action, we stand along side of denominations whose theology—whose vital spiritual power, as we think, is far inferior to our own, we drinking the stream of life, uncontaminated, through the "Bible alone." These denominations, some of which, in Kentucky, are greatly below us in numbers and wealth, each has an ecclesiastical system peculiarly its own, but all repudiating the system of independency in which we glory; *and they are not called to shed tears over the death of their Missionary Societies.* My inference from this fact, and numerous others of the same category, which, it were mortifying to mention, is, that all our "kinks" and troubles, came from this human device—Independency; unless, indeed, our *gospel* is not the gospel of Christ.

The following are some of the passages in the essays alluded to, which show that I do not differ from your views of the origin and workings of Independency:

"The experience of every day, added to the great principles propounded in both Testaments, especially in the New, and to the positive precepts and examples of the Lord and his Apostles, more and more impress all of us who feel our responsibilities, who have some influence in the church of Jesus Christ, to whose hearts the peace, purity, and happiness of Christ's Kingdom are paramount, all absorbing, and transcending concerns; that *our organization and discipline are greatly defective, and essentially inadequate to the present condition and wants of society.*" "But as I intend this only for an introduction to some essays on the importance of a *community organization*, more homogeneous with the nature of the Kingdom of Christ than any yet developed amongst us, I hasten to the following melancholy disclosures," &c. Harb. of 1841, pp. 532, 536.

"Soon as a disrespect [arose] for hereditary office, or, what is the same thing in effect, under another name, for bishops by succession from the apostles, the partiality for what we have called *lay bishops*, or those chosen without regard to such sacerdotal and hereditary ordination, gradually increased, and Independency was born."

"If the New Covenant made no provision for the induction of its public agents—if it have given them no public care for one another; if it have allowed every community to do what seems right in its own eyes—if it have given to its public functionaries to go and come, and operate when, where, and as they please—and if they are only amenable, directly or indirectly, to the particular community from which they take their departure; then, indeed, the great Prophet and Lawgiver of the church has been more negligent of the interests of his kingdom, more inattentive to the connection between cause and effect, between means and ends, than any author of a new order of society that ever lived; or his apostles and prime ministers have been less

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attentive to his instructions, and less faithful to their Master and his cause, than the common functionaries of the present corrupt systems of human prudence and authority."

"There must, then, be some great mistake lurking in the minds of those who imagine that Christ's Kingdom is a collection of ten thousand particular communities, each one being wholly absorbed from any respect, co-operation, *inspection* and *subordination*, in reference to any work or purpose necessary to carrying out and perfecting that grand system of sanctification and conversion." Mill. Harb. of 1842, pp. 61, 64.

"But as we proceed through the sacred history of the New Testament, we shall have more reason to urge to the adoption of such measures as will prevent the injuries now being inflicted on the cause by some novices, and call forth and sustain energies more in keeping with the high character of Christ's church, and more promotive of her prosperity than the present *haphazard system of operations which accident, and not choice, has inflicted upon us.*" p. 137.

It is this same system of Independency, begotten, as extremes beget extremes, and "born" in troublous times, when "a disrespect arose for bishops by apostolic succession," "which accident, and not chance, has *inflicted* on us," and which, in its "haphazard," premature labor, has brought forth in Kentucky, our *first, by law-established, authoritative, written, human creed*—INDEPENDENCY'S LEGITIMATE OFFSPRING. S. A.

WORTHY OF IMITATION.

ON a recent visit to Chicago, I fell in with a good Presbyterian brother from Fondulac, Wisconsin. He was a man of intelligence, a lawyer, a man of piety, and an elder in the church.

In conversation with him, it appeared that a little over a year previous, about a dozen, all told, men and women, poor and rich, members of the Presbyterian church, came together in Fondulac, and organized themselves into a church. They employed a pastor, agreeing to pay him seven hundred dollars per year. At the end of the first year they came together again, and found that their dozen had increased to thirty. On consultation, it was concluded that they ought to have a meeting-house; but casting about, there appeared to be but three persons able to do much in the way of contributing. One of these was my friend referred to above, but he had been gathering what means he could to build a house for himself. A thousand dollars was raised to buy the lot, and it was purchased. Fifteen hundred dollars was next wanted to build the house, and these three brethren were expected to contribute it. My friend said he must ask

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his wife. He went home and laid the whole matter before her. She answered like an angel—"My dear, let the Lord's house be first built. We can get along very well a while longer as we are." The five hundred dollars were immediately forthcoming.

As second thoughts are sometimes best, when these three brethren reflected that Fondulac was destined to be the capitol of Northern Wisconsin, and the Presbytery would meet there, and the Synod, and perhaps sometime or other, the General Assembly, it occurred to them that a fifteen hundred dollar house would be too small. It would be better to make an effort and build it larger at once. Well, said one of these three noble spirited men, Brethren, there, (pointing with his finger in a certain direction) there, brethren, is eighty acres of land, worth two thousand dollars, take it and sell it for my share. I have made this year six thousand dollars, said a second, and will give two thousand of it to this object. Now, said my friend, I was in for it, and could not do less than agree to pay the remaining two thousand dollars. This was doing the thing up brown. A few such spirits as these in a church are worth an army of your narrow-minded, close-fisted, do-nothing but find fault Christians.

These brethren will feel happy, and their little church will, before long, break forth on the right hand and on the left, lengthening her cords and strengthening her stakes. For my part I say, God speed to all such men. And such a wife as my friend's—"Let the Lord's house be built." God bless that noble woman! She deserves to be enrolled with kindred spirits, by an apostle of the Lamb, in the 11th chapter of Hebrews.

Brethren, let us wake up to a holy emulation of such noble deeds, and show the world, that as we are far in advance of all other professing Christians in the soundness of our views, we are likewise in the van in every noble Christian enterprise. A congregation of twelve persons agreeing to pay a pastor seven hundred dollars! Think of that, and do likewise. No wonder they numbered thirty at the end of the first year. I mean to inquire what they number at the end of the second year. It cannot fall short of seventy-five or one hundred. The heart of these people is in the work and they must prosper; and although no Presbyterian, yet I say to such a people, God bless you!

SAMUEL CHURCH.

IT has been beautifully said, that "the veil which covers the face of futurity, is woven by the hand of mercy." Seek not to raise that veil, therefore, for sadness might be seen to shade the brow that fancy had arrayed in smiles of gladness.

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ZEAL FOR GOOD WORKS.

The work of Christ is expressly declared to have two great objects. The first of these is to "redeem" men "from all iniquity;" and the second, "to purify to himself a peculiar people, zealous of good works." Those who are first made partakers of "the redemption which is in Christ Jesus," are purified, in order that they may be a "peculiar," or distinguished people, "zealous of good works." These purposes are intimately related, the first being an essential preliminary to the second, and the second a just and appropriate end and object of the first. It is to the redeemed that God has specially committed those "good works" by which the world is benefitted and God is glorified. How important, then, that they should realize their mission, and labor diligently in that vast and varied field of human suffering, degradation and ruin, which this sin-polluted world presents!

Alas! how few of the professed followers of Christ appear to do this. Regarding Christianity selfishly, as designed for their own special private benefit, multitudes are content to live under the forms of religion, while "their hearts are exercised with covetous practices," and they are wholly devoted to their own personal aims. No thought have they for the wants of a world lost in ignorance and crime; and though possessed of the unrighteous mammon, they have not the 'riches of liberality,' the riches of good works—the true riches, without which every man, though reputed wealthy in the language of men, is but a miserable pauper in the vernacular of heaven. Interested in all that concerns themselves, they are zealous in defense of their own opinions and consistency; zealous for the religious party whose cause they have espoused, and through which they possess a certain degree of influence, but never do we find them "zealous of good works."

Amidst the vast multitude of those who thus "mind earthly things," and seek for their own things and not the things that are Christs', there are, nevertheless, commingled those who are "called," and "faithful," and "true," and it is consoling to see occasionally such records of their labor as the following, which we take from a foreign paper.

R. R.

A USEFUL CITY MISSIONARY.

There lives at the east end of London a City Missionary, belonging to we know not what sect, but assuredly a Christian, who for many years devoted his life, in the most practical way, to the rescue of young people of either sex who have become thieves, vagrants, and

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profligates. With no more than the very slender income that a city missionary gets, he has habitually and for many years brought miserable creatures to his house, has filled his home with people of bad character, upon whose hearts he has been working, and who have said that they are willing to be honest. With his own hands he has cleansed and cured of skin diseases miserable youths, whom even their companions loathed to touch. To the utmost of his power he has kept such people out of harm's way, until, by immense efforts, he has found for them admission to some charity, or means of emigrating, or of earning in this country an honest living. Also, when he has touched the heart of some castaway girls or boys, he has not seldom discovered their first homes, and, by urgent letters and persuasion, reconciled them to offended parents. The truest pleadings of humanising he carries day after day, night after night, to places from which good men naturally shrink, and he is ready to become, if he can, for this world as well as for the next, the friend of every outcast from society who will accept his friendship.

It appears that the work commenced in this way many years ago, and approved by all who heard of it, was seconded by some with money. The shelter offered by the missionary's home was enlarged by an enlargement of the means placed at his disposal. The kindness of some gentlemen who labor to do good—foremost among whom in this case, as in many similar cases, we find Lord Shaftesbury to stand—placed a small fund at the disposal of this good Samaritan for the maintenance of his house as a refuge or an hospital, in which he himself, his wife, and all his children labor, without money reward, to heal both the diseases and the sorrows of those whom they attempt to save.

In the little room at the house of which this gentleman has made so good a use—used to be No. 51 in Wellclose Square—the little room in which he received every day some twenty or thirty visits from poor wretches who came to him in good faith for advice, though few of them take what advice he gives—we were once shown his books, and favored with a summary of the results of his work. From nearly fourteen hundred ruined young women, and upwards of two thousand ruined young men, beaten up during his rounds, he has received at his own home more than sixty thousand visits. This was the material he found to work upon, and out of it all what results had he produced?

Comparatively few. And yet is it a small thing for one man to be able to say that by visiting the haunts of vice, he has restored ninety-three children to the homes they had forsaken—procured for a hundred and fifty-five repentant vagabonds honest employment—sent more than a hundred to asylums, and enabled sixty-three to emigrate, besides persuading upwards of two hundred couples to submit to rites of marriage that they had foregone. Is it a small thing to receive many letters such as this?—

"Dear Sir—I take up my pen to return you many sincere thanks (a mother feeling the blessings of God) for taking my dear boy out of the darkness that he had been led into, thank God for it, and your kindness. My prayers shall ever be for your welfare and your family, may it please God to assist you in putting these in the light they so much need. My blessing shall always attend you for the sake of my

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child. I return God thanks for the great blessing he has given to me by reforming my child. Dear Sir, I conclude with my best thanks for the great services that you have done me and my family. May the Lord pour his great blessing on you as long as you live!"

Those are "best thanks," indeed. Again, let us repeat that this laborer (Mr. P. L. Jackson) has done his good work for its own sake; that it is his own house which he fills with miserable outcasts; that it is part of his own not very abundant bread with which he feeds them, till he finds how they can honestly earn food of their own. The contributions by which he is now aided do not amount to more than about fifty pounds a year. That is the endowment of his little hospital.

If one man can work thus—and we could tell other tales of single-handed labour in the same great cause—if one can achieve so much, what cannot a nation do towards the reformation of offending children who lie in its bosom?

AN ADDRESS ON EDUCATION,

Delivered in Cincinnati, to a Literary Association, October, 1856.

THERE is not, in all the expanded area of human thought, any theme more important or more prolific of good or evil to man, temporal, spiritual or eternal, than is the theme of human education. It has commanded the attention, and more or less engrossed the thoughts, of the most gifted minds and the most philanthropic hearts that have adorned our common humanity. The capacity of man, the dignity of man, and the destiny of man, have been more or less popular themes in every age, and amongst all the civilized nations of the earth. The three most engrossing questions in every age, in every clime of earth, and in every tongue of man, are, were, and ever will be, *What am I? Whence came I? Whither do I go?*

These are the loftiest, the most profound, and soul-engrossing themes, on which the mind of man can concentrate all its powers, and tax all its resources. It is conceded by the highest tribunals of human science and human learning, by the greatest and best of all philosophers, that the only object seen, contemplated, and admired by man, which the sun surveys or the earth contains—the only existence within the human horizon that will never cease to be,—is *man*. He of all earth's tenantry, had a beginning, but will never, never, never have an end.

It is this view of man, and this view only, that magnifies and aggrandizes the theme of his education; and that, in every age of civilization, has, more than all other themes, engrossed the attention,

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elicited the energies, and commanded the activities of every truly enlightened philanthropist.

But the proper philosophy of man, indicated in his origin, constitution and destiny, is an essential preliminary to a rational disposition and development of this theme. The first question, then, necessarily is, *What is man?* He is neither an angel nor an animal. He has a body, a soul, and a spirit. He has a trinity of natures in one personality. While Jehovah has a trinity of personalities in one nature, man has a trinity of natures in one personality. He has an animal nature, an intellectual nature, and a moral nature. Hence the prayer of the greatest apostle and ambassador of heaven was, "May God sanctify you wholly"—in body, soul and spirit. These are not two, but three entities, and these three are in every human being. Man has an animal body, an animal soul, and a rational spirit. Two of these are earthy and temporal—one is spiritual and erernal. He is, therefore, not improperly called a microcosm, a miniature embodiment of universal nature, or of the Divine creation.

We do not, then, wonder, standing on the pinnacle of this temple, that there was a Divine interposition in behalf of humanity in its ruins, and none for the angels who kept not their first estate. And this, indeed, is no ordinary attestation of the dignity of man.

Hence the institution of a remedial system, to elevate, dignify, and beatify man, was introduced by the Creator himself, and consummated by the incarnation of the Divinity in our humanity. This is the proper stand-point whence to survey the special providence and the special grace vouchsafed to man as he now is, in his lapsed and ruined condition.

Hence the true and enduring sub-basis of a rational and adequate education of a human being, is a just and true conception of man, not as he was, but as he is now, and as he must forever be. Any system not based on these conceptions, cannot possibly meet the demands of our nature, nor develop and perfect a human being to act well his part in the great drama of human life. The only text-book for such a system, and such a study, and such a full-orbed development of man, is that inestimable volume, vouchsafed by God himself, in progress of completion some 1600 years. It develops his nature, his origin, his destiny, and counsels his course in life with special reference to his full development and preparation for the highest honors, pleasures, and enjoyments, of which he is capable. It adapts itself to his highest reason, to the strongest and most enduring cravings of his nature, and reveals to him the only pathway to true glory, honor and immortality. Hence we conclude that this volume should be a standing

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and a daily text-book in every primary school, academy and college, in Christendom.

But this is not all;—the true philosophy of man demands that a rational and systematic course of instruction should be instituted and prosecuted with a special reference to the conscience, the heart, and the spirit of man, as to the understanding or intellectual powers, the taste and the imagination of the pupil or the student. The whole world within him, as well as the whole world without him, should not only be defined and developed, but cultivated, matured and perfected, in full harmony with his origin and destiny, not only as far as appertains to the present world, but also as relates to the future and the eternal world.

Man was not created for this earth as his whole patrimony. He was destined to be a cosmopolite, not of our planet only, or of our solar system, but to have intercourse, free and cordial, with the tenantry of all worlds, and to be a peer of the highest circles of the highest sphere of God's universe. He is, in fact, through the interposition of the second Adam, made a peer of the highest realms in creation, and a joint heir with Adam the Second, who is himself heir of all things. May we not, then, with still more emphasis and earnestness, inquire, What, should his education be?

What, then, is the meaning of the word *education*, inquires the sparkling eyes around me? It is a Roman word, of etymological composition. It is tantamount to *development*—full orbed development. It enlarges, invigorates, beautifies, adorns, and beatifies the soul and spirit of man. King Solomon endorses this theory in affirming that "a man's wisdom makes his face to shine;" that its "merchandize is better than silver, its increase than that of fine gold." "It is more precious than pearls, and all the objects of desire are not equal to wisdom." He affirms that "its ways are ways of pleasantness; that all its paths are paths of peace;" that "it is a tree of life to those who possess it, and that happy is he who retains it."

But there is knowledge without wisdom; and there may be, at a certain angle, wisdom without much knowledge. We have occasionally met with persons of much knowledge possessing little wisdom, and with some possessing much wisdom with little knowledge. Education, however, imparts knowledge rather than wisdom, while wisdom uses knowledge with discretion, applying and appropriating it to high and holy purposes. Wisdom and knowledge are of the same paternity, but not of the same maternity. They are, however, eagerly to be sought after; and he that seeketh them with all his heart, shall attain to wise counsels. They are the richest gifts of God to mortal man.

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Education, we repeat, is the development of what is in man, and according to Webster, "it comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations." *It is, therefore, physical, literary, moral and religious.* No irreligious man is, therefore, a well educated man. His head may be large and crowded with ideas; but his heart is dwarfed and cold to God and man. His conscience is callous, if not seared with guilt; and his moral sensibilities morbid, if not paralyzed to death. When we affirm the conviction, that every well educated person must be a genuine Christian, we would not be understood as holding or expressing the idea that a Christian is the mere fruit of a good literary, moral or religious education. Still, without education, in some measure of it, no man can be a Christian. He must understand in some degree, or in some measure, the Oracles of God. Since the Bible contains the Oracles of God, and since these Oracles are written in human language, that language, whatever it may be as a mother tongue, must be the vehicle of all intercommunication between heaven and earth, between God and man. Now, if that langnage be not understood by any particular person, he cannot come to the knowledge of his God or of himself, so far as God has spoken to man, either of himself or of man; or so far as the most enlightened man can develop, in words, the being of God, the providence of God, the moral government of God, or the general salvation which he has provided for man in his moral ruins.

Education is, therefore, essential to the salvation of any man into whose hand God, in his moral government or overruling providence, has placed a Bible. This measure of education, essential to a man's confidence of himself, his origin, responsibilities, and destiny, and to his appreciation of a revelation from God concerning a remedial system, and man's present lapsed and ruined circumstances, is as indispensable to his immortal spirit and happy destiny, as atmosphere and lungs to his animal life and health. We merely assert these positions, because they are conceded by every man of sound judgment and self-disposing memory. And, therefore, a certain amount of education is absolutely necessary to give to every man the means of possessing and enjoying the life that now is, or that future and everlasting life to come.

For this end, there is in every child an innate craving after knowledge, as constant and as insatiate as the craving for congenial food. This appetite for knowledge in the human family, is as universal as the appetite for food. There are, indeed, degrees of it discernable in all children; and as a general rule, in the exact ratio of the cravings for knowledge, is the power or faculty of acquiring it.

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But of all the knowledges of earth and time, the knowledge of our eternal destiny is rationally the all-absorbing, soul-captivating, and soul-subduing craving of humanity. A human being devoid of this, is not *compos mentis*, nor, indeed, *compos corporis*. Lungs without atmosphere, would not be more useles or worthless than this insatiate craving for light and knowledge, without some communication from the Father of our spirits, on the soul-absorbing theme of our future and everlasting destiny. This is, after all the disquisitions on the certainty of a revelation from God to man, embracing his future and eternal destiny, the most palpable *a priori* argument in favor of the prince of school books—the Holy Bible.

But we argue not this question as though it were still a doubtful one. We argue from it as from a fixed fact, fully, and cordially, and gratefully conceded by those whom we now address. The Bible, indeed, is the tongue of the universe, ever unfolding its mysteries, ever developing the awful and glorious character of that magnificent architect, whose sublime and awful *fiat* broke the solemn silence of eternity, and gave birth and being to a thousand millions of suns, and thirty thousand millions of attendant planets,

> "Forever singing as they shine,
> The hand that made us is Divine."

One of the most obvious and impressive arguments of the intellectual and moral dignity of man, is the fact, that nothing short of the infinite, the eternal, and the immutable, can meet and satisfy the cravings of his spiritual nature. There is more of philosophical fact than fable, in the tradition that the son of Philip and Olympias—Alexander of Macedon—having conquered the world that then was, hung his sword and trumpet in the hall, weeping that his arm was hampered and had not room enough to do its work, in a world so small as ours. Ambition reddens at this tale, and hangs its head in solemn contemplation. But the truth, the glorious truth, the soul-subduing truth, is, that nothing but the infinite and the eternal can satisfy the cravings of an enlightened human soul. This thought—*fact*, may I call it!—is enough to show to any one of grave reflection, that whatever may be said of the physical or the intellectual nature of man, the moral and the spiritual are his transcendent glory and felicity. And hence we argue, that any and every system of education that does not contemplate this at a proper stand-point, is perfectly at sea, in a boisterous ocean, without sail, compass, or pilot aboard; and, therefore, can never anchor in the haven of safe and happy repose.

Hence our position, our capital position is, that the Holy Bible must be in every school worthy of a Christian public patronage, and

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not in the library only, but daily in the hand of teacher and pupil, professor and student. A dwelling-house without a table, a chair, or a couch, would not, in our esteem, be more unfit for guests, than a primary school, an academy, or a college, without a Bible—not in the library only, but daily in the hand of the student, in solemn reading, study, and exegetical development.

The most highly educated minds in Christendom, will, *nemine contradicente*, with one accord, depose, that for simplicity, and beauty, and intelligibility of style, as well as for the grandeur, the majesty, and the sublimity of its oracular developments, it has no equal, much less no superior, in all the libraries and archives of literature and science, of ancient or modern institution. It stimulates all the energies of the human soul, awakens all its powers of thought, elevates its conceptions, directs its activities, chastens its emotions, and urges it onward and upward in the career of glory, honor, and immortality.

There is an unreasonable and an unfortunate prejudice in some regions, touching the introduction of the whole subject of religion, especially of speculative creeds and catechisms, into the public seminaries of this our age and nation. Into the merits or the demerits of this economy and dispensation of religious truth, or of theoretic and speculative disquisitions, of a religious bearing, we have neither taste nor time to enter.

Suffice it to say, that there is a catholic, as well as a provincial formula of Divine truth, and that neither of them ought to be placed upon the table, to be theologically dissected or embalmed. *Christianity* is an abstract noun, from the adjective *Christian*, and that from *Christ*, the *consecrated*. But the Bible being a book of *facts*, and not of *theories*, it may in these be studied, believed, obeyed and enjoyed, without one speculative oracle, on the part of teacher or pupil.

It is universally conceded by all, whose judgment is mature and worthy of authority amongst the masses, that no man was ever healed, saved, or restored to health or life, by an assent or subscription to any abstract formula in physics, metaphysics, or theology. We live not, we cannot live, on alchohol, or on any distilled spirits whatever; but we can live and enjoy good health, on bread and water. And so it is in religion;—no man ever entered heaven, according to the Bible, either on physics or metaphysics. It is by *faith*, based on facts, and not by mere *doctrines*, orthodox, assented to, that any one is reformed, sanctified, or saved. So the learned, and the truly religious of all creeds and human platforms, unequivocally proclaim.

Why not, then, rather carry the Bible than the catechism to school! Why not listen to God rather than to man! Are we more safe in the teachings or in the hand of man than of God! Who teaches like him,

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who possesses not by measure, but without measure, the Spirit of all wisdom and understanding; who taught on earth, and who speaks from heaven, with the plenary inspiration of the Holy Spirit of all wisdom and understanding! No school, worthy of Christian patronage, ever was or can be founded on a catechism, or on the speculative dogmata of any sectarian formula of opinions. We demand, and the age we live in demands, *facts*, and not *theories*, Divine oracles, and not human dogmata.

Had it been compatible with Divine wisdom and prudence to substitute a formula of abstract doctrine, or to give what we call a synopsis of Christian doctrine and sound orthodoxy, could he not, would he not, have given us an infallible summary—a stereotyped and a Divinely patented formula of sound opinions, in mode and form to a scruple? The fact that he who foresaw the end of every institution from the beginning, and who foreknew all the involutions and evolutions of human kind, did not do it, is, to our mind, an unanswerable argument against any effort of man to do it.

In our studies of what is commonly called *nature*, or the material and spiritual universe, we observe that, despite of the four elements of the moderns—God in nature, in providence, in moral government, and in redemption, presents nothing to man in the abstract, or absolute elementary form, but every thing in a concrete and relative form. So contemplated, the universe and the Bible bear the demonstrable impress of one and the same mind and will. To the educated eye of sound reason, there is one supreme intelligence everywhere manifest, without a single aberration; and there is, to the cultivated ear of religion, an omnipresent harmony, without one discordant note in all the spheres of God's own universe.

There is no apology for scepticism or infidelity, in heaven, earth, or hell. There is not a more demonstrable proposition in the whole area of enlightened reason and cultivated intellect, than that the same mind that projected the universe and created the body, soul and spirit of man, also projected the Oracles of Eternal Truth, which constitute the materials of that volume we so emphatically and impressively call the Holy Bible.

The works of the great sculptors, carvers, painters, architects—the Phidiases, the Praxitiles', the Raphaels, the Michael Angelos, of world-wide fame, are not more marked and characterized in the monuments left behind them, than are the shepherds, the husbandmen, the fishermen, the prophets, kings and priests that were the oracles and the amanuenses of the Holy Spirit of all Divine wisdom and knowledge, embodied and embalmed on the pages of that much neglected volume, emphatically denominated THE BOOK OF LIFE TO MAN.

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This is not only the *family* Bible, the *sunday school* Bible, the *church* Bible, but should be the common school, the academy, the college, and the Congress Bible; and daily read, studied, and practised in and by them all.

The Bible is, indeed, the tongue of creation. It inspires sun, moon, and stars. It not only echoes in the thunders of heaven, in the tempests, the whirlwinds, the earthquakes, and the volcanoes of earth, but it speaks in the still small voice of morning and evening in the conscience, in the heart, and in the soul of man. It was the great moral engine of ancient civilization, so far as it obtained a local habitation and a name amongst human kind.

For the best essay of modern times, on the subject of the best means of civilizing the tenantries of the British provinces in her East India possessions, a rich medal was voted to the author of an essay whose theory of civilization was—"*Give to Pagandom the whole Bible in every man's vernacular, and teach every man to read it.*" The Bible and the schoolmaster are God's two great instrumentalities to enlighten, to civilize, and to aggrandize man.

The Assyrian empire was annihilated by the Medo-Persian; the Medo-Persian by the Grecian, and the Grecian by the Roman. But Bible civilization, even in its rudimental elements, when fettered by Grecian and Roman philosophers, falsely so called, sapped and mined the bases of Pagan governments, and gradually, but successfully, paved the way to a more rational, humane, and dignified civilization.

The whole philosophy of the highest civilization ever exhibited on earth, or, indeed, conceivable in our horizon, is summarily comprehended in two precepts, on which the greatest philosopher that ever appeared amongst men said, depended the whole law and the prophets. These two precepts are but two manifestations, or applications of one principle. Love to God and love to man, on the part of man, is the gravitating principle conservative of a rational and moral universe. The centres of all systems are attractive and radiating centres. It is so in the physical, the moral, and the spiritual universe. The analogies of the physical to the spiritual, or of the spiritual to the physical universe, so far as observation extends its dominion, aided by the light of the Bible, and what is sometimes called the light of nature, fully and most satisfactorily demonstrate and attest that they are the offspring of one and the same supreme intelligence, and, therefore, they severally, more or less, interpret and sustain one another.

We may change the terminology of whatever constitutes our *best ideal* of a perfect social system; but the facts or realities of humanity, in its most extended horizon, is the fruit of a piety based upon a Divine communication. Hence the Bible, daily in the hand of every

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pupil in every school, is not only the best antidote against the frailties and the follies of man, but is also the sovereign directory in all that constitutes an amiable, honorable, and magnanimous man or woman.

A *gentle*-man and a *gentle*-woman, may be, and, indeed, often are confounded, in our current dialect, with a *genteel* man and a *genteel* woman. But these are the mere creatures of the tailor or mantuamaker, the barber or the milliner, possessing the fashionable diction and mannerism of a Bostonian, a Londoner, or a Parisian. These, indeed, are the creatures of perverted reason and a romantic fancy; often at war with head, and heart, and conscience, alienating our reason, our moral sensibilities, and our affections, from all that is truly amiable, estimable and praiseworthy, in the legitimate aspirations of man or woman.

Education is a transcendently interesting theme. Its merits, its claims, its achievements, its enjoyments, its honors, and its rewards, are not to be told in a few minutes, nor inscribed on a few pages. It is more than mere science, art, literature, philosophy, theology, or Christology. It is the perfect development and decoration of man, body, soul and spirit. It develops and adorns his animal, intellectual, moral, and spiritual nature. It enthrones reason and conscience within him, and subordinates his animalism to the direction and control of an enlightened conscience and a purified heart.

To achieve these, is the great end and intention of a rational, moral, and religious education. And, as assumed in our premises, it must be adapted to our whole constitution, our position in the social compact, and our eternal destiny in the universe of God. Any of these overlooked, neglected, or disparaged, must ordinarily, in the common course of human events, terminate unfortunately and unhappily. The individual pupil is, first of all, the loser, but society must, more or less, suffer in every such failure.

We have in all communities, formally or informally, a joint stock concern. The honest, industrious, frugal, and successful operators in the busy hive of humanity, do always suffer from, and generally have to pay all the costs of all the drones, spendthrifts and marauders, within their respective localities. More than half the common and necessary expences of social life, are imposed upon us through the neglect of a rational system of universal education, in the full-orbed development of what legitimately enters into its unsophisticated definition and import.

Were we arithmetically to compute our taxes, annually paid, chargeable to the neglect of a rational system of intellectual, moral, and religious education, based upon the mature oracles of reason, of human

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experience, and the authentic annals of expenditures, on account of the drones, loungers, loafers, technically defined, in erecting for them pillories, jails, court-houses, penitentiaries, prison shops, hospitals, houses of correction, armies and navies, to say nothing of lawyers, judges, courts of oyer and terminer, &c., &c., all of which, or most of which, are the legitimate results of the entire or partial neglect of timely physical, intellectual, moral and religious culture. These, indeed, are the four cardinal points in human education, in reference to which the ship of our humanity must direct its course across the ocean of human ignorance and depravity, at the peril of ship, cargo, and all the hands aboard.

No sage philosopher, no profound political economist, no common philanthropist, no minister of state or of church, has given to this subject a tythe of the thought and earnest attention which its vital importance and its superlative claims legitimately demand at our hands. That an amelioration of the social system is practicable, and that it is desirable, every man of enlightened reason and sober thought, must admit. A cold indifference, indeed a sinful apathy, seems to exist on the part of many who possess an influence which, were it discreetly used and brought to bear on the public mind, might not only stay the progress of this social delinquency, but introduce such a system of moral education, based on the true science of man and of the social system, as would at least prevent the growth or spread of these noxious elements, which ultimately work the degradation and ruin of every people.

We hold it to be a paramount duty of every citizen, to seek the good of that people amongst whom himself and his posterity are, by Divine Providence, located. The *amor patriæ* of the Greeks and of the Romans—of the ancient and modern Jews and Gentiles, though not a virtue wholly disconnected from our native selfishness, is still a duty of paramount importance, not merely to ourselves, but in its wide-spreading and long-enduring influence, more or less bearing upon the destiny of subsequent generations.

No man on earth, by any Divine or human warrant, lives solely for himself. Others providentially have lived, and do live, for him; and both religiously and morally he is obliged to live for others, or to make his life profitable to them. No man, in any society, lives for himself or dies for himself. This is an oracle both of reason and of revelation. And this fact alone is superlatively suggestive of the premises from which we should reason on the whole subject of education—physical, intellectual, and moral. The world is so constituted, that its fortunes or its misfortunes may be materially, if not essentially, changed for the better or for the worse, by the education of one

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individual actor in the drama of one generation. This actor, this agent of good or evil to contemporaries and to posterity, on some scale, large or small, often has been, and may hereafter be the creature of a propitious or an unpropitious education. Histories and biographies of all sorts—literary, moral, philosophical, political and religious, abound with examples and illustrations of the influence, direct and indirect, of the incalculable good or evil commenced, conducted and consummated, by individuals, clubs, associations, councils and conventions, in each, or in all of which, one, two, or three master-spirits prompting, inspiring, guiding and controlling the decisions, have originated, matured, and consummated crises of good and evil, in church and state, in public and in private life—in sciences and in arts, useful and ornamental, the tendencies and bearings of which have continued for generations past, and will continue for generations to come. Old Testament and New Testament history, Chaldean, Persian, Medo-Persian, Grecian, Roman, German, French, English and American histories and biographies, furnish materials for a hundred volumes in proof of the position, that sometimes one, two, or three distinguished orators, have stamped their image, not merely on the coin of their respective countries, but on the masses that have handled it, and transmitted it, with their manners and customs during hundreds, if not thousands of years. The Bible alone, which is, or ought to be, in every man's hands at least once or twice a day, furnishes, in its biographies and narratives, enough, and more than enough, to convince any reasonable man, that education, good or bad, has been the most immediate, and continuous, and potent agency, in the fortunes and misfortunes of mankind, from Adam and Noah down to this present hour.

From this meagre outline of the all-permeating and all-potent agency of education in the affairs and destinies of the tribes, and nations, and empires of earth, we are authorized to conclude, that it is the paramount duty, privilege, and honor of every family, tribe, state and empire on earth, to take it under its most special care, direction, supervision, and patrimony.

The richest mine in any community, is its mind. There is found the wealth of nations, the honor, the dignity, and the aggrandizement of every community on the verdant earth. It is a Divine decree, which should be as familiar as household words, and oft repeated, *that educated mind must govern, and does govern the world, and the universe, of which it is a constituent part.*

Our lawgivers, our law interpreters, our judges, our executives, should know this, feel it, realize it, and patronize national education, to the utmost extent of constitutional limits. Why, in reason's ear,

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not work this mine with more intensity of interest, with more careful and paternal solicitude, with more liberality of support, with more generosity of endowment, than any other mine of national wealth—than any other fountain of national dignity and prosperity! All lawgivers and rulers are penny wise and pound foolish, whose national coffers are replete with gold, and a majority of their population replete with ignorance, and more or less polluted with crime.

To keep within the precincts of one letter of our English alphabet, we ask—How many more Franklins, Fultons, Fausts, Farels, Fauquiers, Fayettes, Fenelons, Fergusons, Fields, Fieldings, Findleys, Flavels, Fleetwoods, Flemings, Fletchers, Forbeses, Fosters, Forces, Francises, Frederics and Fullers, might we, and mother England, have had, provided only, as a people, we had sooner learned that educated mind is the true riches, the true honor, and the real estate of any and every people.

But our time and our premises are too much restricted to go into the development of this transcendent theme. But we need not go far abroad in search of argument, illustration, or proof of the transcendent and incomparable value, benefit, and importance of education, in its full-orbed development, in all its bearings upon the destiny of man now, henceforth, and forever. In fact the whole earth, with all its riches, real and personal, was designed by its Creator to be one grand constellation of schools, of every rank and order for training, developing, and perfecting humanity, not merely to eat, drink, frolic, dance and die, but to live, reign, triumph in immortal youth, to bloom and fructify* forever in the eternal paradise of God.

From this meagre and miniature glance at this lofty and profound theme, an important and practically interesting question arises in every inquisitive and earnest mind—How is this education—this moral department, more especially, to be prosecuted, and, in some degree, perfected? To answer such a question, might occupy the details of a handsome volume. We can only say at present, that the great text-book of humanity, especially in its moral, spiritual, and everlasting relations and enjoyments, is emphatically *the Bible;* not on the shelf, nor on the family stand, but daily in the hands, under the eyes, and upon the conscience and the heart of every pupil capable of reading it. I do not mean in the nursery, the infant school, the seminary, the academy, the college, the university. But in whatever you may please to call the school, the Bible must be daily, solemnly read, and the attention of the pupils or students concentrated upon it, with corresponding literary and exegetical developments, in harmony

* Such is one of the acceptations of this word.—*Webster.*

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with the capacity and attainments of the pupil, whether child or stripling, in full manhood or womanhood. We have wrought out this problem to our entire satisfaction during the last fifteen years, in college life; and we previously wrought it out for seven years in academic life, and have proof, strong as Holy Writ, of its practacability power and efficacy.

No other than historic documents, of which we have five books in the Christian Scriptures, and five primary books in the Jewish Scriptures. These are, in their simple facts and documents, an all-sufficient library for this department of education. We have two other Bibles, for two other collateral studies, which constitute and consummate our studies of religion and morality—these are the volumes of the earth and the heavens. The former, the text-book of geology; the latter, the text-book of astronomy. These three infallible volumes severally studied, analytically and synthetically, furnish ample data for any, and every student in the great family of man, who desires to comprehend himself in his origin, relations and destiny, in this magnificent universe.

But in the details of moral culture, it should be noted with much emphasis, that of those pupils that enter schools of all orders, there is a fearful majority of cases beyond the period of successful moral culture. Neglected at home, they enter schools from which they very seldom can receive that culture most essential to the ecclaircissment of their spiritual and moral constitution. If this be neglected in the nursery and infant school, as it is in a majority, a fearful majority of cases, there is not that full assurance of hope which we so fondly desire to entertain, that it can be done in the most primary school beyond the nursery. There is a seed-time in humanity, as well as in the seasons of the year, which if past, is rarely, if ever, to be recalled, but by the special grace of God. Paul's compliments to Timothy, touching his grandmother Lois, and his mother Eunice, are like apples of gold in pictures of siver, and ought to be committed to memory by every maternal lady in Christendom.*

But when may moral culture most hopefully commence? is a grave question—a most interesting question. Shall we say in grandmother Lois, or in mother Eunice? Before birth, or after it? This is to me, and to you, ladies and gentlemen—Christian ladies and Christian gentlemen—a very grave, serious, and transcendently interesting question. But a word to the wise is sufficient on any thing. It must commence with the commencement of our being, and be continued till our full physical and moral development. So have said our Solo-

* 2 Tim. i. 5, iii. 15.

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mons and our Apostle Pauls, with all the good and great, the learned and wise men of the last three thousand years. *As the twig is bent, the tree's inclined.* But it is not merely to commence with our being, but to be continued, in the female sex, to the age of eighteen; and in the other sex, more slow to learn, till three times seven, or one and twenty years.

My old friend, Robert Owen, of Lanark, Scotland, once well known in this city, took the position, and stoutly maintained it, that man, in his prime, was but the creature of mere circumstances. But since the era of new spiritual communications, he has learned better, and abandoned the position, and now imagines that there is more in man than flesh, blood and bones; and that there are at least infernal spirits, and that the presumption may now be entertained, that there are also supernal spheres, with supernal tenantry, all of which were to him, in by gone days, less than problematical.

But God's own Book of books, is a book of facts, and not at all a book of theories. *Facts* are for children and the great masses of humanity; but *philosophies*, speculations and doctrines, abstruse and metaphysical, are for philosophers and dogmatists, and not for the great masses of humanity. Moses begins with facts and palpable documents, and ends with them; so do all inspired writers. They give us every thing in the concrete, and nothing in the abstract. Hence the drama of creation, of providence, of moral government, and of redemption, are the proper materials of history and prophecy, which include the contents of both Testaments, with some epistolary and didactic communications.

This is the material and the manner of all the inspired documents; and it should be the material and the manner of a useful and practical education. We discover no good and relevant reason why there should be any difference. God is revealed to man by what he has done, and what he has said; just as man is revealed to man by what he has done and what he has said. Moral culture, we need not repeat, is the great end of all human education. This is the polar star of our whole theory. Much experience, and more observation, has most satisfactorily convinced us that this can never be achieved without the instrumentality of God's own Book of Life to man. Scholastic ethics are jejune provisions for an immortal mind. God's own Book is the only book of life to man. His Oracles are Living Oracles, and they are also life-giving Oracles. The Word of God is a *living* and a *life-giving* word. It imparts the light of life to a benighted world. It is a monumental fact, to be read, and studied, and admired by every reflecting and cultivated mind, that *God created the universe by his word.* In the only infallible and satisfactory account

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of the origin of the material universe we are informed that *twice seven fiats* gave to it birth and being and location. This antedates all the existing and all the antecedent philosophies of man by thousands of years.

The Book of God is the only book of life, the only charter of immortality to man. A school, an academy, a college, without the Bible in it, is like a universe without a center and without a sun. We do dot mean a Bible on the shelf—a Bible on the stand, but the Bible in the hand, the Bible in the head, and the Bible in the heart and in the soul and in the life of man. 'Tis in its hallowed teachings and in its spiritual breathings upon our spirits that they are stimulated, energized into all the activities of a moral, a spiritual and an eternal life, that not only meets but satisfies the perpetual cravings of our nature, the longings of our souls for the infinite, the eternal, the unfading joys of a blissful immortality.

We demand no politico-ecclesiastical creed, rubric or platform, no red book dictated and commanded or recommended by the civil sword, or an intolerant priesthood. We want the Holy Bible of Protestant christendom to be consecrated in the heads, the hearts, the consciences and in the lives of our sons and daughters. We, therefore, plead with God, and we plead with man, and especially with the curators, the superintendents, the presidents, the professors, the teachers of all seminaries of learning, to *permit* their pupils, if not to cause them, duly to listen to God speaking to them, teaching them, and directing them in the path of life, and honor, and blessedness eternal. If, with Blackstone, we say "the trial by jury is the *Palladium* of our civil rights," the Bible in any school in America is the Palladium of all our rights, titles and honors, temporal, spiritual and eternal.

If, with the Honorable Soam Jenyns, of England, we place not patriotism among the christian virtues, because our Lord did not, being only social selfishness, we will not withhold that Book of books from any pupil of any school, in any section of humanity, which places *philanthropy* before our eyes in its most attractive forms, and which, indeed, enthrones it in the heart of every well educated youth, as the queen of all the social virtues. If our humanity be limited, or circumscribed by political and social leagues and corporations, let us infuse into every youthful heart that spirit of universal benevolence by the teachings of that Divine Spirit which makes it our duty, our interest, our honor, and our happiness, to embrace in the bosom of christian benevolence the frozen Icelander and the sun-burned Moor. In doing which, we practically imitate the Father of all mercies, and the God of all grace who causes his sun to rise upon the good and the

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evil, and who bestows the early and the latter rain on the just and on the unjust.

To the professional teachers of the youth of our country, we would express an opinion which we have long cherished, and which we esteem it both a duty and a privilege on such occasions as the present, to express Gentlemen, from many years experience and observation—at least one quarter of a century of my life a professional teacher—and familiar with many of the most reputable teachers in the old world and in the new, for at least half a entury, I have come to the conclusion that no class of men, in any department of society, have more of the good or evil destiny of the world in their hands and under their influence than the teachers of our schools and colleges. In forming this opinion, I have taken into my premises that every where appreciated and highly respected and respectable class of men that occupy the pulpit—sometimes called the Sacred desk,—on at least one day in every week. They have very promiscuous, and sometimes very unstable hearers, and they gave them but one lesson, or at most two, in one week, and these are not protracted generally beyond the limits of a single hour, while most of you occupy the attention of your pupils more time in one month than they do in a whole year. In point of time and labor, one Academic teacher is equal in this area to some ten or twelve religious instructors. Besides, you teach with a book in your hand, and the same book is in the hand of every pupil in your class. He takes a verse, and you take a page or a plurality of pages in a single lesson. You have this advantage, your classes are children, or young men with good memories, not deeply inscribed with the cares and troubles of life. Of course, then, you have a power paramount in shaping the destinies of mankind, greatly superior to that of the priesthood and clergy of this age. You read the Holy Scriptures, too, in the vernacular, and sometimes in the original; hence, in truth, I must regard you as quite as influential upon the destinies of the world as are the clergy of the living age.

A word to the wise is enough. Cherish then, a high estimate of your high calling, and estimate your responsibilities in the light of eternity, and accordingly act as high and most responsible functionaries, in planting in the heart, in the seed time of life, the seeds of those high and holy principles which enlarge the understanding, which purify the heart, and which adorns with high and holy virtues, the life of man.

A. C.

KINDNESS is an ennobling sentiment. It *sits* upon the heart as dew upon the flower.

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AN EXCURSION INTO OHIO.

DURING August and September, we attended four of the annual meetings of our Brethren in Ohio, and had the pleasure of seeing thousands of them and of our fellow-citizens, having in succession during some three weeks attended four annual meetings—in the counties of Columbiana, Mahoning, Ashtabula and Cuyahoga. As usual, we found the great tent well filled, and a wall of flesh and blood round about it. At these great anniversaries, we were pleased to salute many of our Fellow soldiers in the army of the great King, and commander of heaven and earth. These are precious occasions—an *oasis* in this "*wilderness of sin*" in which we feast upon the manna that comes down from heaven around our tents, and drunk freely of that river of life which gushes from the rock of our salvation.

But there is an ineffable pleasure in seeing the good and venerated christian heroes, who have stood side by side, warring a good warfare, under the great captain of our salvation, not for the spoils of earth but for the rich inheritance beyond the Jordan. Some of them indeed, since our preceding visit to Ohio, had crossed the Jordan and had entered into the promised land. But still we had joyful communion with some of the old warriors. There are yet in our midst a few of those old heroes. wearing indeed, the scars of time, and of their unwearied labors in the good fight of faith. The old veterans—Elden Adamson, Bently and the Haydens appear still energetic in the work of faith, and as zealous as ever in the great cause of Reformation ; and there were Brethren Dr. Robison, Lamphear, Belding, Green, Dibble, Philips, Beardsley, &c., &c., doing good service in the vineyard of the Lord. We were edified and refreshed in spirit, in hearing, and in witnessing the fruit of their labors, as well as in participating with them in the Gospel feast. These great annual meetings are a great feast to all the family of God,—we were reminded of the great work accomplished by our most distinguiished fellow co-laborer in the great work of Reformation, the eloquent, and eminently gifted Brother, Walter Scott, who, some thirty years ago, sowed broadcast the seeds, the great principles of original christianity, as developed in the Acts of the Apostles, whose commanding talents and consecrated zeal, made so deep an impression on the population of the Western Reserve.

There is no cause like the cause of God, and Christ, and Heaven, as developed in the Acts of the Holy Apostles and Prophets of the present dispensation of the Remedial grace and mercy. What a pity, what a melancholy thought, that any one should become lukewarm in the cause of eternal life, and the inheritance incorruptible, and unfading in the heavens!

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We returned from our trip in Ohio, much refreshed in spirit, and much animated in the hope of the continuous growth of the great cause of Reformation in the hearts and lives of our cotemporaries, and those under their influence. Nothing seems wanting to a general triumph of the great cause, we plead, but an increasing zeal and a more concentrated and consecrated effort on the part of its friends in giving a fair representation of it to their cotemporaries in the work of faith. in their labors of love and in their patience of hope for the palm of victory, and the crown of glory that fadeth not away.

There was a considerable number of recruits enlisted at these meetings, the number of which we cannot now command. We had only one melancholy association connected with the pleasing scenes through which we passed in this tour. And that was the indifference manifested by a few, very few, individuals, from whom and from our former acquaintance with them, and our kind feelings towards them, we had expected more of the courtesies of Christian manners. They were so superlatively pure in their own eyes, and so dogmatically tenacious of their theory of human rights and wrongs, that for a mere difference of opinion with them in their *theory* of the relative duties of masters and servants, or in their theory of the wrongs of American slavery, they withheld from their professed christian brethren the common courtesy of even saying *how do you do.* We should not have been so much impressed with this extreme in reference to christian communion, but this was not a case of that magnitude. It was purely a case of common civility. We state this fact for the moral lesson it contains. It palpably assumes that the common civilities of social and political life are to be annihilated in relation to those who differ from us in any theory of the abstract, or concrete rights or wrongs of man. We do not, indeed, allude to this case out of any resentment or unkind feeling to the parties to whom allusion is made; but as a caution to those who practically give to their own opinions, reasonings, and theories, the authority and regard due only to the oracles of God.

With the exception of two or three cases of this kind, we are happy to say that for many years we enjoyed no protracted meetings with more pleasure, with more to approve, and less to disapprove, than those annual anniversaries in Ohio. Our brethren in the work of Ohio, are intelligent, numerous and respectable, and are wielding an influence highly available to the progress and triumph of the great cause of original and apostolic christianity. A. C.

He travels safe and not unpleasantly, who is guarded by poverty and guided by love.

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AN EXCURSION TO NEW YORK.

The Bible Union had paramount claims upon our attendance at its late anniversary. Having received a very pressing call from our brethren in Danbury, Connecticut, through brother Lowel, to make them a visit during our sojourning in New York, I resolved to gratify myself and them.

I left home on Tuesday the 23d of September for New York. On our way thither I passed via Buffalo, Rochester and Canandaigua. At the latter place we spent almost a day forming a very pleasing acquaintance with professor Lathrope, of the Canandaigua Female Academy, a gentleman of fine accomplishments and highly cultivated christian spirit, under whose special care I placed my daughter Decima to renew her studies, and to form an acquaintance with the female society of Western New York. Mr. Richards, the principal, with his lady, are also highly cultivated christian persons. Next day, via Albany, we arrived in the city of New York, and found ourself at the hospitable mansion of our brother Parmly, of Bond street. After a repose of some two days, accompanied by brother Parmly, we set out on Saturday evening for Danbury, and after a pleasing ride through the country, on the next morning we found ourself in the very neat and commodious meeting house of our brethren.

We were much pleased to find our brother Elder J. M. Bartlett, of New York, in the congregation, whose labors in the gospel are so highly appreciated in the various fields which he has cultivated. He took part with us in the services of the day. Our congregation was large in the morning, and still larger at night. We have seldom, in any country, addressed a more profoundly attentive and interested audience. All the parties in the place were said to be well represented. While there, we enjoyed the company and hospitalities of brother Lowel, and brother and sister Blair, formerly of New York, now of Danbury, brethren Malony, Osborne, Reed, Abbott, Stevens, Weed, Foot, and Benedict. We also met there with our brother and sister Monroe, of New York, old and well tried disciples, whose praise is as large as they are known.

On Monday morning we returned to New York, where, after our return, we spent a very pleasant evening with brother and sister Monroe, in company with brother Dr. S. E. Shepherd, and another evening with Deacon Colgate, whose praise for christian liberality, and deep interest in the cause of the Redeemer, is not surpassed by any one in my horizon. He has taken a deep interest in the Bible Union, and has been a most liberal contributor to its support. I have learned

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from a reliable source that his contributions to the cause of the Redeemer, in various forms, are ten thousand dollars a year. I told him that Deacon Withington had uttered to me, a prophecy concerning him, some forty years ago, "Deacon Colgate," said he, "now commencing business, will become a rich man." I asked him why! "Because," said he, "he is uniformly liberal in contributing to every good work." The deacon could not deny that the prediction was in his case, fulfilled.

We appeared before the committee of the Bible Union, on Friday morning the 28th. On appearing before it, we requested to be excused from sitting with it, on the ground that our opinions on the premises were already printed, and that it would be, in our judgment, prejudicial to its decisions, that any one who had not only, expressed but *published* an opinion of the matters alledged, against the institution, should take any official part in examining and deciding on the issues in the case. Besides, the committee was already larger than necessary, to give to its decisions all the weight and authority necessary, to place the matters of investigation in a truthful and proper attitude before the whole community. The committee assented, and extended to me the privilege of sitting in the room with it during its proceedings.

We attended its sessions on the 25th, 26th, and again on Monday the 28th. We have rarely, if ever, witnessed a more grave, impartial and solemn investigation, than that of this committee. Its decision, we are happy to learn, has given very general satisfaction, and has placed the Bible Union in such an attitude as to command the respect and even the admiration of all candid and impartial men.

For our own part, we must express not merely our entire satisfaction with the managements of its officers, but our admiration of the talent, fidelity, and discretion, with which the affairs have been conducted, through all the crisis and difficulties which it has had to encounter. The capacity, energy, and straightforwardness of its Secretary, I have seldom seen equaled—never surpassed.

We can, therefore, advisedly say to all its friends and patrons, be not in the least discouraged. It is the greatest enterprise of the age; one that involves more of the destiny of the church, than any movement, within or without it, since the revised version of King James.

It is not to be hurried to its consummation. The work must pass through the strictest ordeal, that when consummated, it may be fully equal to all the facilities and means afforded, and to the learning and to the resources of the living age. A. C.

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THE HARBINGER FOR 1857.

We would remind the readers of the Harbinger that, according to the Club system of subscribing, the subscriptions terminate with the next monthly issue. It is necessary, therefore, in all these cases to renew them. And we would, at this moment, particularly call their attention to the circumstance, that as the Harbinger is a monthly periodical, and each number is prepared during the month *preceding* its publication, *the names of subscribers for the ensuing year should be forwarded to the office during the month of* NOVEMBER. This is necessary in order that the proper number of copies may be printed, and that the January issue, which must be printed in December, may not be delayed. We hope, therefore, that the friends of the Harbinger will bestir themselves immediately to make up clubs and to send on the names of subscribers with the remittances for the next volume. This requires a little personal effort which, it is hoped, will be readily and cheerfully made by the friends of the cause we plead. All cannot be preachers, and public teachers, but all can aid the good cause effectually in promoting the circulation of such periodicals as bring to the notice of the community the claims of Apostlic christianity, and expose the corruptions of the present age. The character of the Harbinger as as an efficient and useful advocate of religious reformation; of the claims of the Bible, and of true education, is well known and appreciated; and it would require but a little exertion on the part of each subscriber, to double its circulation and its power of usefulness.

The art of printing has thus put it into the power of the humblest disciple, by the distribution and circulation of periodicals, to assist in the great work of human enlightenment and renovation. These silent preachers and teachers can go, where the prejudices of partyism and the hindrances of distance or of position, would forever debar the living evangelist; and in the quiet town of solitude and reflection, can often speak to the heart and conscience with a power of conviction which no other human agency could command. How important, then, that all should be alive to their duties and responsibilities as it respects these agencies and contribute a little personal effort to sustain and extend the circulation of our most approved and influential publications! We bespeak this effort on behalf of the Harbinger.—See second page of Cover. R. R.

VICE stings us even in our pleasures, but virtue consoles us even in our pains.

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NEWS FROM THE CHURCHES.

BOONE COUNTY, Mo., September 1,

DEAR BRO. CAMPBELL,—On Thursday last I reached home from an interesting meeting of five days, at Union-Meetinghouse, in Monroe county. There were 22 additions,—nearly all of them heard, believed, and were immersed.—Bros. Wilson and Donan, of the resident preachers, were present during the meeting, and did good service,—though being the greatest stranger, I had to do the most of the speaking. The churches are in a healthy and prosperous condition in that county, you are always greeted with christian affection by the generous and warm-hearted brethren there.

I spoke twice in Paris, during my sojourn in Monroe, and had the pleasure of meeting with Bros. Campbell and Carter, who were busily engaged in enlarging and completing their building, which will enable them to greatly extend their usefulness, in the accommodation of boarders, and instruction of pupils, in their *young*, though flourishing Female Academy.

On Lord's day, (yesterday) I had meeting at Bethany, when there were three additions, one by commendation, and two by obedience.

As ever, your brother in the one great faith and hope, fraternally,

T. M. ALLEN.

BOONE COUNTY, Mo., Sept. 17.

BRO. CAMPBELL—Last Saturday I commenced a meeting in a grove about ten miles North-East of Columbiana, several miles from any of our meeting-houses. The brethren and friends had made an arbor, and provided comfortable accommodations for the large audiences who attended from day to day, until this evening, when the meeting closed with 18 additions. All by faith and obedience to the Lord Jesus. It was truly a refreshing season.

I am almost broken down by incessant speaking.

Affectionately your Brother,

T. M. ALLEN.

KENTUCKY.—Bro. James Henshall, writing from Mayslick, Mason co., Sept. 10th, says, "Since my last notice in the Harbinger, I have to report several meetings and their results. I held a meeting in the month of May, at Minerva, found things cold, and meetings seldom; addressed my efforts mainly to the brethren, aroused them from their lethargy. Brother John Brooks and Brother Wildes have lately added 24 to the numbers of the faithful. In June I went to the aid of Bro. R. C. Rice, to Owingsville, Bath county. On Monday, when I joined him he had obtained 8 accessions; we labored together until Friday night, and gained 11 more, making 19 up to that time. I aided Bro. John O'Kane, in Maysville, nearly a week, toward the last of May, there were 5 or 6 additions. Towards the last of June, I started on a trip to the far West, and preached at Rock Island City, in Illinois, about a week. Had the use of the Baptist Church on Lord's day, and a good hearing. Many heard and were disabused. The brethren there would be glad to aid in sustaining a man who could teach a good school, and preach for men on Lord's days.

Passed through Iowa from Davenport, to Council Bluffs, through Iowa City,

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Newton, Fort DesMoines, Winterset, and Indian Town. Tarried at Council Bluffs four or five days, and in the meantime visited Omaha City, the Nebraska Capital, Florence, a camp of five or six hundred Mormons, &c., &c. Heard of the indefatigable Bible *hater* Joseph Barker; he is trying to convert the new settlers on the frontiers to join him in his moonlight attempts at outshining the Sun! Left Iowa in the steamboat Omaha, for Saint Joseph, and preached there for nearly a week. There the cause is weak, and it ought to be strong.—If the brethren could think so, they could finish their meeting house in a month, and in 1876 not one of them be the poorer for it. From St. Joseph I went with Bro. Judge Wyatt to Irvine Valley, and in two or three days had 6 additions. Came to Weston and had, for the trouble some times, and political excitement, a tolerable hearing. Held two other meetings, one at Salem, and the other at Platte Union, and at all the points had 10 additions. At the different points in this neighborhood, I had the aid of Bro. O. C. Steele, Dr. Cox and Bro. Henry Henderson, and at Platte Union, of Bro. T. F. Campbell, late from Texas. The brethren in Weston, and the brethren of the Co-operation in Platte county, thought I could do good if I would move out and labor with them, but I declined both invitations, not feeling that Providence indicated those points as more inviting for usefulness than others. Leaving Weston I came down the river to St. Louis, and booked by rail to Cincinnati, and after an absence of 8 weeks, in which I traveled about 3000 miles, I safely landed in the bosom of my family, and found all well. May the Lord's great name be praised.

Bro. J. N. Mulkey, writing from Hardin co., Sept., 10th, says: "I have been laboring as an evangelist for the Warren and Barren county co-operation, in Ky., since the month of March last. I began my labors at Glasgow, where the church had long been in a crippled condition. But I found them in a far better state of feeling than formerly, and we had an interesting meeting, with 25 additions, all by confession and baptism. Since that time I have labored at various points, and the whole number of additions amount to 189. In the meantime I was aided by our beloved brethren S. E. Jones, J. T. Johnson, M. J. Larue, and C. W. Sewell, at the different points.

Bro. John Harnit, of Bloomfield, reports, September 29th, 66 additions during their protracted meeting at Eminence. Bro. Robert Rice commenced a two week's meeting, on Wednesday before the 4th Lord's day of August, and closed as above reported.

TENNESEE.—Bro. S. E. Jones, writing from Minerva College, Aug. 23, says, "Beloved Bro. of the Harbinger, the cause is again loooking up in our State, for which we feel to rejoice. I commenced a series of meetings in the last of June, as follows, in Logan county, Ky., at Bona Meeting house; was assisted by Bro. J. N. Mulkey, and continued some five days, and succeded in enlisting fourteen noble hearted soldiers for the glorious cause, and the brethren were made to rejoice very much, as there had been nothing done for some three or four years, in that vicinity, of consequence. We then commenced a meeting at Gordonsville, in the same county, on the first Saturday in July, in connection with Bro J. T. Johnson, and up to Wednesday evening we had gained ten to the good cause, and I left for other points, on the second Saturday in July, Bro. Trott

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and I commenced a meeting in Hartsville, Sumner Co., Tenn., where we continued until Wednesday evening, and obtained six additions, to the great joy of all the congregation there. The third Lord's day, Bro. Speer and Cone held a meeting at Rock Spring, in Rutherford County. I was with them on Monday and Tuesday, there were some four or five additions up to that time. The first Saturday in this month, (Aug.,) we commenced a meeting at New Lascea, Maury County, Tenn., assisted by Bros. Hardison and Lee, where we continued until Thursday, and gained twenty-one, to the joy of all the church; here the brethren are doing well, from this point we hastened away to Mount View in Wilson County, commenced the second Saturday there alone, and continued until Thursday, and gained 12 to the army of the faithful, here we aroused the Methodists some little, as I learn that a Mr. Camper has commenced open war against our teaching, but he can only expend his strength in vain: from this we hied away to Murphrey's Cross Roads, in Bedford County and met Bro. Cone on last Saturday, and continued until Wednesday night, and succeeded in getting eight to unite in obedience to the Saviour, to seek for glory, honor, immortality, and eternal life, by a faithful continuance in well doing; in all, about seventy-two or three, since the 5th Lord's day in June, for which, to God be all the praise; as ever, your brother in the Kingdom of God's dear son.

VIRGINIA.—Bro. E. R. Childers, Oct. 4th, writes as follows: "Bro Speed and myself held a Protracted Meeting on Coon Creek, St. Clair County, Mo., including the 1st Lord's day in July, which resulted in 5 accessions by confession and Baptism. The 2nd Lord's day I held a meeting on the Doube Branches, Bates County, Missouri, where I had 8, 7 by letter, and 1 from the Baptists. The 3d Lord's day, I was with the Brethren at Harrisonville, Cass County, where I succeded in gathering together some 14 members; the 4th I was in Kansas Territory, with the Congregation at Timbered Hill, on the Little Osage. Bro. Scruggs aided me in this meeting. We had no additions, but ordained Elders and Deacons, and left the church revived and encouraged, to do her duty. Since this time, however, troubles in Kansas have scattered it to the four winds. The first Lord's day in August, Bro. Scruggs and myself held a meeting at Butler, Bates Co., which resulted in 4 accessions, 2 by letter and 2 by Immersion. The 2d I was on the Osage, and Lord's Day there was a yound lady made the confession, but her parents would not permit her to be immersed. The 3d I was again on the Double Branches and labored some three days. We had two additions by letter and 2 by Immersion. The 2nd Lord's day in September, Bro. Speed and myself held a protracted meeting in Clinton, Henry Co., which resulted in 3 accessions to the Congregation at that place.

Bro. J. T. Henley, of Walkerton, reports, September 20th, 30 additions and the meeting still in progress, at Jerusalem, King Wm. Co. Also 6 additions to the church at Smyrna.

Bro. M. M'Causland, of Marion Co., under date of Sept. 28th reports 6 additions; five by Baptism, and one from the Baptists, the apparent result of a late meeting held by Bro. Finley Oakes and which closed on the 20th inst.

Bro. James B. Turner writing from Franklin Co., Va., Sept. 3d, says: "Bro.

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Dillard's meeting closed at Mount Vernon, on the 18th of August, with only six additions, but the prospects are good for more.

MISSISSIPPI.—Bro. W. V. W. McLendon, writing from Chickasaw Co., Aug. 23d, says: "Brother Robert Usrey has been laboring in our midst, (at Union Valley,) for about a week. Our meeting closed last night; 14 accessions was the result; 5 from the Baptists, 1 from the Methodists, and 8 from the world, most of them valuable additions.

Besides the above, Bro. Usrey immersed 3 last Spring, and 2 from the Baptists united with us—making in all 19 accessions the present year.

We now number 52 at Union Valley.

OHIO.—From Hibernia, Oct. 7th, Sister M. R. Lemert, reports 19 accessions—16 to the church on York street, Licking Co., by Bro. J. H. Jones; and 3 additions since by a Gardner, at the same plac; all in the month of August.

TEXAS.—Bro. B. F. Hall, of Victoria, Aug. 11th, writes as follows: "A Camp meeting of seven days has just closed in Goliad County, with forty-eight additions to the good cause. The meeting was distinguished throughout by quiet harmony and good order. Never have I witnessed better behavior on the part of an audience. Many were in attendance from adjoining counties. Much good, it is believed, beyond the numbers gained, was done. The speakers were brethren Jordan, Prather, Steward, Lovelady, and the writer.

MISSOURI.—Brother L. S. Banks, writes Sept. 4th, as follows: "Bro. T. J. Matlock closed a meeting of 9 days, on the 31st ult., with us which resulted in the addition of 35 to our congregation—27 by confession and immersion, and 8 who had previously belonged to other congregations. Bro. M. was assisted by our worthy Pastor, E. Ballinger, our indefatigable young bro. Russell, formerly of Bethany College, a part of the time, and bro. Joseph Rogers, a part of the time. We pray the Lord of the Harvest to send many such laborers into the field. Our aged bro. M. is one of the best preachers in the State, and is kept in the field all the time. Our young bros. Russell and Rogers give grea promise of much usefulness. May the good Lord bless them.

CO-OPERATION MEETING.

PURSUANT to appointment the co-operation of Churches from Ohio, Brooke, Hancock, Marshall counties, Va., Washington county, Pa., and Belmont county,, Ohio, met with the Wheeling Church, in the City of Wheeling, on the 27th of September, 1856, when Bro. W. R. Holliday was appointed President, and W. T. Moore, Secretary.

Very few Churches were represented officially, and little business of importance was transacted. About 150 additions to the different Churches since the last meeting, were reported. There seemed to be a general desire to "withdraw" from the co-operation, and try individual effort for a while. After the whole matter was discussed, however, this notion was abandoned, and, we think, a strong determination was manifested to send up a large delegation to the next meeting; but no means promised to sustain an evangelist. Bros. Pendleton, Richardson, Milligan, Mendel, and Moore, were appointed a Committee to

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write a circular letter to the Churches throughout the United States, to solicit funds for the purpose of building a Meeting House in the City of Wheeling.

The meeting then adjourned to meet at Bethany, on the first Friday in October, 1857. W. R. HOLLIDAY, Pres.

W. T. MOORE, *Sec.*

Bro. W. T. Moore had been holding a meeting with the Church at Wheeling, for some three weeks, which closed the evening before the co-operation met, with 28 valuable additions.

OBITUARY NOTICES.

Died, on the 3d of October, at the residence of her father in Brooke Co., Va., Sister LYDIA MARIA ARMSTRONG, wife of brother W. E. Armstrong, in the 22nd year of her age.

Her disease was pulmonary consumption, which she bore with sweet resignation and Christian fortitude. When she found that death was approaching, she called together her weeping friends, and after a few words of melting exhortation to her father and mother, she said, "I am too much exhausted to speak to each of you. To you all, I say, take that Book; read it; study it; obey it: and you will be happy. We will all meet together in heaven. O, won't that be a happy meeting! Then we shall never part; we will know none of this suffering; there all will be peace and happiness."

Soon after uttering these words, she calmly fell asleep in Jesus.

"So fades a Summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore. R. M.

The Christian Age will please copy.

Died, May 20th, 1856, Sister MARY J. SEYMOUR, consort of Charles Seymour, engineer of H. & N. R. R. She was a member of the congregation of Christ, in Madisonville. She had many ties to bind her to earth, but was ready and willing to depart and be with Christ, which is far better. Since her death, her sister, A. E. BROWDER, has also departed; she was the wife of our beloved Bro. M. F. Browder, Madisonville, Ky., and died 26th November. She, too, was willing to exchange earth for heaven. W. C. D.

AGENCY.

Bro. Thomas J. Campbell is our authorized agent for collecting amounts due on subscription to the Millenial Harbinger, Books and College, in Missouri.—We trust our friends will find it convenient to pay whatever may be due, when called upon.

TRUE religion shows itself in every part of our conduct; it is like the sap of a living tree which penetrates the most distant boughs.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. VI.] BETHANY, VA., *DECEMBER*, 1856. [No. XII.

PROPHECY—*No. XII.*

THE OCCASION OF ISRAEL'S CONVERSION.

In our last article, we spoke of the general conversion of the Jews to Christianity. On this theme, as well as in reference to their return to Palestine, we felt authorized to speak very confidently. But our present subject belongs in part, to the category of probabilities.—I refer to the occasion and to the circumstances of their conversion.—On this subject the language of prophecy is not quite so explicit. It appears, however, from the Apocalyptic vision of St. John, sustained by the testimony of some other inspired writers, that after the fall of the Turkish empire, and the return of the Israelites to Canaan, three nuclean spirits like frogs will go out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, unto the kings of the earth to gather them to the great battle of Armageddon: or, to speak more plainly and less symbolically, it appears that about thirty years after the Israelites shall have obtained quiet and peaceable possession of the Land of Promise, the Russians assisted by many Catholic and Mahometan nations, will attempt to subjugate them; that in the battle of Armageddon, fought for the conquest of Palestine, these nations will be routed with unparalleled slaughter; and that God will, in some way, use this occasion for the general conversion of the Israelites. To prove this proposition, is our present object, and Ezekiel is our first witness.

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In the thirty-sixth and thirty-seventh chapters, the prophet speaks of their return to Palestine and of their conversion to Christianity; and in the thirty-eighth and thirty-ninth chapters, he gives a detailed account of the circumstances which God will make instrumental in their conversion. To these, therefore, we invite the very special attention of our readers. They are too long for insertion here. We can only very briefly notice some of the most prominent points in this remarkable and very interesting revelation.

THE ALLIED NATIONS.

In the first seven verses of the thirty-eighth chapter, we have a catalogue of the various nations that will compose the invading and belligerent host. These are Gog or the host of Magog, Meshech, and Tubal; with whom will be associated Persia, Ethiopia, Lybia, Gomer, the house of Togarmah, and many other tribes. Magog, Meshech, and Tubal were sons of Japheth; and according to the most reliable accounts, their descendants occupied the countries north of the Caspian and Black seas; the same that now compose a large part of the Russian empire. And when with this fact, we connect the testimony of the prophet in the fifteenth verse of this chapter, that the described despotic power will come from the north, that is, from the north of Palestine, we can scarcely entertain a doubt that Gog, the leader of this immense host, is either the autocrat of all the Russians, or the Russian army in general. And to our mind, it is about as evident, that the dragon of the sixth vial of St. John, is a symbol of the Russian empire. The dragon of the twelfth chapter, evidently represents the pagan Roman empire. But that empire fell; and in its place rose the ten horned monster. The dragon of the sixteenth chapter, must, therefore, denote a government very *similar* to the old Roman empire; and this political monster must exist at this time, or rise to supreme power in the course of a few years. This is absolutely required by the context. According to the common consent of our most eminent expositors, the first, second, third, fourth, and fifth vials have been poured out; and the sixth, or that which is next in the order of events, refers to the Israelites; to their return to Palestine, and to the great battle that will decide to whom it of right belongs. Consequently this dragon now lives, or must, at least, attain to his maximum power in a short time. And what other government on earth so much resembles the old Roman empire, as the present empire of Russia? In extent of territory, in thirst for glory, and a desire for conquest, the empire of Russia may well be compared with that of the Cæsars.

But Russia will not be alone in this attempt at conquest and persecution. According to St. John, the same kind of spirit will animate the

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dragon, the beast, and the false prophet. And Ezekiel says, that Persia, Ethiopia, Lybia, Gomer, and the house of Togarmah, and some others will be in alliance with Gog. This is another remarkable coincidence between John and Ezekiel. It is generally conceded that Gomer settled in Asia Minor; and that from Togarmah and the other sons of Gomer have descended most of the tribes and nations of interior and western Europe. The bands of Togarmah may, therefore, be identical with some of the horns of the beast or catholic powers of Europe. And it is notorious that the Persians, the Ethiopians, and the Lybiaians are the followers of the false prophet. We, therefore, infer with a very high degree of probability, that this immense host, will consist chiefly of Russians, Catholics, and Mahometans.

THE INVASION OF PALESTINE.

From the eighth to the seventeenth verse inclusive, the prophet describes the circumstance of this invasion. They will come from the north, riding upon horses, in immense numbers; so that as a cloud, they will cover the land. There they will be met by merchants from Sheba, Dedan, and Tarshish, who will flock to their camp to enrich themselves with the spoils of victory, as in the wars of Antiochus Epiphanes. When Ptolemy Macron and his lieutenant Nicanor, invaded Judea for the purpose of subduing Judas Maccabaeus, "the merchants," says Prideaux ii. 130, "promising themselves great gains from so cheap a market, flocked thither with their silver and gold in great numbers, they being no fewer than one thousand principal merchants that came to the Syrian camp on this occasion, besides a much greater number of servants and assistants, whom they brought thither with them to help them in carrying off the slaves they should purchase." But as on the former occasion, so it will be in the latter.—The Jews "shall take them captives, whose captives they were, and they shall rule over their oppressors." Isa. xiv; ii. This we are told shall be in the latter days, after that the Jews shall be gathered out of all nations into the land of Canaan. Then will Gog conceive a mischievious purpose, and say, "I will go to them that are at rest; that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey." This is the purpose of Gog; but that of Jehovah is very different. "I will bring thee against my land," saith the King of Israel, "that the heathen may know me, when I am sanctified in thee, O God, before their eyes."

THEIR UTTER OVERTHROW.

The next section, including the remainder of this chapter, and the first twenty verses of the thirty-ninth, contains an account of their de-

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feat and general massacre. The description is animated and sublime. The anger of God is kindled, and all the elements of nature appear to sympathize with their Creator, and to conspire against the invading foe. The earth quakes; the mountains fall; the pestilence rages; and mingled torrents of rain, hail, fire, and brimstone, are poured out on the devoted multitudes. Every man's sword is turned against his fellow; and of that immense army gathered out of most of the principal nations of Europe, Asia, and Africa, five-sixths fall down slain on the mountains of Israel.

The event will be one of monumental importance. The valley of the Jordan will no longer as in ancient times be called, "*The Valley of the Passengers*," but, "*The Valley of the Multitude of Gog*;" for there shall they be buried; and the adjacent city shall, in commemoration of the victory, be called Hamonah, i. e. *Multitude*. No doubt much of this description is highly figurative: but the nations engaged in the war; the manifest interference of Jehovah; the time occupied in the burial of the dead; and the vast number of shields, bucklers, bows, arrows, handstaves, and other implements of war left on the field of battle, all taken together seem to indicate a scene without a parallel in the annals of human warfare.

THE CONSEQUENCES.

The consequences of this great victory, are described in the remainder of the chapter. Some have reference to the Jews, and some refer to their enemies. In particular, it is said, "All the heathen shall see my Judgment that I have executed, and my hand that I have laid upon them." "And the heathen shall know that the house of Israel went into captivity for their iniquity, because they trespassed against me." "So the house of Israel shall know that I am the Lord their God from that day and forward." "Then shall they know that I am the Lord their God, who caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."

From these premises we infer

1. That this prophecy relates to the future. The heathen do not yet so recognize the hand and government of Jehovah; the Jews are still in captivity on account of their sins; God's face is still concealed from them, and his spirit has not yet been poured out upon them.

2. That the change, here described, in the relations, condition and circumstances of the Jews, seems to imply nothing less than their general conversion to Christianity. That the time specified will be a

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most important epoch in their history, none can doubt. For thus saith the Lord, "The house of Israel shall know that I am the Lord their God, *from that day and forward.*" But they now know him as Jehovah, and have done so for many generations. The predicted change concerning their knowledge of God seems, therefore, to imply, that they will no longer know him merely as he is imperfectly revealed in the Old Testament, but more fully and more particularly as he is revealed in the New, under the threefold personality of the Father, and of the Son, and of the Holy Spirit.

On this hypothesis only, can we reconcile with the gospel economy, the additional promise of God's everlasting favor, and the gift of his Holy Spirit. Where has God ever promised that he will never hide his face from the enemies of his Son? and that he will pour out his spirit on those who treat as an imposter Him to whom has been committed the dispensation of the Spirit? It is the declared will of God that all men should honor the Son even as they honor the Father, and that the Spirit shall dwell in the hearts of those only who submit to the will and government of the Messiah. However obscure then these predictions may appear to the blinded Jews, when contemplated in the light of the gospel they seem to imply that the veil will yet be taken away from the hearts of this deluded people; that a nation will then be born in n day; and that like the first fruits on the day of Pentecost, the remnant of Israel will on the day of their triumph over Gog and his armies be consecrated wholly to the service of the Lord of Life and glory.

This conclusion is strongly corroborated by the testimony of other witnesses. For the present, we refer the reader only to the third chapter of Joel, and to the twelfth of Zechariah. From the former of these we learn, that after the restoration of the Jews, a mighty coalition of nations will be gathered together against them in the valley of Jehosaphat, i. e. *in the valley of Jehovah's Judgment*; that in the conflict, the Lord will interfere for the safety of Israel, and for the destruction of their enemies; that after the battle, Jerusalem will ever be *holy*, and that all the inhabitants thereof will be sanctified to the Lord; that they will possess the land forever; that the hills and vales of Palestine will become exceedingly fruitful, so that in the symbolical language of the prophet, "The mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters;" and at the same time, a river of holy waters, like that of Ezekiel, shall flow from the house of the Lord, and water the valley of Shittim.

The testimony of Zechariah, concerning the conversion of the Jews

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on this most eventful occasion, is even more explicit than that of Joel or Ezekiel. After referring to the siege of Jerusalem, and to God's signal interference for the safety of the Jews and the destruction of their enemies, the prophet adds in the name of Jehovah, "And it shall come to pass in that day, that I will destroy all the nations that come against Jerusalem; and I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me (*or to me*) whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day, there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart and their wives apart; all the families that remain, every family apart, and their wives apart."

This appears to be conclusive. The conversion of the Jews is here plainly stated, and chronologically connected with their deliverance from foreign oppression. Never was there a plainer case of deep, sincere, and genuine repentance. At the same awfully exciting moment, when the whole creation is stirred up against the dragon, the beast, and the false prophet, God pours out the spirit of prayer and of supplication on Israel; and immediately they look to Him whom they pierced, and mourn for him as did their fathers for king Josiah, when in battle against Pharaoh Necho, he was mortally wounded at Hadadrimmon in the valley of Megiddo. Nothing can more fully express their godly sorrow and bitter anguish, than the solitary manner in which they pour out their lamentations. Man is a social being.—Ordinarily he loves society; he delights in the sympathy of others.—But in extreme grief, he seeks the relief of solitude.

> "The shadowy desert, unfrequented woods,
> I better brook than flourishing peopled towns:
> Here can I sit alone, unseen of any,
> And to the nightingale's complaining notes
> Tune my distresses, and record my woes."

This is, therefore, a case of genuine conversion. Whether it will be effected by means ordinary or extraordinary, natural or supernatural; whether it will be accomplished through the fullfillment of so many prophecies as will, at that particular time, enable them to identify the true Messiah; whether Christ will then appear in person as he did to Stephen in the hour of persecution; or whether it will be brought

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about by some other means which the Father hath put in his own power, we do not at present dogmatically affirm. But the event is certain; and that it will take place on the day of Israel's triumph over Gog and his numbered hosts, is, we think rendered highly probable, if not absolutely certain by the evidence which we have produced from the prophecies of Ezekiel, Joel, and Zechariah.

R. M.

CHRISTIAN POLITICS.

A LATE number of the "Christian Age," calls attention to an article, originally published in the "Millennial Harbinger" for Oct., 1846, and now reprinted in the "Age," in which the duty of Christians in relation to "politics" is discussed. The writer proposes a new rendering of Phil. 1-27., as follows: "Only let your *politics* be as becometh the gospel of Christ;" and, after adducing his reasons for using the word "politics" instead of "conversation" the one employed in the common version, goes on to submit to all candid and conscientious minds, whether the real injunction to the Phillippians was not just this:—"Be your conduct in all civil relations, worthy the gospel of Christ." Taking this for granted, he then propounds some pertinent inquiries to "Christian men and ministers," as to their course in the choice of rulers &c., implying that it is both their right and duty to teach what the character of rulers should be, and to use their influence in favor of the election of such as they suppose fit to "wield God's sword of authority and justice," and against those who, in their opinion, "should not be installed in the places of public confidence, honor and power."

Believing that the matters presented to consideration in the article referred to, are of great practical importance, I propose to offer a few reflections upon them.

In the first place, then, let it be observed, that we have before us two questions, viz: 1st. What is the meaning of Paul in Phil. 1-27? and 2nd. Are Christians authorized to engage in public concerns or what is called the "politics" of the day? These are distinct questions. The first is to be determined by a careful examination of the passage in its contextual and doctrinal relations. The second is to be decided by appropriate scripture evidence, whether in Phillippians or elsewhere, touching Christian duty in this respect and by the genius or nature of the Christian institution itself.

The first question, What is Paul's meaning in Phil. 1. 27? seems to me to require but little comment. It may be regarded under two

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aspects; 1st. What does Paul say in Phil. 1. 27? and 2nd. what do his words imply? In the article above mentioned, it is affirmed that he says, "Let your *politics* be as it becometh the gospel of Christ;" and that he means: "Be your conduct *in all civil affairs* worthy of the gospel of Christ." The word "politics," here substituted for "conversation" in the text, is interpreted to signify the civil and national affairs of the country in which the Christian lives, and Paul is thus represented, as impliedly permitting, if not enjoining upon Christians a participation in the civil affairs or politics of the communities in which they live, since as above interpreted, he gives them instructions as to the manner in which they should conduct themselves in these political relations.

As to the first aspect of the question, what does Paul *say*? I do not think it necessary to urge any thing against the use of the word "politics" instead of "conversation" as proposed above, except that it is liable to the misinterpretation put upon it in the article before us. If correctly understood, it might answer an excellent purpose—possibly a much better one than the word discarded, But all these matters we are content to leave for the present, commending the whole to the consideration of those who have taken in hand the revision of our English version, and accepting in the meantime the version here proposed: "Let your politics be as becometh the gospel of Christ."

And now, taking it for granted likewise, (but this merely for the sake of argument) that the meaning here attached to "politics" is correct, and that it invariably and necessarily signifies, the governmental and other civil concerns of the nations and kingdoms of this present world, the inquiry would naturally arise: How are we to determine what kind of politics is according to the gospel of Christ? That many professed Christians do everywhere occupy themselves in politics, and that they are found on opposite sides of all political questions, is evident; but who is to decide between the contending parties? Royalists believe that kings and queens have a divine right to reign and they are, therefore, monarchists. The descendants of the Puritans approve of a representative system of self-government and are consequently republicans. Who shall determine whether monarchial is more accordant with the gospel than republican politics? But it is not often that the politics of a country assume so simple a phasis as this or involve a question of so much intrinsic dignity. Usually, each nation is agitated by minor questions relating to public persons and public policy, and divided into various political parties contending with each other for place and power. And amongst these, who is to determine which one has a system of "politics" becoming the gospel of Christ? By what standard is it to be decided whether or not the Whig policy is more accordant with Christianity, than the

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Democratic? By what test is it to be ascertained if the "Barnburners" be more evangelical than the Hunkers? Certainly it is not the gospel of Christ that can determine these matters, for it so happens that the political questions of the day are neither stated nor discussed in the Holy Scriptures. Hence the notion, that a Christian may or must be a politician—that he must have his "politics," in the ordinary sense of the word, "according to the gospel of Christ," is one which leads to interminable controversies, destructive to the peace of society and to religion itself.

It is indeed a great misfortune and a sad error to attempt at any time to unite religion with "politics" in the sense now under consideration. Fanaticism, cruel, deformed and fierce, is the natural progeny of so unnatural a union, and Satan never succeeded better in frustrating the beneficent purposes of the gospel and perverting its power to the promotion of his own destructive ends, than when, into the turbid and fluctuating waters of selfish and malignant passion by which he impels his fearful machinery, he manages to direct the strong and steady current which flows from the deep-welling fountains of conscience and religion. It is to this combination that the world owes the slaughters of the crusades; the ravages of Mahomedan zeal; the thirty years war of Protestantism; the atrocities of Spanish Catholicism in the settlements of the New-World; the fierce malignity of the "Round Heads"; the vindictive cruelty of the "Cavaliers";—in short, the most widely-spread devastations; the most unrelenting persecutions, and the most abominable crimes that disgrace the pages of human history. Yet, it is attempted in our own country, to connect the sentiment of religion with the shallowest questions of public policy, and with matters of mere earthly and temporal interest; and that, too, with so much success, that parties have been solemnly sent forth from the midst of a community professing Christianity, to propagate, as it would seem, politico-religious principles by fire and sword, receiving upon their departure for the distant scene of operations, from pretended ministers of the gospel, a Bible in one hand and a rifle in the other! Such conduct should be justly characterized and held up to public abhorrence by every well-wisher to religion.

It may be asked, however, "If the word *politics*" which we have accepted as a sufficiently correct rendering in the passage under consideration, "does not mean here the civil concerns of the people among whom the Christian dwells, what is its signification, and what are those politics, which, in the sense of the apostle, are accordant or suitable to the gospel of Christ?" I answer that they are neither Whig nor Democratic; neither Abolition nor American, but that they are CHRISTIAN

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politics. It is as a *Christian* only that the believer is authorized or exhorted to be a politician, and it is the affairs of the Redeemer's kingdom alone that constitute his "politics."

He has vowed allegiance to that "King" whom "God hath set upon his holy hill of Zion;" he has "come to Mount Zion and to the *city* of the living God"; he has become a citizen of the kingdom of heaven by a solemn act of naturalization—a divine *palingenesia*, by which he has forever renounced allegiance to the world. In his "politics," then, he is an absolute monarchist. He labors in behalf of the sovereignty of Jesus the Christ over the individual, over the family and over the world. He seeks to conform his own conduct to the will of his king and to establish his throne in his heart. He "electioneers" for Christ and endeavors to induce his family to submit to his authority. He employs his influence with his friends and with all to whom he has access; he spends time and money and toil to introduce the universal sovereignty of the Lord Jesus and the kingdom of God. The "constitution" of which he boasts is an everlasting covenant of pardon and redemption; his "laws" are the infallible dictates of Divine truth and justice; his "platform" of principles is "faith and hope and love"—"righteousness, peace and joy in the Holy Spirit;" his standard-bearers are prophets, apostles and martyrs—men who through faith "subdued kingdoms" and "put to flight the armies of the aliens." How glorious is the advocacy of such a cause! How lofty, how dignified, how divine are such "politics" as these! Could his king be enthroned in the hearts of men, all intrigue and corruption would cease; the cruel despotism of sin and death would be abolished; the powers of darkness would be overthrown; and the true and perfect freedom of degraded and enslaved humanity be forever secured. Beneath his reign, each subject is himself a candidate for an election, in comparison with which that of a Governor, a President, an Emperor—sinks into meanness and insignificance—an "election of God;" an adoption into the family of God; an election to "eternal life"—to "honor, glory and incorruptibility." To make this glorious calling and election sure in his own case, the Christian politician labors, while he earnestly invites all to share in its honors, enjoyments and emoluments which, far from being diminished, are but increased by participation, and multiplied by division.

Such are the "politics," and the only politics that are "as becometh the gospel of Christ." And these, unlike the politics of this world—which vitiate and destroy the religion of Christ, are the very soul and substance of this religion; carrying out its principles, enforcing its laws; diffusing its holy, purifying and happifying influences over the entire race of mankind, and limited in their noble and generous work

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by no boundaries of countries, continents, states or races, but seeking to promote peace on earth and good will among men.

How different alas! are the politics of the world. What contention; what corruption; what alienation of friends; what conflicts of enemies; what baseness; what hypocrisy and deceit, we every where witness in the political circles! How degrading and contaminating it would be for the Christian to make himself a party to such transactions as are authorized and directed by the political spirit of the time, and the rulers of the darkness of this world! From the sublime elevation which he occupies, he looks down with pity upon those who have become infected with the madness of the hour, and have suffered themselves to be carried away by the arts of demagogues into the whirlpools of political excitement; while, at the same time, ever realizing that "his citizenship is in heaven from whence he looks for the Saviour, the Lord Jesus Christ," he himself maintains a politics in harmony with his profession, as defined by the apostle in the very context, by standing firm with his compatriots "in one spirit, with one mind striving together for the faith of the gospel."

True, the Christian will not look with unconcern upon the social or political condition of the community in which his lot is cast. He is taught by the very principles of his religion to "seek the peace" of the country in which he dwells, and it will be his duty to pray for its peace and for its rulers, and to submit quietly to its laws. As a traveler who spends a night in a way-side house, may seek by words of peace to compose its disagreements and confer some benefit upon its inmates, so the Christian, ever realizing that he is but a pilgrim and a sojourner in a land in which he has no home, may nevertheless well seek to promote the happiness and wellfare of those with whom he has even this transient abode. It is one thing, however, thus to exhibit the gentleness of Christ and the faithful and quiet performance of duty, and quite another, to spend time, and words, and means in the promotion of objects which are merely earthly, personal and selfish, and can in no sense redound to the glory of Christ. Such professors of Christianity will surely be held to a strict account by him who has called them to a far different service. R. R.

There are some truths, the force and validity of which we readily admit, in all cases except our own; and there are other truths so self-evident that we dare not deny them, but so dreadful that we dare not believe them.

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From the "Gospel Advocate."

NOTES ON PROFESSOR R. MILLIGAN'S "REPLY TO T. FANNING."

BROTHER MILLIGAN,—It is a source of thankfulness to our Heavenly Father, to think, there is a prospect of examining a few grave questions in reference to which the brethren seem not to have come to the same conclusions, in a spirit becoming believers in Jesus Christ.—The only serious objection to publishing the Gospel Advocate, as expressed to intimate friends, was a fear of coming in contact with *dictatorial* and otherwise disagreeable spirits among the brethren, but I am happy to say, that our writers generally have been courteous, and I am pleased to labor with good men to disentangle the truth from the very gross darkness which has long rested upon the world. But we have no ground for boasting; we have done nothing more than our duty; we may yet fall from our steadfastness, and should therefore "keep under the bodies," and all ambitious feelings, in deliberations of so momentous a character.

1. In reading brother Milligan's essay, we understood him very nearly to approach the popular view or the times, in which it is assumed, that "*if the motives are good, or the people are sincere, all will be well.*" Our authority for such a conclusion was drawn from the following statements, viz: "Did they (the deacons) regularly organize, by appointing a president, secretary," etc? Can any man produce a "thus saith the Lord?" With many this is the only rule of action in ecclesiastical affairs. From their conversation and writings the mere novice in Christianity would be apt to infer, that the New Testament is a code of the most specific precepts. But the diligent student of the new institution finds very few such precepts. God has made the New Testament a book of *motives*—he has enacted some very *generic* laws, and illustrated rules by authoratative examples."

These statements induced us to ask brother M. for his definitions of *generic and specific* Christian laws. The answer seems to be, that there are some *general* and some *special* laws. We can scarcely appreciate the idea of a general or generic law, although we have considered the matter in the light of the best authors. Brother M. gives two examples. "*Honor thy father and mother,*" is the first The command, as the Hebrew word plainly implies, simply signifies to reverence our father and mother. We know nothing more specific, and yet our reverence may be manifested in divers ways. Secondly: "Whether, therefore, ye eat or drink, (these are specific,) or whatsoever ye do, do all to the glory of God." We see nothing general or generic in

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doing any and every thing to the glory of God. The *mode* is thus specified. It is to be done to the glory of God. But from the burden of brother M's remarks we think we see still a worse feature.—He says, in another place, "Words have a secondary as well as a primary meaning." If the idea is, that words first have a literal, specific meaning, and then a general or generic meaning, we disagree. We presume brother M. does not mean to say, with our pedobaptist brethren, that words—active verbs—as baptize, for instance, often express the *effect*, or the thing done, but the action is undefined. We can only say, we are acquainted with no such words. It is true, we can have a verb with a *literal* or primary meaning, and a *secondary or metaphorical* signification; but it must be remembered that, according to all the canons of criticism, the metaphorical or secondary meaning must conform to the primary.

But finally, brother Milligan disposes of the matter, so far as Christian practice is concerned, entirely to our satisfation. He says, "The idea that the government of the universe is like that of many families, in which there is no proper standard of right and wrong, of virtue and vice, of obedience and disobedience, in which all laws and principles are made to yield to the force of circumstances, and in which it is supposed motive may sanctify every action, is at once dishonorable to God and destructive to man." Practically, we repeat, the conclusion is correct, notwithstanding our difficulty in reconciling it with the premises submitted.

2. Brother Milligan introduces new organizations to our ears. He asks, "Why may not the evangelists unite together, elect a president, and whatever other officers may be found necessary to the efficient discharge of the work of the ministry, censure or remove those officers if necessary, and transact all business connected with the general welfare of the church and the conversion of the world?" "If it is lawful for a board of deacons or elders to form an organization in harmony with the duties of their office, and transact their own official business, why may not the evangelists form an association in harmony with their calling and co-operate in all things pertaining the Redeemer's kingdom? In our present independent, weak, and distracted condition, we can, *as a church*, do but little for the salvation of the world. If we want to supply our country with Bibles, or to send out a missionary to Jerusalem or Liberia, we cannot do it *as a church*; in this capacity we have no means of co-operating; but we must form a Bible society, and a missionary society, to deprive the church of the glory of converting the world. I ask no better proof of the necessity of such an evangelical organization, as that for which we plead, than the creation of so many religious and semi-religious

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associations, for the accomplishment of certain specific ends. They are the creatures of necessity; I mean of a present necessity. They are the offspring of pious hearts, whose benevolence must and will flow, and for which the church, as is it now organized, furnishes no corresponding medium." Thus writes brother Milligan, and as in these extracts, I presume we have brother Milligan's whole ecclesiastical philosophy, I must say, that we differ across the whole heavens. In them we find the following organizations for which there is no authority in the Bible, viz., 1st. An organization of deacons. 2d. One of elders. 3d. One of evangelists. 4th. A Bible society; and 5th. a missionary society, all to perform labor "*for which the church has no corresponding medium.*" A few other organizations, such as a Free Mason society, to take care of the orphans and widows; a Temperance society, to inculcate sobriety; an organization with a good president, secretary, etc., to educate men for the ministry, and anti-organizations to meet all the evils of society, might and would enable their advocates to repudiate "a weak and distracted church," which "*can do but little for the salvation of the world.*" The advocation of these organizations "*of necessity*," is, to our mind, a plain abandonment of the church as the body of Christ for the amelioration of man morally and the salvation of the world. Indeed, with such views, we see not how any one can respect the church or even become a nominal member of it. If organizations of necessity are to accomplish all the work, which seems to be the tendency, the sooner we renounce the church the better. I regret the necessity of speaking so plainly, but this is very much the tendency of things in the present crisis.

I am, however, most happy to know that some of our more thoughtful and *successful* brethren, seem to entertain a good degree of confidence in the ability of the church to accomplish much good. It is a little singular that in the same Harbinger which brings to our ears such things as we have noticed, we find an antidote in a letter from the brethren at Louisville, Ky., in the words following, viz:

"BELOVED BRETHREN IN CHRIST,—By the authority of the members of the Christian Church, meeting on the corner of Fourth and Walnut Streets, in the city of Louisville, Ky., the undersigned have engaged our beloved brother, Elder William Thompson, evangelist and agent for the congregation, to travel and labor among our sister congregations in the United States, and assist in raising a necessary fund, to sustain two or more evangelists, whom we shall send on a mission to England, Scotland and Ireland.

Taking the primitive churches as our model, we feel satisfied that each congregation is a missionary society in itself; and if unable by itself to raise means enough for any projected mission, to make an appeal to the

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brotherhood for aid. This we now do, by sending brother Thompson to you. The funds will be placed in the treasury of the church, and sacredly set apart and used for this mission by the congregation we represent.

D. P. HENDERSON,
A. S, SHOTWELL.
JAMES TRABUE."

Thank the Lord, that at least the members of one congregation regard the church as "*a missionary society*," and they appeal to the churches of the United States for co-operation in this good work.

If I could bring myself to the sad conclusion, that the church of Christ, even in her "weak and distracted" state, is not the best Missionary, Masonic, Temperance, Educational—ministerial especially—Bible and Revision society on earth, it seems to me I could have no respect for her claims. Were I in such circumstances, disposed to labor for the moral improvement of my fellow-men, of course I could have no alternative but to use such organizations of "*necessity*" as might present themselves. But I must forbear, and I most sincerely regret to hear such things from brother Milligan. Sure upon the "*second sober thought*" he will abandon his whole scheme. I have noticed but a single point out of nine that I had marked for examination, but with brother Milligan's teaching in regard to the inefficiency of the church, and her utter incapacity to do but "little *for the salvation of the world*," I see no use in attempting an investigation of the internal regulations, as the meaning of elder, bishop, evangelist, their appointment or support. They all amount to nothing upon brother M's. plan, and we feel not disposed to proceed further till the church can occupy her true position. She must do every thing for us morally and spiritually, or I want nothing to do with her. I suggest, however, with a good deal of respect for Professor Milligan, that I find not a single scriptural position maintained by him. He writes fluently and well, but like many others, he writes, to my mind, as if he felt himself destitute of all religious authority, and hence he can see no impropriety in calling Timothy "a bishop." Whilst, however, brother M. manifests the Christian courtesy he has done so far, I can but hope our interchange of sentiments will result beneficially to the cause of Christ. Should brother M. change his teaching regarding the church I will rejoice, but more for the present seems to me unnecessary.

With the most kindly feelings, I am,

T. FANNING.

REPLY TO PRESIDENT FANNING—*NO. II.*

BROTHER FANNING:—I am sorry that our interchange of views on

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the subject of Christian polity, is not likely to lead to a successful issue. As we advance in our investigations, our lines seem rather to diverge than to converge. After the first reading of my article on "the Permanent Christian Ministry," you say in the Feb. No. of the Advocate, "*Our kind impulses inclined us to publish all he had written without a word by way of note or comment.*" And it was not till after a brother, for whose judgment, you inform us, you entertain a very high regard, had urged you to give it to the public in the form of an extra, that you discovered any fallacy in either my premises or conclusions. But having then carefully re-examined it, you say, "*While we find so much that is wholesome, good, and most valuable in it, and which we would be pleased to give to our friends, there are some points which we think should be better understood before the subjects can be pronounced exhausted.*"

Such is the result of your second reading. Your third is not quite so favorable. Waiving the real questions in debate, and forming a side issue on a merely incidental remark, the meaning of which depends wholly on the assumed standard of comparison, you finally reach the limit of opposition. You say, without any restricting word or phrase, "I suggest, however, with a good deal of respect for Professor Milligan, that *I find not a single scriptural position maintained by him.*"

This does not look much like Christian union. Still, however, I am not without some hope, that we may yet see eye to eye, even on these grave questions. My reason for cherishing this hope does not arise from anything expressed in *our* correspondence; unless it should be in an allusion which you make to a very worthy enterprise of certain "*more thoughtful and successful brethren.*"

But it is astonishing how even some highly educated minds are influenced by the various lines, angles, and stand-points of observation and comparison. In your reply to brother J. T. Johnson, in the October No. of the Advocate, you say, "*I am inclined to have confidence in both individual and co-operative labor, but one should not be adopted to the rejection of the other.*" And again, "Let each member do what he can for others, and let each church consider attentively her obligations, *and if any work should be suggested too great for the performance of one congregation, the Scriptures authorise the co-operation of any number of churches for accomplishing it.*"

These admissions, brother Fanning, are pregnant with the elements of all the organizations for which we plead. Carry them out to their legitimate results, and you will soon have not a society of Masons and Odd-Fellows, but a church "fitly joined together and compacted by that which every joint supplieth, according to the effectual

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working in the meaaure of every part," and laboring individually and collectively through an efficient organization of deacons, elders, and evangelists, as well as in every other possible way for the edification of all its members; and for the conversion, sanctification, and salvation of the world. To suppose that any number of deacons, elders, evangelists, or churches, can co-operate in any important business, without even appointing a president, a clerk, a treasurer, or any other functionary, is certainly one of the most palpable of all absurdities.—Such a case of co-operation, has never been witnessed in any dignified, orderly, and efficient body of men, since time began; and is in the very nature of things practically impossible.

My views on the paramount importance of the Church as the medium of Christian philanthropy and benevolence, have been fully expressed at different times; and particularly in an address published in the September No. of the Harbinger. And as this is the only point in your last communication which seems to require any notice, I will, at least for the present, respectfully dismiss the subject.

Yours in Christian love,

R. MILLIGAN.

The following learned Address on the unity and congruity of God's revalation to man, was delivered before the Bible Union at its late Anniversary, by Dr. Theodore S. Bell, of Louisville, Kentucky.

Not having space for the whole of it in one Number of the Harbinger, we are reluctantly compelled to present it to our readers in two consecutive numbers, Its bearings upon the organization and object of the Bible Union will be appreciated by our readers who have studied the essential harmony of all Divine manifestations. A. C.

THE LIFE OF THE AGES OF THE EARTH.

One of the profoundest of that brilliant galaxy of essayists in Great Britain, which has lighted many of the most recondite questions connected with man's social position, and conferred imperishable benefits upon the human race, was fortunate enough to solve the difficulties of a theme that had bewildered great minds, from the days of Longinus, down to the time of Mr. Alison. That theme is—What are the elements of the sublime, the beautiful, and picturesque? This

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This address was originally delivered in Louisville, as an introductory lecture before the Natural History Society.

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question had received many solutions, not one of which had ever commanded the faith of men. Mr. Jeffrey, fortunately, forsook the beaten paths that had been traveled by his predecessors, and announced in most felicitous language and imagery that the beautiful, the sublime, and picturesque were not to be sought in abstract objects. Separating those things that are merely agreeable, from the important points to be elucidated, he taught that we were to look inward for the constituents of the beautiful and sublime, and the solution itself invested the question with new elements of strength. In the language of one of Mr. Jeffrey's admirers, he taught us that the soul of man is the urn which sprinkles beauty upon the universe, that the flower and star are lovely because the mind has breathed upon them, that the imagination and the heart of man are the twin beautifiers of the creation; that the dwelling of beauty is not in the light of setting suns, nor in the beams of morning stars, nor in the waves of summer seas, but in the human spirit; that sublimity tabernacles not in the palaces of the thunder; walks not on the wings of the winds; rides not on the forked lightning, but that it is the soul which is lifted up there; that it is the soul, which in its high aspirings, yokes itself with the whirlwinds and scatters grandeur around it on its way. "It is man's connection with the scenes of nature," says Mr. Jeffrey, that impart to them beauty or sublimity, and the elements of these are the reflected emotions of the soul. It is man, and man alone, that we see in the earth he inhabits—or, if a more sensitive and extended sympathy connect us with the lower families of animated nature, and make us rejoice with the lambs that bleat upon the islands, or the cattle that repose in the valley, or even with the *living* plants that drink the bright sun, and the balmy air beside them, it is still the idea of enjoyment; of feelings,—that calls forth all our emotions, and is the parent of all the beauty with which we proceed to invest the inanimate creation around us."

Winter in its semblance of death impresses no beauty on the soul; it is the balmy breath of Spring, awaking into life, the bud and the flower, clothing the valleys and the hill-sides with verdure, calling the choristers of the forest to their labors and melody; it is the scene of life around us in its resurrection from its wintry sepulchre, in all its multitudinous forms; with all its associations clustering around man, that fills the mind with images or beauty and joy.

It is, then, in the cultivation of the mind, in the enlargement of our sympathies, in the extension of our perceptions, that we are to seek for the elements of all that is beautiful, sublime, and picturesque, in nature. "The only use of the faculty of taste," is to afford an innocent delight, and to assist in the finer cultivation of a finer morality, and that man certainly will have the most delight from this faculty,

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who has the most numerous and the most powerful perceptions of beauty. But if beauty consist in the reflection of our affections and sympathies, it is plain that *he* will always see the most beauty whose affections are the warmest and the most exercised—whose imagination is the most powerful, and who has most accustomed himself to attend to the objects by which he is surrounded."

"In so far as mere feeling and enjoyment are concerned, it seems evident that the best taste must be that which belongs to the best affections, the most active fancy and the most attentive habits of observation. It will follow too, that all men's perceptions of beauty will be nearly in proportion to their degree of sensibility, and social sympathies; and that those who have no affections towards sentient beings, will be as certainly insensible to beauty in external objects, as he, who cannot hear his friend's voice, must be deaf to its echo."

It is the purpose of this discourse to illustrate and enforce these laws of mind, for they are interwoven with every fibre of the soul; they are the springs that send the mind upward in its aspirings, that teach it to grasp the universe, to walk among the heavenly bodies, to pierce the far off nebulae, in search of new fields of light, that cause it to walk the earth, air, and ocean, in search of its proper enjoyment.

The sources of delight and pleasure that are found in the cultivation of the intellect are inexhaustible, and everything that has capacity to bring man into familiar intercourse, with all the forms of life that move around him, is entitled to the profoundest attention. Man is the central body around which all life revolves, its various manifestations are but parts and parcels of his central power. He walked into life full grown, and looked forth upon the earth as his tribuatry, in all that it possessed, and he should at least know the character of his subjects.

If it were possible for nature to suspend a portion of her laws, for the purpose of giving a grand exhibition of her faund and flora, if she were to summon from all their specific localities, representative species of each of these grand divisions, to a crystal palace of her own ordering, on the margin of some ancient sea with a majestic estuary, within the range of cloud-capt mountains, and coral islands gemming the bosom of the deep, under the overarching skies, the exhibition of beauty, grandeur, power, and majesty, even on a miniature scale, could be as infinitely beyond the great leader of civilization recently called into being, as nature in all her manifestations, is infinitely beyond the highest reach of arts. And not the least curious part of the exhibition would be the variety of the impressions made upon the varied phases of mind, engaged in contemplating the scene. Amidst the beauties of flora the cultivated mind could find a feast of joy and de-

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light, while the stunted intellect would search alone for the ministers to its earthy nature. Imagine a Humboldt and a Bosjeseman looking on this scene, and you have in full glow, the force of Mr. Jeffrey's truths. Imagine too, a denizen of the polar regions, whose observations of trees have been confined to a willow only two inches high, and to another tree, only three-tenths of an inch in heighth, imagine him looking for the first time upon a grove of Palms, in their variety of beauty, and grandeur, or upon the Dragon tree, of Teneriffe, measuring 79 feet in circumference, or upon Californian pines 300 feet in heighth!

In contemplating these scenes we behold the very air peopled with beauty; the orchideous plants of Guatemala, winding among the loftiest branches of gigantic trees, crown the scene with flowers of every possible hue, and every commingle ment of colors. The *Victoria Regia* rests upon the running water, sending forth leaves six feet in diameter, white and rose-colored flowers, fifteen inches in diameter, with hundreds of petals. Turn from this and look upon the parasitic Rafflsia, with a flower three feet in diameter, and weighing fourteen pounds. Look abroad over this scene, at the infinite variety of vegetable life, herbs, flowering and fruit-bearing trees, and plants for the healing of nations, and the imagination could scarcely add a hue or a variety to the scenic splendor. The grandeur of the monarchs of the forest, the gorgeous beauties of the tropical flowers, filling the eye with their perfumes, all these wonders, now scattered over the earth, if congregated in one mass of splendor, could not fail to impress the mind with the loftiest emotions—in which gratitude, awe, and venerance for the creator of all this good, mingled with the personal pleasures we enjoy. The Palms alone, which yield so many various comforts to man, which are at once his clothing, his domicil, and his food, upon which whole nations depend for every necessary of life, and which are the characteristic vegetation of fifteen degress on each side of the equator, these of themselves are a study and delight, that would give increasing sustenance to the mind.

A survey of the animal kingdom, though less impressive would be equally worthy of our attention. But neither the utility of the herbiverous animals, the power and ferocity of the carniverous tribes, the gay plumage and endless varieties of birds, nor the myriads of insects, can now be dwelt upon. The coral polyps, too, with their magnificent gardens, brilliant with their wonderful beauty and variety of form, must be passed over, for it would require many lectures to give any definite idea of these wonders.

But though we are denied the privilege of such a scene as this, we are more than compensated in the gifts which providence has bestow-

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ed upon the mind, gifts, which if well improved and properly employed enable us at pleasure, to call up before the inward eye, every bounty of nature. Under the beneficence of this power, we wander through the jungles of Africa, the steppes of Asia, the spice groves of Ceylon, the pampas of South America, drift among the icebergs of the Arctic and Antarctic regions, rove among the islands of Polynesia, and look with instructed eye upon every scene in nature. This is more than a compensation, for by it we see the relations of everything on the globe, and stand in the very presence of the vast series of nature's laws. These were the enjoyments of Sinnaeus. From his home at Upsal he sent forth enthusiastic devotees to every part of of the known world, and explored every region for objects of Natural History. His enthusiastic disciples in furthering his noble and elevating pursuits, displayed a zeal, a devotion, energy, and perseverance, similar to the displays of these virtues, by the first apostles of Loyola, and Linnaeus enjoyed the pleasure of seeing representatives of nearly all the plants in the world. All nature poured its tribute at his feet.

And in a much higher degree did Cuvier enjoy the blessings of devotion to Natural History. He was infinitely beyond the Swede, both in his internal and external resources; he was a world within himself, and he not only paved the way for the greatest revolutions in scientific pursuits, but marked out the entire territory and peopled it. Of him we may say as was said of homer:—"Such a sovereignty of genius reigns over all his works, that the most learned esteemed him as the great highpriest of nature, who was admitted into her inmost chair. and acquainted with her most solemn mysteries."—There was indeed scarcely a truth in nature that Cuvier did not make his own. His mind walked over the universe, and found intimate acquaintances, in all its journeys.

Old Roger Ascham quaintly said, "even as a hawk flieth not high with one wing, even so a man reacheth not excellence with one language," and the remark is applicable to Natural History studies.—Nature speaks but one language, but each of her departments has its peculiar dialect, and he that would be master of nature's magnificent language, must thoroughly understand these dialects. The mastery of the first, makes the second more easy of conquest, and facilities increase as we rise in the series. There is a voice in the mountain chains, in the gulf stream of the Atlantic, in the sea rivers of the Pacific, in the land streams, in lakes, in all their divisions, and in every noticeable object on earth, for man is intimately connected with these matters. They bear upon his prosperity, his happiness, his comforts, his enterprises, and his destiny. Let us take an illustiation from on-

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ly a small portion of the philosophy of mountain chains, for an elucidation of the importance of that dialect.

That the configuration of mountain chains has a great 'deal to do with modifying human intercourse, emigrations, mixtures of races, and warlike enterprises, has long been known, but the investigations of Bone have shown profounder truths. Mountain chains, whose direction is nearly from East to West, establish much more striking differences among nations than those which extend from North to South, or along the meredians. That the differences in these directions make material and important differences in the fauna and flora of large regions of country, is well known, and may be accounted for. But in looking at the human race, in connection with these things, we meet with curious and unvarying results.

The law announced by Bone' is not only universally true now, but it always has been true. That law is: That along a mountain chain running from North to South, we always meet a fusion of the Nations, in languages, manners and customs, on both sides of the chain; but, the reverse universally obtains, where the races occupy opposite sides of the chain running from East to West. Take the Carpathian chain for an example of one, in its effects upon Poles, Hungarians, and Germans, and look at the Cheviost mountains, which separate England and Scotland, for an illustration of the other. And wherever you examine the physical features of mountain chains, and the history of the human race, Bone''s law holds good. Bone' shows that no great conqueror, not even Alexander of Macedon, has ever been successful in attempting to coduct military enterprises across mountain chains extending from East to West. The Cimbrii were cut to pieces by Marius after they had imprudently placed the Alpine chain between them and their country, and the Romans conquered Germany by passing around the Alps. The Vandals never assailed Rome with effect except from Africa, and the Magyrs entered Hungary by the North and South portion of the Carapathian chain. Our country owes much of its prosperity, and the extension of its empire to the singular law we are considering. If the Apalachian and the Blue mountains, the Catskill and Rocky mountains had their direction from East to West, instead of from North-East to the South-West, the chapters of North American History would have varied widely from what they now exhibit.

I have made the merest allusion to a siugle feature in the study of mountain chains, in the hope that even that little may excite some curiosity in a subject, replete with invaluable instruction. Many volumes might be occupied with the details of the questions connected with the influence of mountain chains, upon the life of the earth.

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The gulf stream is another important element in the welfare of mankind. It commences in the gulf of Mexico and terminates in the North of Europe, after having passed through 20° of latitude. This stream is from 8° to 10° above the temperature of the ocean through it runs, gradually yielding up its caloric. Lieut. Murry says, "a simple calculation would show that the gulf stream gives out heat enough in a winter's day, to raise the column of atmosphere, that rests upon England and France, from the freezing point to Summer heat.—He states too, that it is the passage of the gulf stream along their coasts, that makes Ireland the gem of the ocean, and clothes Albion with verdure, while Labrador, on the opposite side, and in the same latitude is bound in icy fetters. In its expiring efforts in the North, the gulf stream projects the remarkable isothermal curve in Lapland, which enables the people of that country to cultivate wheat, although the hyperborean regions near them, are utterly sterile. This isothermal curve, caused by the gulf stream, adapts the soil to the fructification of cereal grains, as far North as 70° of North latitude. What vast multitudes of human beings, enjoy the comforts of life entirely through the agency of this life-sustaining gulf stream, before whose beneficent operations, even the Nile must retire.

I have alluded to these agencies, merely to impress the necessity of looking into all the phenomena of nature, if we desire to understand her history. The myriads of the links of the chain that bind her to man, must all be measured, and their connections accurately known.—It will not do to omit any of these links, for each is essential to the harmony, the strength, and perfection of the whole. Whether we look into the depths of the Ocean, wander over the wide and luxuriant Savannah, loiter upon the hill sides, or climb the mountain tops, no matter where we may penetrate with our investigations, nature opens to us a marvellous volume, that will fully reward any toil that may be necessary for reading her pages, and compensate for any sacrifices that may be required in seizing the revealments of her works.

An eminent writer truthfully says, "to the naturalist the scene before him is a book of symbols, the hieroglyphics which conceal the secrets of the created world, and which as he deciphers them, present themselves as the types and pre-figuration of the immaterial world, and are pregnant in results to his well being, both moral and physical. To the lover of nature the same scene presents itself as one vast buzz of life and hilarity. He can perceive no spot unpeopled, and the universal hum is in the psalmody of nature,—a hymn of praise, lauding the benevolence of the Creator."

The manifestations of life are objects of study that never fail in

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their enjoyments. To our finite powers, will probably never be given to know what life is, our utmost knowledge of it consists in recognizing its presence. It arrests our attention whenever we move. Beginning at the lowest scale, the corals, and rising up to the highest development of animal life, vast fields of pleasure open upon the view, wherever we turn. The observations of Mr. Dana, in his Geology of the Pacific, and of Mr. Darwin, in his voyage of a Naturalist, on the life and labors of the coral polyps, are among the most interesting contributions ever made to Natural History. The coral is one of the oldest inhabitants of the earth, and has ever been one of the most industrious. The imprint of his labors is found all over the earth, and in the explored depths of nearly every ocean. Amidst all the changes of our planet, the entire extinction of vast tribes of living things, of various eras, the coral has pursued his course, and continues in those labors, with which he greeted the dawn of life on our planet, throwing up atolls, barriers, and fringing reefs from the depths of the sea, breathing beauty upon the bosom of the turbulent waters, and sprinkling the beds of oceans with domes surpassing in brilliancy, all that oriental wealth ever called into being, and spreading gardens of flowers over the rocky chambers of the sea, that rival the flowers of tropical lands. In passing from these Zoophytes, through all the gradations of life, in the mollusca, crustacea, the fish of seas, rivers and lakes, reptiles, insects, birds and the mammalia, the mind often pauses in admiration of the wonders of his works, who is able "to bind the sweet influences of Pleiades, or to loosen the bands of Orion, brings forth Mazzaroth in its season, and guides Arcturus with his sons."

And after all the scenes of nature we have enumerated, are exhausted, the restless mind hunts out new fields for exploration, and the microscope reveals wonderful forms of life, that are far beyond the reach of natural vision. The infusorial world of Ehrenberg is as deeply interesting and instructive as the other departments of life, and affords some of the highest enjoyments to the mind.

These remarks are intended merely to indicate the *sources* of Natural History, and to point out the paths of pleasure that belong to these studies. Swainson computes the numbers of the varieties of organic beings at 577,600, a computation that needs large additions at this time. But even the numbers of Swainson, show, what a variety of tastes may find ample indulgence in these studies. In pausing upon this world of life, previous to entering upon an examination of the life of the worlds that existed before the present order of creation was introduced, we cannot do better than to urge the uses of Natural History studies, in the language of Cuvier, the greatest master of the

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Natural Sciences has lived. If the amplest experience can give authority to the opinions of any human being, the remarks of Cuvier should be very impressive. He says:—"The habit which is necessarily acquired in studying Natural History, of classing within the mind a vast number of ideas, is of the advantages which this science presents, that has been least noticed, and will probably become the greatest when it shall be generally introduced into the course of common education. It exercises the mind in that division of logic, styled method, as much as geology practices it in what is called syllogism; because Natural History is the science which demands the most precise method, as geometry as that which exacts the most rigorous reasoning. But this method, once well acquired, admits of very advantageous application to studies the most dissimilar to Natural History. Every discussion that requires a classification of facts, every research that demands a distribution of materials, is made by the same laws; and a youth who shall have made this science merely an object of amusement, is astonished when he discovers the facility it gives him in the disentanglement of the most complicated affairs."

And upon the purity of the enjoyments of the study of Natural History, Cuvier beautifully and eloquently says:—"It is not less useful in the solitude. Sufficiently extensive to fill the most capacious mind; sufficiently varied and interesting to amuse the most agitated; it consoles the unfortunate, and calms animosities. Once raised to the contemplation of the harmony of nature, irresistably regulated by Providence, how weak and insignificant are the resources we have allowed to depend upon the will of man!

I candidly avow that these views have always weighed deeply with me; and if I have endeavored to promote this tranquil study, it has been because, in my opinion, it is more capable than any other to satisfy that urgent thirst for occupation, which so much contributed to produce the disturbances of the last fifty years."

We now pass from this rapid survey, to look upon the worlds of extinct life, revealed to us by geology. It is to this science that the Natural History Society of Louisville must be mainly indebted for the contents of its museum, for we have not a very remarkable existing fauna or flora to reward scientific labors with any special results. But we stand upon a rich field of Geology, that has well rewarded the labors of a few individuals, and which deserves the zealous energies of a Natural History Society.

Geology is deeply interesting to man on account of his inquisitive curiosity on the subject of his origin even if it had no other claims. Man is constantly endeavoring to go behind the records of revelation, in

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search of something more than Moses has told, and to some extent, this search is gratified in the fields of Geology. If that science does not perfectly fill his desires as to the exact period and events of his advent upon the earth, it conclusively establishes the fact, that there was a time when man did not exist on this planet. He is the last of a great series of changes. Thousands of years have rolled their circles since the mandate of Omnipotence said, "Let us make man in our own image," nations have risen and spread over the earth; and passed from existence; the armies of Sennacherib and of Sesostris have returned to the earth; their cities, their monuments, and their records have been buried so deep in the soil that extensive cities rest upon the clay that buried them, but in all the debris of land and ocean there is not a fossil belonging to man, nor to his contemporaneous fauna or flora. Layard has exhumed the cities of Nimrod from the sepulchre of thousands of years. Rawlism has decyphered their arrow head and cuneiform writings, but the highest ascension into the earliest periods of the human race, demonstrates that man is a recent inhabitant of the planet, of which he claims the dominion. When we struggle back into the period of the construction of the pyramids, we seem to have winged our way back almost to the dawn of creation, but ages before that period, vast acres of mammulites had perished; had been fossilised, and formed the stone with which some of the pyramids and the sphynx were constructed.

The groups of living animals that amused Pliny in the menageries of Rome, were similar to those upon which we now look, but not a fossil was formed in the long intervening period. Earth has scarcely known any changes within recorded history, but they were manifold before man's appearance. Vast and profound as the investigation of the votary of Natural history are in tracing the harmony, beauty, and simplicity of design in every manifestation of life, they are immensely increased when we stand in the presence of the petrified records of the turbulent period of our planet, the crypts of ages of former worlds of life. The labors of Aristotle, the Prince of ancient naturalists, were in the region of the Ægean sea, but in all the vastness of his knowledge, he knew nothing of the fossil treasures scattered around him. If he could read the rich chapters of Natural History which Sir Edward Forbes has drawn from the depths of the Ægean, he would scarcely believe that such palpable science could have escaped his acute intellect. But it stands before us, "A sudden break of beauty out of night."

It is no part of the design of this lecture to give a connected view of the phenomena of the Geological periods. They are too numerous to be compressed into a very small space. The design is to make

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a connected chain of the life of the globe, from its first manifestation to the present period, and to introduce only such incidental remarks upon other phenomena, as may, be essential to a proper understanding of this department of the subject. We shall confine our notice of the life of each period, to such forms, as serve to connect the links of the chain. The crypts of fossil beds are full of instruction, and are, to say the least, quite as reliable as any written history.

In pursuance of these objects, we leave out of view the primitive rocks which are unconnected with any fossilliferous interest, and we at once proceed to the sedimentary rocks. They have been rent asunder, and show the vastness of the power that handled them with terrible force. In some places an immense pressure acted upon the upper part of the rock, while a powerful lateral force was exerted upon it, by which great areas of silurian rock were marked with forms resembling long pieces of cloth, thrown into careless folds, and in other instances they are doubled up in such a way as to resemble sheets of paper. In this series, in what is called the lower Silurian, which is often upwards of a thousand feet in thickness, we meet the past traces of animal life, and much of it is in a rudimentary form. We here meet with fossil polyps, belonging to the corals, of which we have already spoken as one of the oldest possessors of the globe. Next in the scale is the crinoids, a family peculiarly interesting to us, for they abound in this vicinity, and the museum of the Louisville Natural History Society will contain some of the finest specimens ever cut from their rocky beds. We next meet with that remarkable crustacean species the trilobites, which are often found in the upper strata of our quarries in this region. The study of their organs of vision is deeply interesting. The investigation shows that even in that early period, the waters of the sea in which they lived, were clear.

These early forms of life belong to the invertibrated class of animals, no trace of a fish of any kind has been found in the lower Silusian deposits. The *Molusca* are found in this series, and in them we find the first traces of a nervous centre, approaching towards a more highly organized group of animals. The Nautilus, which is sill an inhabitant of the globe, and the lowest existing form of the cephasopada division, is also found in this series.

Towards the close of the lower Silusian period, the types of a few (as far as they can be made out,) fossil fish begin to appear. They belong to the shark family.

The next sedimentary rocks for examination are the Devonian or old red sandstone. In this divison we meet with the fossils of numerous fish, such as the Buckler head, the Horned wing fish, the coccosteus, the spine-finned fish, &c.

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These forms of life are exclusively marine; thus far there is no evidence of the existence of land, but we now approach it, in what is called the carboniferous system. As we rise in the series we meet an immensely increased deposit of the carbonate of lime; land vegetable fossils are found for the first time in this series, and a tropical climate gave birth to these immense masses of vegetation that formed the vast coal fields of the earth, to which the future generations of men were to be indebted for some of the greatest elements of a progressive civilization. We may rest assured of this fact too, that wherever we find coal fields, a tropical climate existed in that region. But it may be asked by those who have paid no kind of attention to Geological Science, how can these things be known? Are they not the dreams of a distempered fancy? As an answer for much of the preceding, and for what is to follow, we reply: the Silurian, Carboniferous, and Devonian series, have been well explored to a depth of 32,000 feet, nearly six miles, and we prove the slow formation of the various strata by the fossil remains, imbedded in the rocks, through all their strata—then again, we find in one series, extending through a long period of time, that the ceph-a-lop-o-dous animals stood at the head of life—in the next period, fossils show us that fish were the highest organization of that period—we push upward among the strata, and and after a lapse of ages of deposit, we come to a period when reptiles were at the head of organized life,—ages roll on—the rocks reveal the fact—the reptiles are destroyed, and we are able to see when they made their last, their expiring throes, and we find in their fossil cavities, the very food they had just eaten. Ages pass on after the reptile period, and after a long lapse of time, the rocks show the first traces of a more perfect organization of animal and vegetable life.—These are the mammalian and vegetable forms that belong to our era. These, however, will be traced in their place,—it is plain, though, that development was not only successive, but progressive. There is not a true fish through six miles upward thickness, of the Silurian, and Devonian series. We examine extensive portions of this, and find masses of the fossil remains of a great variety of species of reptiles, and in the entire series where we find these, there is not a mammalian animal, nor a bird. We pass upward, and come to a series of rocks, where there is not a trace of these ancient reptiles, but an abundance of birds, 673 in one locality and mammalian animals. This s, the course, of Geological investigation in one walk.

The Palm is a tropical plant and in the coal field of Posey country, Indiana, stumps of Palms are found. There are few points of Geological knowledge that deserve to be more extensively diffused among he people, for the labors and treasures which are throwaway in

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search of coal where Geology infallibly teaches that none exist, or can exist, if devoted to some rational exercise might be productive of much good

The vegetation which was converted into bituminous coal was of a peculiar character, and there are now but few living representatives of any of the species found in the coal measures. Among the most numerous is a tribe of plants in New Zealand. But to resume the consideration of the fossil plants of the coal series, at least one-half are ferns, and of those organizations of vegetable life, which now form four-fifths of the flora of our era, not one was in existence during the coal series. These are exceedingly interesting investigations. I know not how others may feel, but if the alternative were presented to me to enjoy the privilege of making these investigations, only on condition of having the prisoner's allowance—bread and water, or to enjoy wealth and luxury without any taste for these pursuits, I should rejoicingly take the bread and water, and consider it a vast estate.

At the time that coal was formed, the atmosphere was probably incapable of supporting life, in any extended form. There is no trace of a bird, animal, or reptile, in this period. Liebig informs us that a piece of wood placed in the boiler of a steam engine, and subjected for a length of time to the great pressure and intense heat that belong to that vessel, was converted into bituminous coal, and it is reasonable to infer that these portions of our planet, that now possess coal, were subjected to agencies analogous to these.

But though the land was barren of animal life, there was abundance of it in the sea at this period. The immense Saurian fish first appear in this series, forerunners of that tribe of land reptiles to which they were allied. Sharks were also abundant at this period.

We now approach the remarkable reptiles of the land which were of such an extraordinary character that Geologists have named this the reptile period. Immediately preceding their introduction, the earth was subjected to much turbulence. Granitic rockswere pulverized and deposited in the form of sand and gravel, over the coal measures, by the action of water. Over this magnesian limestone was deposited, and new agencies were brought into play, for, in connection with carbonate of lime, we find, for the first time, carbonate of magnesia. What ever the agency was, it extended over a very large part of the earth, nearly all of Europe, a part of Asia, and a considerable portion of our continent being involved in the change. Vegetation disappeared, the sea encroached upon the land, and covered large portions with its waste of waters, depositing the masses of sand and gravel of which we have spoken. Portions of the new born land escaped

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the encroachments of the sea, and stood out upon the waste of waters, as islands do now.

After this deposition of the magnesian limestone violent disturbances commenced, and were exhibited between the 1st and 2nd Epochs. The igneous force was intense and those who were fortunate enough to hear Prof. Silliman's lecture, two years ago, in this Hall, on volcanic phenomena, are prepared to appreciate the forces of igneous action. The examinations of this subject, made by Prof. Dana of New Haven, and Mr. Hopkins, of England, leave but little, if any thing more to be elucidated on the phenomena of upheaval and the cooling of the earth's surface, which produced changes that now form a prominent part of Physical Geography, and are closely connected with man's highest earthly interests.

During the violent commotions of this period, immense masses of coal were driven from their natural beds, up through the new red sand stone, and were thus brought to the surface. The previous disturbances were accompanied with a general destruction of all the animal and vegetable life of the globe, and in the magnesian limestone we find the former animals and vegetables, replaced by a new order of each division totally diferent from the former.

We have reached in the order of creation, the age of reptiles, and a remarkable period it is. The vast multitudes of life that had flourished throughout the first epoch were either extinct, or materially modified in their character.

The new red sandstone formation marks a period of changes over nearly the whole of this continent, England and the continent of Europe, and considerable portions of Asia and Australia. The Reptilia, which form a conspicuous part of the wonders of this period, commenced towards the close of the magnesian limestone deposit, but were very abaundant during the change which produced the new sandstone. The fish of this time were very remarkable in many respects, but we have not time to dwell upon them. Two of the reptiles of this period, however, deserve particular notice, for in them we find the first traces of those organizations, which in a later period, were to belong to birds, and carniverous land animals. The first of these great reptiles is the Rhyncosaurus, and ages before a bird was introduced upon the earth, this enormous serpent presents himself before us, with the beak of a bird, in lieu of the skull of a lizard, and there was an entire absence of teeth. This is certainly a very singular and unexpected place in Natural History, to meet the first attempt at the development of birds. But we have a living representative of this anomaly in the Ornithoryncus of Australia, which combines the organizations of serpent, bird, and animal. Mr. Darwin, in his voyage of a Naturalist, states that he saw a number of these paradoxical ani-

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mals swimming, and was fortunate enough to secure one that was shot by his companion. But the thread of life certainly takes a singular turn, when we find the first development of bird life on the neck of an enormous serpent. As the Rhyncosaurus gives the first trace of bird organization, the Dicynodon, another enormous serpent of the same period, presents us with the first trace of terrestrial carniverous life on our globe. In connection with these serpents, various foot prints are found in the sand stone, and in the absence of fossils, these foot prints are crypts of the deepest interest. Among the most famous of these early printers, who preceded Faust and Guttemberg, was a reptile called, by Prof. Owen, the Labyrnthedon, an animal as large as a Rhinoceros, and singularly constructed in his organs of locomotion. The records of this sandstone are curious:—"The ripple mark, the worm track, the scratching of a small worm on the sand and even the impression of the rain drop, so distinct as to indicate the direction of the wind at the time of the shower, these and the foot-prints of the bird are all stereotyped" on the leaf upon which this chapter of Natural History was written. The written records of the new red sand-stone are among the most interesting of all the crypts of the Geological periods. It was in this new red sand-stone, that an American Geologist obtained a signal triumph. In it are found the first traces of birds on our globe, and these were not in fossil remains, but in foot-prints upon the rock, as distinct as the snipe marks his foot-prints on the borders of our marshes. When Professor Hitchcock announced his discovery in the red sandstone of the Connecticut valley, he was assailed with a shower of ridicule, by European and American Geologists, but he has lived to see his discoveries recognized by every Geological authority. But greater rewards attended Professor Hitchcock's investigations—in this new red sand-stone, he saw the first written records of Meteorology. There he saw indelibly recorded where the rain-drops of a shower left their prints, and the slants of some of them reveal the movement of the wind at the time of the rain. In addition to this, Professor Barrett, of Middletown, Connecticut, traced the mud-tracks made by the sun, ages before man was made, and in the same stone, Professor Barrett found the unmistakable marks of the freezing of water, in the ancient puddles of this tertiary period. The crystalizations of the ice are marked upon the edges of the red sand-stone basin, by the ice itself. Was not Shakespear correct in announcing that there are sermons in stones?

The succeeding deposit is called the lias, and it is exceedingly rich in fossils. We can only refer to a few of the most prominent. The Nautilus, the Ammonite, and the Belemnite, all require more attention than we can bestow on them now.

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Among the marine Saurians of this period, are the Plesiosaurus, first dug from the lias of Syme Regis, by Miss. Anning. No animal nor bird now known, possessed such a neck as this saurian. Its cervical vertebra consisted of from thirty to forty pieces. This reptile had great powers of destruction, and though adapted to the sea, was capable of some movement on the land. The Ichthyosaurus was a contemparary of the Plesisaurus, and a much more formidable animal.—He was of great size, and his movement in the water was more rapid than the flight of birds, or the movement of the steam engine. We know almost as much, through the crypts of the lias, of the anatomy and physiology of these animals, as though we had the dead monsters before us in their green state.

To the lias, succeeds the oolitic period, in which the earth gradually assumes a condition for the better support of life. Even in the environs of the equartor, the Geologist finds indubitable evidences of an ultra-tropical climate, and over all the land, tropical temperature was diffused. As we ascend in the fossiliferous strata, the greater is the resemblance between fossils of distant countries, and even of remote zones. This seems palpably to show, that the source of the temperature of that period, was a body different from the sun. All our knowledge of solar heat, is connected with its diversifying influence. The source of the high temperature in Geological periods, of the region now known as Liberia, is withdrawn from all earthly influences. We know nothing of it.

During the prevalence of this high temperature, the sea abounded with carniverous monsters, and the land wes filled with the strangest forms of life that ever occupied the attention of the Naturalist. The Megalosaur, the Iguanodon, and the Pterodactyle were among the strange monsters of this period. The Iguanodon was from forty to seventy feet in length, and measured fourteen feet in circumference.—He was a Reptile. The Pterodactyle was a winged lizard of extraordinary powers. His wings opened from eight to nine feet across according to Mr. Bownbank. He was capable of almost all known forms of progression, and Dr. Buckland, after describing him, says:—"thus like Milton's fiend qualified for all services, and all elements, the creature was a fit companion for the kindred reptiles that swarmed in the seas, or crawled on the shores of a turbulent planet."

"The fiend,
O'er bog, or steep, through strait, rough, dense, or rare.
With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies."

Even in the enlarged horizon of Cuvier, he declares this would be the strangest form to meet on the earth, among all the monsters he had examined.

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These huge and destructive reptiles began to disappear during the close of the oolitic period, and but few of their fossils are found in the succeeding formation—the cretaceous.

The cretaceous period scarcely belongs to our subject, except as a blank leaf in reference to new forms of life. It is enough to say that the forms that appear in the cretaceous period, show that life is gradually progressing into that higher organization, towards which every thing has been tending from the earliest period of our planet. Up to the close of the cretaceous period, neither mammalia nor birds are found. This terminates the second grand epoch of Geologists.

The third Geological period introduces land animals, in what is called the tertiary period. This period was ushered in by violent commotions, and disruptions which altered the face of nature. A large portion of Europe was submerged in this period; the Alps, the Pyrenees, the Carpathian mountains, composed of vast masses of mummulite fossil remains, peered over the waste of waters as islands, and upon the marine mud foundations of London and Paris, were deposited immense fossil remains of the new order of animals and vegetables. These were not in existence, when the seas swarmed with its monstrous saurians, and the land with its enormous reptiles, they had given way for the new order, and, this new order having performed its appointed offices had in its turn given way.

This tertiary period abounded with animals related to those that were hereafter to be surrendered to the lord of creation. Monkeys, birds, opossums, squirrels, raccoons, foxes, wolves, &c., were abundant, but in all this animal life there was not one of the ruminant kind. Their types were found but nothing more. He, for whose uses the ruminant animals were designed, was not yet created, and neither ox, camel, sheep, goat or deer existed in the olden tertiary period.—Carniverous and herbivorous animals of a high order of organization had taken the place of the reptiles, and the earth was gradually approximating towards the highest types of animal and vegetable life.

It would be of great interest, if time would permit, to pause and examine the changes that are marked on the face of the globe, which speak a language that cannot be misunderstood. This tertiary period opened the dawning glories of the earth, for it reaches up to the time when man, made after the image of his maker, with his accompanying animals and vegetables, was introduced upon this changeful planet, that had been gradually fitted for his abode. At this period the Dinotherium, with a body twenty feet in length, and nearly ten feet in heighth, with enormous tusks fixed in the under jaw for digging succulent food, inhabited the water, as the Hippopotamus does now. He was a companion of the Palaeotherium, and of the Elephant. The

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Mastodon, too, was an inhabitant of this period, and though unknown to History, he is stereotyped over a large part of the earth in his crypts.

This tertiary period teems with mammalian life, in variety, probably equaling that which greeted man upon his advent, and has accompanied him in his career.

We have thus traced the manifestations of life from its origin upon our globe, through all the intervening periods, up to man, but in each of the periods thus partially referred to, there are thousands of interesting details that will amply reward the enterprise of any student, who may master them.

There is a law of life, however, that is too important to be omitted. It dawned with life, and has ever attended it. We allude to the law that limits life to special geographical ranges. Every form of life, in ocean, air, or land, except that of man, has its specified localities.—For instance, the animals and vegetables of North and South America, now differ as widely as though the two countries were in different hemispheres, and fossil remains show that this has been the case from time immemorial. Australian fauna and flora differ widely from the fauna and flora of South America, and the Australian fossils differ from those of South America in the same degree. But almost universally the fossils of the fauna and flora of a given district are the types of the existing fauna and flora of that district. Thus the extinct Mogatherium and Glyptodon, the gigantic Sloth and Armadillo, of South America, are the very types of the peculiar animals of that country, and those types are found nowhere else. The living fauna and flora of Australia are the anti-types of the fossil remains of that region, and neither are found elsewhere. And thns it is all over the earth, and ever has been in all its changes.

We have thus traversed a vast chain of being and link by link connected the earliest life of the globe, with that which immediately preceded man's advent. When the earth became through its wondrous revolutions fit for his abode, it was accepted as the footstool of Omnipotence, and its entire relations demand our study. There are few histories of the earth, of more profound interest than those written in fossil crypts, and to their lessons we earnestly invoke your attention.

While the terrestrial earth was undergoing its mutations, the changes of Oceanica were equally great. Its ancient bed has been upheaved into continents, and continents have been swallowed up by it. The islands of Polynesia, spread over the Pacific continent, change, wondrous, and in every variety, is written everywhere.

Byron sings to the Ocean :—

"Thy shores are empires, changed in all save thee—
Assyria, Greece, Rome, and Carthage, what are they?

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Thy waters wasted them when they were free,
And many a tyrant since; their shores obey
The stranger, slave, or savage,—their decay
Has dried up realms to deserts:—not so thou
Unchangable, save to thy wild waves play—
Time writes no wrinkle on thine azure brow;
Such as creation's dawn beheld, thou rollest now."

This is true of the waters of the Ocean, but not of its life. Time, the tomb builder, has been as busy with oceanic as with terrestrial life, and has strewed his monuments thickly over every ocean bed.

We have thus presented before you the objects, the utilities and enjoyments of Natural History studies. They are worth worlds of the paltry gewgaws of low and selfish ambition. Science gives peaceful light to the inward eye; breathes joy and peace over all the scenes of life; lifts the soul above all the tumults, the havoc, and pomp of ambition, and bids it dwell in harmony with all the works of nature, amidst the manifestations that all things are ordered for good. While thought is purified, under the ministrations of science, memory is hallowed in its work, and it is one of the most glorious achievements of human nature to build up a memmory that perpetually summon delightful recollections, that is unstained by sin, unsoiled by wrong.—Such a memory strengthens in weakness, vivifies in decay, solaces in sorrow, and gives the soul the peaceful slumbers of happiness. Such was the work of the illustrious Neibuhor, whose long life was spent in building such a memory as this. Old age and blindness overtook him on his journey of life. His son in a beautiful account of his father's last days, says:—"He once spoke much and in great detail of Persepolis, and described the walls on which he had found the inscriptions and bass-reliefs exactly as one would describe those of a building, visited within a few days, and familiarly known. We could not conceal our astonishment. He replied that as he lay in bed all visible objects shut out, the pictures of what he had seen in the East continually floated before his mind's eye, so that it was no wonder he could speak of them as if he had seen them yesterday.—With like vividness was the deep intense sky of Asia, with its brilliant and twinkling hosts of stars, which he had so often gazed at by night, or its lofty vault of blue by day, reflected in the hours of stillness and darkness on his inmost soul; and this was his greatest enjoyment." Such, too, were the sights that rose in Milton's memory when physical vision failed him, recalling all his vast treasures of knowledge, and pouring them forth in the divine melodies of Paradise Lost.

The student of Science may have his solitary enjoyments, but he

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should be careful to cultivate those of a gregarious kind too. Saadi the poet of Persia, gives a fable that is not without its meaning—two friends enjoyed themselves in a rose garden in full bloom—one was content with admiring the colors of the tribes of the Queen of flowers, and the enjoyment of their fragrance; the other carried home a package of the petals, and not only prolonged his own pleasures, but increased them by regaling his family with the delightful perfumes that had pleased him. Thus it should be with the devotee of Natural History—he should consider his own pleasures in study as subordinate to the delights he may impart to others. Old Bishop Burnet specifies "towards the formation of an idea of God, the perceptions we have to make other persons wiser and better."

No kind of excellence can be obtained but by labor. It has been well said that "acts are but resolutions full grown," but it is unfortunate that most good resolutions die in early infancy. Heaven has beneficently ordained labor as a means of happiness, for it is impossible that any enjoyment can exist with inertness. A writer upon the pleasures of literature has urged as an incentive to labor, that even the heavenly manna had to be gathered. In the wilderness of life, the food of the understanding is bestowed upon the same conditions, and appetite is alike obtained and rewarded by exercise."

No human being has a right to waste time. Each one is placed here for perfecting himself, and a bad stewardship of time is sinful.—To those who are careless of time, it is almost incredible what monuments of human power have been built up of such moments as wasteful persons throw away.

"Sands make the mountains, moments make the year."

With the lights of revelation and science playing over our lives, from a sun that knows no setting, we may find that the studies and pursuits *urged* upon your attention to-night can give fruition to the hopes of science expressed by an English Philosopher,—"They may lead the inquirer through the beautiful range of harmonious and mutually dependant operations, which pervade the universe, until he finds the last link of nature's chain fastened to the foot of the throne of Omnipotence."

Two Wonders.—Things are matter of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for him —*S. Hearce.*

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MILLENNIUM.

The prosecution of our contemplated essays on the Millennium commenced in this volume, was suspended primarily on the account that our brother, Professor Milligan, had commenced a Series of essays on the subject of Prophecy, which it was expected would more or less include the subject of the Millennium. We have had no special conversation on the subject. I desired that he would freely and fully develope his views on the entire premises, as he has done; and, no doubt, with much satisfaction to many of our readers, if not to all. It is a grand theme, and most worthy of the profound and most devout consideration of all the citizens of the kingdom of heaven. The honors of our king, and the prospects of his kingdom, under the present dispensation, have long been soul absorbing themes in the whole family of God, and the burthen of their constant prayers to him who has the government of the universe on his shoulders, and the interest of his people deeply engraven on his heart.

We are deeply penetrated with the idea that christianity, being a new dispensation of the Holy Spirit to Jews and Gentiles under Christ, a dispensation *not of letter*, but of Spirit, must continue till the "*Fullness of the Gentiles*" be consummated. But this clearly intimates that it is not to be forever, or to the final consummation of the drama of Christianity. That the Redeemer shall come out of Zion and turn away "ungodliness"—impiety, the fuel of unbelief—"from Jacob,"—is an express oracle indicative of some special and glorious interposition of the Lord Jesus—which may usher in what we usually call "the personal reign of Christ"—the subjection of all nations to him, of the moral certainty of such an interposition we should not dogmatically affirm in advance of a most cautious and prayerful investigation of both the Jewish and Christian oracles, to which we purpose to devote much attention in our succeeding volume. The essays now before our readers from the pen of Professor Milligan, are a very perspicuous and logical exhibition of the views long cherished by many distinguished Bible interpreters. They have, indeed, been warmly cherished by myself for many years, not, however, with the fullest assurance of understanding, or with that dogmatical certainty that would close my ears, or embargo my inquisitiveness on the premises. There is an unperturbed, unprejudiced, non-committal state of mind, indispensable to the satisfactory disposition, adjudication and decision of so great a question as the prophetic destiny of the christian institution.

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A new, or a hitherto unprecedented outpouring of the Holy Spirit, on the first Pentecost after Christ's ascension; or a personal advent of the Messiah to plead his own cause, and personally administer or execute his own government on earth, are the two essential ideas permeating the views of Millennarians of all Schools, in all their ramifications. Such are my conclusions on all my readings and thinkings upon the Millennarian theories ancient and modern.

There are, indeed, a sort of Bastard Millennarians, such as my old friend Robert Owen, of Lanark, Scotland, who benevolently imagines that by changing the accidents, or the political, commercial, and conjugal relations of mankind, a golden age; which they rather facetiously or satirically call "a Millennial or a paradisaic state," would be the inevitable result.

The Mormons commenced a Millennium under the guidance of the apostate Sidney Rigdon, with whose first wicked, then lamentable career, and sad catastrophe, I am, alas! too well informed. The real high-Priest of Joe Smith, he certainly was, and the available author of the Book of Mormon, as I have, at least to myself, evidences ample and satisfactory.

These are, indeed, monumental men of one category. It is not, alas! the only one. There are the lamented Miller, and his hosts of too self-confident, and too sanguine temperaments. Men, indeed, of deep-toned piety and great moral worth; but not profoundly read in the Sacred Books of Prophecy, nor in the ecclesiastic Records of the past eighteen centuries of the Christian dispensation.

We have, indeed, profited by them. We have seen the shoals on which were stranded, and the rocks on which, as *theorists*, they were wrecked. "Happy the man," said a Roman Philosopher, "who learns caution from the misfortunes of others."

Prophecies cannot be interpreted a *priori*, or, from what has been, we cannot infalliby in all cases, learn what must hereafter be. Modesty sits most gracefully on oneirocritics and interpreters of prophecy. Still the prophecies were written for the people of every age; and intended to be understood in such a degree as the wants of every age may require. Past events are said "to cast their shadows behind them; while coming events throw their shadows before them."

The signs of the times, are in themselves, and can be found nowhere else. And do not the signs of the present time clearly indicate that the church of denominations is in the captivity of mystic Babylon? The stereotyped "*Lo here*" is written over the door of every synnagogue from Dan to Beersheba. And, with the exception of the *Baptists*, it is a *specific mould of doctrine*. There is a Luther, a Calvin, or a Wesley on the shew-board of a great majority of the Syn.

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agogues of the land. There is a certain *doctrine, polity, or custom* on almost all the temples in christendom, a signal to all the pilgrims looking Zionward. And they pray for unity, while fighting for discord. They pray for a Millennium of peace, and plead for an unholy war of discord.

But before the Millennium there must, indeed, be a battle and a triumph. Peace necessarily precedes war; and Peace will as necessarily succeed war. At present the congregational church is carrying on an unholy war, external and internal. Sectarianism is naturally and necessarily a state of hostility—or an actual and active war between parties. These wars, too, are declared, prosecuted, and consummated by synods and councels, and their church militant armies. They are either for doctrines or politics. This war, they say, in the present conditions of society, political and religious, is better than an inactive, insipid lethargic peace. Hence the rival synagogues are full of doctrinal, political, ecclesiastic strife, jealously and competition.—They meditate, they machinate and they carry on ecclesiastic wars. while every Sabbath praying for peace! These, indeed, are flattering omens of a Millenium, so far as the influence of partizan leaders is contemplated!!

Hence the reflecting, unsuspecting, honest, spectators and auditors are ever perplexed on the subject of a Millennium. They pray for the Holy Spirit to quench these internal and external fires by pouring out some unconceivable influence upon this "distracted Zion" as they call it. And yet they read in the holy book these most opposite words:—"Return unto me and I will return unto you, saith the the Lord," and this, too, preceded by a most suggestive and startling oracle "From the days of your fathers you have gone away from my ordinances and have not kept them."

The Millennial Harbinger was conceived and born under the conviction and influence of this view of dilapidated and prostrated christendom. We have, therefore, been testifying against the doctrines. commandments, and institutions of discordant and belligerent sects and parties;—these roots of bitterness, these apples of discord that have greviously sickened, paralized, and rendered inefficient the ministrations of the gospel of the reign of heaven in the hearts and lives of men.

We now purpose to look at christendom specially in its present attitude to what is called the Millennium. And shall, therefore, in the first place, refer to the two most prominent theories entertained and advocated by the past and the present age. And these are a more copious effusion of the Holy Spirit—or a personal return of the Lord himself to live and reign upon this earth. Dogmatically to affirm

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either of these theoretic views in advance of a careful investigation of all the premises spread over the pages of both the Old and the New Testament, would not, as we conceive, much avail to the edification of our readers, or to the conviction or conversion of those in the nominal churches of Christ, or those out of them.

Before entering into the details of existing theories—or into the documents of the Holy Record on the promised or predicted fortunes or conditions of the last dispensation of Remedial grace and mercy, it may be more pertinent and edifying, in the first place, to recapitulate in a short space, our positions, so far as they are distinctive and regarded as peculiar under the reproachful name of "Campbellism." A name, indeed, most repugnant to good taste, to say nothing of Christian ethics or good manners.

We have, indeed, no assorted nor accepted, nor proposed synopsis of a creed, expressed in our own diction or in that of other;—much less any human terms, phrazes or positions which we have ever offered to a human being as prefatory to his Baptism or to his admission into any of the churches of our community wherever located, either on the Eastern or on the Western continent. And of these on this continent we thank the Lord there are not a few. In Europe, In Asia, and in Australia there are also sundry communities of which we are not ashamed. In not one of these known to me, is there acknowledged any written or printed document in form of a creed, confession, catechism or discipline, drawn up by any man, or company of men, on earth, living or dead.

Our creed as *christians* is drawn up by a council of thirteen apostles presided over by the Lord Jesus Christ, and inspired by the Holy Spirit. It is in contrast with the *Theocracy*, properly set forth as the *Christocracy*. The central idea of the Jews' Religion is one Jehovah—absolute in all his perfections, self-existent, eternal and immutable—*of whom* are all things. The central idea of christianity is "one Lord Jesus the Christ; *by* and *for* whom are all things." He is infinitely Divine and perfectly human, possessing all Divinity and all humanity in one personality. A perfect *God man*, "the only begotten of the father full of grace and Truth." His sacrifice "*expiated*" and took out of God's way and out of man's way "*the sin of the world.*" "By one offering up of himself" on a cross on Mount Calvery, "he made an end of all sin offerings," introduced "an everlasting justification" or righteousness for fallen humanity; and "perfected forever all them that are sanctified through the faith" in his person, offices, and work.

The Holy Spirit is the Spirit of God in another personality, equally Divine, and equally co-operant with the Father and the WORD INCAR-

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NATE, who illuminates, sanctifies, and perfects every sinner in whose heart he becomes the *Holy Guest*; sometimes improperly called, in our common vernacular, "*Holy Ghost.*"

It is through faith in the Lord Jesus Christ that any sinner, can be pardoned, justified, sanctified, and perfected in holiness and in happiness—for his blood alone can justify God in justifying any penitent, believing sinner.

In these views, the whole Revelation of God centres. *Jesus the Christ* being the centre of that circle, which is itself the centre of all the spiritual systems of the universe. His blood, alone, which is his human life, on the altar of Jehovah, becomes the justifying cause of the justifying grace vouchsafed to fallen man, through the gospel of the reign of heaven.

This remedial system is a system of Divinely sublime facts, precepts and promises, all of which are recorded and certified by miracles displayed, received, and personally enjoyed in *positive ordinances.*—Of these immersion *into the name* of the Father, the Son, and the Holy Spirit in order to the formal remission of all past sins through the virtue of his blood appreciated, received, and enjoyed, by an unwavering faith in the testimony of God, is the consummating act of a sinner's conversion to God, and his passport into the rights, titles, honors and beatitudes of a son of God, and an heir of glory. This is, at least, but a mere miniature of the super-abounding grace of God vouchsafed to us in and through the Lord Jesus Christ.

We never objected to a *creed* properly so called. We have a creed—an apostolic creed. A luminous, comprehensive, soul-stiring creed—not exactly that christened "the apostolic creed." There is no reliable evidence that the Apostles ever composed it or ever seen it. It is, indeed, proved to have been extant in the 3d century, because found in the works of Ambrose, of that century, and in those of Rufinus, published in the 4th century. Still amongst the creeds now extant, in all christendom, it is most worthy of the name; because it is a statement of facts and not of dogmata—opinions, theories or doctrines.

This, and this only, at our point of observation, constitutes a *faith* or a *creed.* In that called "the apostles' creed" there are—one God—the Father Almighty—maker of heaven and earth—his son Jesus the Christ,—crucified—died;—was buried—rose the third day—ascended into heaven—sat down at the right of God—constituted Lord—and the Christ—clothed with all authority in heaven and on earth—that he will come to raise the dead at the last day—judge the world—and reward every man according to his works. To these *sixteen* facts we add the following—He commissioned the twelve apostles—command them to preach, teach, and baptize the converts—whether Jews or

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Gentiles—He instituted a New Baptism *into the name of the Father, the Son, and the Holy Spirit—for the remission of sins.* He instituted by apostolic authority the Lord's day—the first day of the week, commemorative of his resurrection from the dead, the Lord's Supper—weekly observed by the primitive church. And to these we may add the fellowship or joint contributions for christian and benevolent purposes. These *twenty-five* distinct facts or articles of belief, all of them of transcendant value and importance, are the materials of Christian faith, piety and humanity. They are soul-illuminaing, soul-transforming facts, pregnant with principles and motives,—soul-reviving, soul-transforming, soul-beatifying facts. Along with these are the most cheering promises—the remission of sins—a full justification from all charges, the inhabitation of the Holy Spirit, the renewal of the whole man, body, soul and spirit, and after the resurrection from the dead, an inheritance broad as the universe—incorruptible, undefiled, and unfading as the glory of God. Such a view is now nicknamed "Campbellism," and that by men in high stations, professing in some form or other to be christians, *regenerated christians*—(a pleonastic formula—as if there could be an unregenerated christian!!)

Oh, for another Luther to lash the false protestantism of pretended protestants, and to expose the hypocricy, cant and formality of these sanctimonious priests, who, like the dog in the manger, neither eat the provender of eternal life, nor permit those to taste it who would eat it, and grow thereby in health and vigor in the comeliness and beauty of holiness and happiness. A. C.

DR. PECK AND THE CHRISTIAN REVIEW.

The Christian Review, for October, has given us "Campbellism" Reviewed by the Rev. John M. Peck, D. D., on which we have no comments at present. We shall only say that in some points he has done us marked injustice. If what he has nicknamed "*Campbellism*" be so interesting to the Readers of the Review, we shall, if permitted to do so, present in as many pages a fair expose of what we do believe and teach, promising as much courtesy and respect for its Readers, as Dr. Peck has manifested to them. *Audi Alteram*, is as comely for a christian as for a Roman ear. We shall be as courteous in our manner and as candid, too, in our utterances as Dr. Peck has been.—We only ask a fair and unprejudiced hearing—on the premises, and to stand or fall on the real merits of our position. To prevent mistake

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we will add that we do not intend to infringe on the character and attitude of Reviews in general nor of the Christian Review in particular. We simply solicit space for an essay on the Christian Religion as we teach it. A. C.

HADEES.

RECENT references to our views of *Hadees* calls for a restatement of them on the pages of the Harbinger.

We gve them in the same words we used thirty years ago, 1st. Ed. of new version of New Testament. See Note on Hadees, Appendix, p. 56, 6th Ed. of N. T., Pittsburgh, 1839.

"*Into Hades.*"—Εις αδην—εις γεεννα. *Hades*, or αδες, is very improperly translated *hell* in the common version, It is compounded of *a*, negative, and ιδειν, to see; and literally means *hidden*, *invisible*, or *obscure*. Γεεννα, which is also translated *hell*, is compounded of *ge*, valley, and *Hinnom*, the name of a person. There is a great impropriety in translating two words, so different in their derivation and meaning, by one and the same word in our language. Gehenna occurs neither in the Septuagint Greek of the Old testament, nor in any classic author extant in the world. [See note on Matthew v, 22.] Both *Tophet* and *Gehnnna*, amongst the Jews, came gradually to express a state of torment, and, at the time of the Messiah, were frequently used to denote a future state of punishment. It is suitably enough translated *hell* in our language, because the ideas attached to the English word *hell* very much correspond to the word *gehenna* about the Christian era. But this is far from being the true import of the word *hades*. The term *hell* by no means conveys its meaning; nay, it is a very erroneous representation of it, as Dr. George Campbell has proved, in a desertation of 50 octavo pages, from which we have extracted the substance of the greater part of our remarks upon these words.

There being no one word in our language which corresponds with the term *hades*, he is obliged to retain and explain it. He always translates the term *gehenna* by the term *hell*. We have uniformly followed his method in the books which he did not translate, and consequently where the word *hell* is found in this translation, the reader may be assured it is *gehenna* in the original. It occurs just *twelve* times in the New Testament; and as it was better understood in Judea than in any other country, and amongst the Jews than amongst any other people, we find it never adopted in any letter or communication to the Gentiles. In the Testimony of Matthew Levi it occurs *seven* of these twelve times; in Mark's Testimony it occurs *three* times;

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in Luke, *once*. It occurs *once* in the Epistle of James, addressed to the twelve tribes in their dispersion. For the reference and examination of the reader, we shall note down all these passages in order:—Matthew v, 22, 20, 39: x, 28: xviii, 9: xxiii, 15, 33: Mark ix, 43, 45, 47. Luke xii, 5. James iii, 6. With the exception of the last mentioned passage, in every other it is quoted from the lips of Jesus. Dr. Campbell mentions two of these passages where it is used figuratively, James iii, 6, and Matthew xxiii, 15. To these we add Matthew v, 22. In the others he is of opinion that it relates to the future punishment of the wicked.

Hades occurs *eleven* times in the New Testament; and, in the King's version is translated *ten* times by the word *hell*, and once by the term *grave*, (viz, 1 Corinthians xv, 55.) The pasages where it is found we will also note down. Matt. xi, 23: xvi, 18. Luke x, 15: xvi, 53. Acti ii, 27, 31. Rev. i, 18: vi, 8: xx, 13, 14.

We have had the word *hell* about *thirty-three* times in the King's translation of the Old Testament. In two of these it is, in the Septuagint, Θανατος, death; and in thirty-one it is *hades*. But they were constrained sometimes to depart from the term *hell*, because it was too glaring a perversion of the original; as when Jacob says, "You will bring down my grey hairs in sorrow to the *grave*." "I will go down into the *grave* mourning." "O *grave*, where now thy victory!" In these places it would not do to have translated it *hell*; yet it might as well have been translated by the term *hell* in these passages as in many others. For the same reason that the King's translators abandoned the term *hell*, 1 Cor. xv, 55. they were constrained to abandon it several times in the Old Testament.

For the same reason that it does violence to the original to translate either the Hebrew word *sheol* (which the seventy translated *hades*,) or the Greek word *hades* by the English word *hell*; it destroys the sense of many passages to render it by the term *grave*. Although the term *sheol*, or its representative *keber*, may, in the Hebrew idiom, sometimes have expressed this sense of *hades*, it is very far from being its common meaning. The term *grave* with us denotes the mere receptacle of the bedy; whereas the mansion of spirits separated from the body, is, by us, supposed to be quite different from the *grave*. According to our views, we should call the receptacle of the body *the grave*, and the place of departed spirits *hades*.

To explain the term *hades*, it must be observed that there are *three* states of human spirits entirely distinct from each other. The *first* state of human spirits is in union with an animal body. This state terminates at death. The *second* state is that in which human spirits are separated from their animal bodies. This commences at death.

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and terminates with the resurrection of the body. This is precisely what is called *hades*. The *third* state commences with the re-union of the spirit and body, and continues ever after. *Hades* is said to be destroyed when the *third* state commences. The termination of *hades* is clearly foretold by John in these words, "Death and hades were cast into the lake of fire. This is the second death." To say, as the common version says, that death and hell were cast into the lake of fire, or into hell, is very absurd and unintelligible. It holds out the idea that one hell is to be destroyed by another.

In the anticipation of the termination of *hades*, Paul exclaims, "O death where now thy sting! O hades, where now thy victory!"— The passage which Paul quotes is from Hosea xiii, 14, and reads thus: —

"I will redeem them from the power of *hades*;
I will redeem them from death;
O, Death, I will be thy plague!
O, *Hades*, I will be thy destruction!"

O Death, thy power to separate spirits from their bodies is no more! O Hades, thy dominion over over disembodied spirits is destroyed!

Both the ancient Jews and Pagans supposed that *hades*, the region of departed spirits, was just as far below the earth as the distance earth is below the heavens; and, therefore, we find allusions in the Old and New Scriptures to the common views of men in applying these words. Thus we find Jonah, when in the depths of the sea, speaking of himself as in *hades*. Thus David says, "If I *ascend* to heaven, thou art there; If I make my bed in, or descend to *hades*, thou art there." In Job, too, the knowledge of God is said to be "higher than heaven, and deeper than *hades*." And in this style the Saviour speaks of Capernaum: "Thou art exalted to heaven, thou shalt be brought down to *hades*." This is a strong way of expressing greatness of privilege, and the deprivation that will ensue the neglect or abuse of it.

But it will be objected that Dives is represented as being in torment in *hades*; and that, consequently, the state of the condemned, or what is called *hell*, is fitly enough denoted by this term. "This is the only passage," says Dr. Campbell, "in holy writ which seems to give countenance to the opinion that *hades* sometimes means the same thing as *gehenna*." In reply to all objections derived from the one passage, it is to be noted:

1. That before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity.

2. But after the Hebrews mingled with the Greeks and Romans,

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they insensibly slided into their use of terms, and some of their ideas on such subjects as those on which their oracles were silent. Hence the abodes of Elysium and Tartarus became familiar amongst the Jews; and as the Greeks and Romans had their gardens and fields of delights in *hades*, and their *tartarus* in the same region; so the Jews assimilated to them, and had their garden of Eden, or *Paradise*, and their *Tartarus*, all within the boundaries of *Hades*. So *Abraham's bosom*, or *Paradise*, was the abode of the happy separated spirits, and *Tartarus* was the abode of the wicked. Even Peter, a Jew, and an Apostle of Jesus Christ, adopts this word *tartarus*, and says, (2 Peter ii, 4,) that God cast the angels that sinned down to *tartarus*. In the common version it is *hell*; but in the original it is neither *gehenna* nor *hades* but *tartarus*. Now, the truth is, that these terms being thus introduced must have had some of the ideas of the people that first used them attached to them. And that there is, in the Christian Revelation, a happiness and a degree of misery allotted to disembodied spirits, is beyond doubt or disputation; and also, that perfect happiness and misery, or happiness and misery in their highest degrees, do not commence until the re-union of spirits to their bodies at the resurrection, is a common idea, clearly taught in the Christian books. In *hades*, then, the receptacle of all the dead, there are rewards and punishments. There is a *paradise* or an *Abraham's bosom*, and there is a *tartarus*, in which the evil angels are chained, and the spirits of wicked men engulphed. Hence, Dives in *tartarus*, and *Lazarus* in *Abraham's bosom*, were both in *hades*. Jesus and the converted thief were together in *hades*, while they were together in *Paradise*. But Jesus continued in *hades* but three days and nights; for of him these words were spoken: "Thou wilt not leave my soul in *hades*, nor suffer thy Holy One to see corruption in the *grave*." This solves a great difficulty with many, arising from the good spirit of Samuel saying to the wicked Saul, "To-morrow shalt thou and thy sons be with me," viz: in *hades*

3. It is remarkable that the words in construction with *hades*, *paradise*, *Abraham's bosom*, and *tartarus*, are always correspondent, and those joined to *heaven* and *hell* perfectly suitable to the ideas attached to them. Hence Lazarus is said to be carried *away*, not *up* to Abraham's bosom: but when Jesus leaves *hades* and the earth, and enters heaven, he is said to be taken *up into heaven*. In the Greek text there is an exact uniformity which is not preserved in the English translation. Sometimes the Kings version has an *up* or a *down* which is not in the original: as in Paul's account of the *two versions* and different *revelations* he had in heaven; it is not caught *up*, but caught *away*: but of this in its own place. There is, then, no repugnancy in the ac-

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count of Dives and Lazarus to the above criticism on *hades* and *gehenna*. For *hades* is represented as the receptacle of *separated* spirits, whether good or evil—whether happy or tormented; in which there is a *paradise*, an *Abraham's bosom*, and in which there is a *tartarus*, separated from it by an impassable gulf. The happiness of those in paradise, and the misery of those in tartarus will be augmented to perfection when *hades* shall be destroyed—when righteous spirits shall be united to their glorified bodies, and when the wicked shall be cast into *hell*.

As these remarks will be applicable to many passages, solve many difficulties, and preclude the necessity of other references, we shall just add another, That, as we have seen in the instance of Capernaum, this term is sometimes used figuratively, as almost all terms are. Even Moses is, figuratively, a god to Aaron. In the New Testament it is once more used figuratively in connexion with the word *gates*.—The *gates of hades* shall not prevail against the congregation of disciples built upon the rock—"The gates of hades," Dr. Campbell observes, "is a very natural periphrasis for *death*. We have sufficient evidence, sacred and profane, that this is its meaning." Both the *seventy* translators and Grecian poets use it thus. Hezekiah uses Πυλαι αδου as equivalent to death: "I said, I shall go to the gates of *hades*;" i. e. *I should die, but I have recovered*. So Homer εισω αιδαο Πυλησι, translated by Pope:

> "Who can think one thing, and another tell,
> My soul detests him as the gates of hell."

I hate him as death. To say, then, that the *gates of hades* shall not prevail against the church, is, in other words, to say, It shall never die—it shall never be extinct.

LETTER FROM AUSTRALIA, FROM BROTHER HUSSEY, BAPTIZED AT BETHANY, VA.

Aidelaide, January 22, 1856.

"Brother Wallis,—Since my last communication, I have visited the churches at Point Sturt and M'Laren Vale, the brief particulars of which visit I send you herewith.

On the 24th December I started, in company with one of our deacons and a friend, by the usual mode of conveyance to Mount Barker, a distance of 21 miles from Adelaide. The road to the aforesaid township is through a picturesque mountainous country, running sometimes through lofty hills, which are being perforated for lead and silver ores, or blasted for building-stone and slate; sometimes winding

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circuitously to reach the summit of a long and steep incline; sometimes along a narrow shelf cut in the mountain's side, and sometimes along the very top of the ranges, looking down into deep gullies and over similar hills to the plains of Adelaide and the distant sea. Some of these majestic hills covered from base to summit with forest trees and vegetation, with here and there huge rocks projecting from their sides, have a very imposing effect, and will, no doubt, hereafter become the subjects of artistic skill; but they will, to some extent, have lost their solitary grandeur, as settlers are perching in favored spots on their almost inaccessible sides."

"On Lord's-day morning we all met in Brother Crawford's tent for worship. It was very gratifying to observe in the distant spot, where as yet, none of our brethren can boast of a house, the institutions of the Lord's-house were and are regularly attended to. After the breaking of bread I exhorted the brethren, in the praiseworthy effort to show forth the religion of Jesus in this locality, to "do all things without murmurings and disputings, that they might be the sons of God without rebuke, in the midst of a crooked and perverse generation." Our meeting was both pleasing and impressive, and doubtless refreshing to those who delight to "take sweet counsel together;" and to "walk in the house of God as friends." "Behold (says the Psalmist,) how good and pleasant a thing it is for brethren to dwell together in unity."

In the afternoon several of us assembled beneath the shade of a tree, and sung some favorite hymns, gladdening our hearts, and waiting our praise to Him by whose handiwork we were surrounded.

In the evening we assembled in front of Brother Duke's tent. I was called upon to preside, and after singing, prayer, and reading the Scriptures, spoke of the rest that remaineth for the people of God, making some allusions to the year that was well nigh past, and the uncertainty of what another might bring forth. The time and place of our meeting were well suited to such reflections—the shadows of evening gathering over the surface of the lake spread out before us, brought to close the few brief hours we were privileged to spend with our brethren. The knowledge that we were about to separate for a time, doubtless caused the breaking up of our little assembly to be less joyous than our coming together. This is, indeed, a world of meeting and parting, but we are certainly not worthy to enjoy the former if we cannot bear the latter."

"I might here mention, that both of the churches I visited, notwithstanding they contemplate building meeting-houses for themselves shortly, promised each a liberal sum towards the one we are endeavoring to erect in Adelaide.

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I have little to communicate about the churches in Aidelaide and Hindmarsh, except the difficulty we meet with in framing a clause in the trust-deed to secure the building for our use, and the departure of brother Magery from our shores. We took leave of him a week since, and I trust he will have reached England by the time this reaches you. This brother has taken a deep interest in the welfare and progress of the churches in the colonies, and will be able to give you much information respecting them. I sincerely trust his intercourse with the brethren in Britain and America (should he visit the latter place) will be for the mutual welfare of them and us. I think the success attending the proclamation of the gospel, is mainly dependent upon the co-operation and prayers of all who love the Lord Jesus Christ in sincerity. If this were not the case Paul would not so earnestly have sought the prayers of those churches to whom he addressed his epistles. It would be well for the churches in all parts of the world at all times to remember one another at the throne of favor. Those who are mostly engaged in the work of the Lord, stand in need of all the helps and encouragements the brethren can give them. How often might the proclaimers of the glorious gospel take up the word of the prophet, and say, "Who hath believed our report?" No matter how truthfully or faithfully the gospel may be proclaimed, the god of this world seems to have blinded the eyes of the mass of mankind, so that they cannot or will not see the light of truth. This is, indeed, an age when the lovers of truth should exemplify its powerful influence in their lives and conversations, and thus show the fruits thereof in comparison with the fruits of error. Christ taught his disciples that "except their righteousness exceeded the righteousness of the Scribes and Pharisees, they should not enter the kingdom of heaven." With love to all the faithful, I remain, your's in the hope of the gospel.

H. Hussey."

LETTER FROM NEW SOUTH WALES.

Newtown, near Sydney, Jan. 5, 1856.

Dear Brother,—Having written letters to the churches in Aidelaide and Port Philip, our sister churches in the Lord Jesus, we feel anxious that you should have some information respecting our progress. We rejoice to state, that within the last five months 14 have been added to the church by immersion, four of whom were Wesleyans, two Independents, and eight from the world. The church at

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present numbers 27. During the last year we have lost two by death, one by removal into the interior, and two by departing from the faith. We are united together in love, and each member appears to grow in grace and in the knowledge of our Lord Jesus Christ, steadfast on the good foundation, of which Jesus the Christ is the chief corner stone. Some of the disciples who have lately embraced the faith, endure much persecution, while others are left comparatively quiet.—Hitherto the brethren have confined their labors in preaching the gospel to Sydney and its suburbs, but we have now determined to extend our labors to one or two of the inland towns. In out-door preaching we are assailed by all classes of character, from the Deist to the high Calvinist; all seem to regard us as a common enemy, but the Deist has been astonished to find that we do not pretend to support any *ism* or men-made systems. The sectarian, with his rules, creeds, and church discipline, has shrunk with fear and rage from the contrast between his crooked system and the straight paths of the Lord, and we have found that the word of the Lord, which is the sword of the Spirit, when handled by soldiers who trust in it, makes the daring to tremble, even as a Felix. But nothing shall confound those who put theirt rust in the Lord. Men who flourish in this world's good, and receive honor one of another by the propagation of error in a pretended mystery, have tried hard to convince the people that some man is our master, by calling us Campbellites and various other names, but by the constant denial of all these imputations, and being careful to declare that those after whom they call us are but members of the same body, (Christ alone being our Head) distinguished alike for their love of the truth and ability in proclaiming it, we have forced them to give up that ground; and now their talons are broken, nothing seems calculated to bring them to the test in public, but extreme danger to the craft, from which they get their gain. While we look at the prospect before us, as the church of Christ at Sydney, in the midst of a people who, for the most part, are eitther devoted to the love of money to such an extent as to destroy both body and mind, or sacrificed at the shrines of the priesthood, until their minds are one confused mass of catechisms, and their principles bigotry swelling forth in refined persecution, we see that we must be careful to walk worthy of the vocation whereunto we are called, that our minds must reflect the impress of Christ's character, that we may, by actions of love, and labors of boldness combined with meekness and wisdom, demonstrate that we ahve been cast into that mould of doctrine once delivered to the saints. When we look at the character of those around us, and contrast it with that which Christ's disciples should maintain, the words present themselves vividly before our minds, "Behold I send you forth as

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sheep among wolves;" but though the sheep may be weak, the Shepherd is strong, and he hath laid down his life for them.

We are exceedingly glad to learn from the *Harbinger* that the work of the Lord is prospering generally, and we feel thankful for the labors of the brethren who write for the instruction of the churches throughout the world. We count them worthy of double honor.—From them we have received fresh food to strengthen our love, so that we have been able to rise in gladness from the midst of the thick obscurity and doubtful suspicions in which we had been surrounded.—As our knowledge of God's wisdom and love increases, so our character improves. The result of their labors becoming known to them, they will be encouraged, and we would in love urge them to continued diligence, for Christ hath said they shall have their reward.

(Signed on behalf of the church)

EDWARD LEWIS,

JOSEPH KINGSBURY.

LETTER FROM NEW ZEALAND.

AUCKLAND, December 18, 1856.

DEAR BROTHER,—We were all glad to receive your letter and the books, especially the *Harbinger*, which has arrived regularly every monthly mail, and is looked for with great interest by a few, who are one in mind on the truths and facts of the gospel, with many in Britain, America and other parts. Little as yet, however, do mankind know the value of obeying the apostolic admonition, "Hold fast the form of sound words," for but few are, or ever have been, in possession of them, and fewer still have them before their minds unadulterated. We hear much of the adulteration of articles of food for the body, but the deteriorating mixtures of spiritual food are exceedingly more dangerous and fatal, or exactly in proportion to the relative value of the mind and the body. Although we in the Southern Hemisphere have to look to the North for the sun, and you in the North have to look to the South, still the same sun warms and comforts both by his vivifying and gladdening beams. So we both turn to the same Sun of Righteousness, which shines upon our minds, giving warmth and life to all who have come into the radius of its circle in every quarter of the globe, who have entered into the province of God, into a fair and open field, out of the caverns dangerous or dark, in which many were formerly held, and thereby prevented from seeing the true light of day, or from seeing things as they really and truly are.

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All we can now say concerning this country is, that the climate is unsurpassed by any other in the world, and that temperance, industry, and intelligence are as much appreciated here as in any part of the globe, and we know of no instance of a healthy, temperate, and industrious person, of either sex, who has been for any length of time, after getting settled, without bettering his circumstances in a way which it would have been impossible to do in the old country. We have no one of much gift of speech amongst us, and if there is any brother known to you in either Britain or Ireland, who has knowledge, love, and talent suffieient to enable him to proclaim the gospel in public, who "thinks not more highly of himself than he ought to think," and who would come to our help if he had the means, please make known to him the above.

(On behalf of the church)

WILLIAM RATTRAY,
WALTER McCAUL.

LETTER FROM ALEXANDER CAMPBELL, FROM CINCINNATI.

[THE following communication was received from brother Campbell at Cincinnati on his arrival there, giving to his wife an account of his providential escape from a railroad disaster on his way to that city. In answer to enquiries addressed to this office on that subject we present it to our readers.—A. W. C.]

CINCINNATTI, Monday 20th Oct. 1856.

MY DEAR WIFE,—In one sense, I safely arrived in this city Saturday Evening; but not without a very providential escape from most imminent danger. About a mile West of Zanesville, in the twilight, or rather about candle-lighting, there being but two cars with passengers, and not in both, more than some twenty persons—moving along in not a very rapid speed—in a moment I saw the floor rising up accompanied with a tremendous crashing sound, and breaking to pieces with the exception of the seat on which I sat and those behind it. In a moment I was thrown out of it amidst the spars and points of a shattered floor, with the coals of fire from the Stove, round about me, blazing within an inch of my legs. When I gathered myself up amidst the coals, and attempted to move, I again fell—the floor being an inclined plane, I could not command my steps—I finally succeeded in getting hold of a seat, and snatching my traveling bag, with

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much difficulty, quenching the burning cinders as I moved along. I finally gained the door of the second car, and, on entering it, I found a few ladies in much agitation—complaining of their bruises.

The second car was not injured, but its inmates were so violently shaken that they seemed to be almost as much bruised as myself. The two ladies in my car happening to be near the door, and their seats not being broken, escaped without much, indeed without any real injury.

The cause of this catastrophe was what is usually called the "*cow-catcher*" preceding the engine. It was defective, hanging too low; and coming to a cross-bridge or road, struck into a piece of timber which threw the engine off the road down an embankment, and in the sudden jerk threw the car in which I was and along with it the baggage car, over the other side of the embankment. How the fireman and engineer escaped, I know not, or how much they were injured I could not ascertain. Had the paasenger car in which I was seated been even half-filled with passengers, I know not what the consequences might have been. It was owing to its lightness that it was not all shattered to pieces.

This was the first time in all my travels that I selected the passenger car nearest to the engine. It was owing to its having but three persons in it that it became not a perfect wreck. After one or two despatches back to Zanesville I was favored with a bed, in the Washington Hotel, which was crowded with a convention of Free Masons, and after a few hours repose, was hurried back in the morning to the train which arrived from Wheeling at nine o'clock. There was one thing in my experience in this crisis, which affects me much, and that was the perfect calmness and composure of mind which I felt through the whole scene. My bruises yet pain me somewhat, but in a few days I anticipate a perpect recovery.

Having traveled on the first railroad of any length, builded in the United States, and also, on those builded in Great Britain, and on the continent of Europe, and from Georgia to Vermont, along the Seaboard, and to the far West, so far as they have been constructed.—It is rather a remarkable fact that this was the first scene of the kind that I have witnessed.

What shall we render to the Lord for all his mercies? You know that I love the Scotch version of the Psalms of David, and that I often quote them because of the veneration I cherish for them. And how apposite some of them are to scenes such as that I have witnessed.—For example:—

"Bless, O my Soul, the Lord thy God!
And not forgetful be
Of all his gracious benefits
He hath bestowed on thee!

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Who doth redeem thy life that thou
To death may'st not go down,
Who thee with loving kindness doth
And tender mercies crown.

Who with abundance of good things
Doth satisfy thy mouth,
So that even as the Eagle's age
Renewed is thy youth."

But I must close, several gentlemen have called to see me.—
Ever your's, A. CAMPBELL.

OUR ANNIVERSARIES IN CINCINNATI.

THE "Bible Society," the "Publication Society," and the "American Christian Missionary Society," held their respective anniversaries in Cincinnati, commencing on October 21st, and terminating on the evening of the 23d. The Bible Society and the Publication Society were dissolved with great unanimity, and the Missionary Society made, what it ought to be, the Central point of our concentrated activity and liberality as a people. The "Bible Union" is now and ought to be the great centre of our co-operation in *Bible* efforts. It needs and it merits our generous monetary aid, more than any other Enterprise before the "Christian World." It was, indeed, resolved that the Bible Society ought not only to dissolve but that it ought to appropriate its available proceeds to the Missionary Society. Its constitution was amended with reference to greater efficiency and a more perfect adaptation to the wants of the living age.

The hearts of many present were made glad by the presence of our most estimable and greatly beloved brother Barclay, not long since returned from Jerusalem. We had the peculiar pleasure of hearing from him a most interesting lecture on Jerusalem, Mt. Zion, Mount Olivet, the Jordan and other localities; together with the population of Judea, Jerusalem and the floating visitants and Foreigners,—Jews and Gentiles, of all nations, languages, and superstitions that continually crowd the Monumental City, and take deep interest in her ruins and memorials. He made the claims of Jerusalem in all its attitudes to the world, to the Bible, the church, the conversion of nations, pass before my mind with more attractions, inspirations, and hopes, than ever before experienced or cherished.

Brother Barclay is not a popular orator just at the meredian of London, Paris, New York or Cincinnati. He is above that. He deals in facts, words, ideas, and emotions, which awaken into activity the latent piety and humanity of every one who has one generous impulse in his heart, or one heavenly aspiriation in his soul. I could wish to have a faithful report of his thrilling address on that occasion, to lay before our readers. He is the man for Palestine. "O Jerusalem they shall prosper that love thee for what thou hast been, and what thou mayest yet be! Thither the tribes of Jehovah once went up to the

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testimony of Israel, to give thanks to the name of Jehovah: for there stood the thrones of Judgment—the thrones of the house of Jacob.—We take pleasure in her ruins, because we anticipate her resurrection. We love her not for what she is now; but for what she has been, and for what she shall hereafter be.

We had a very pleasant time during this week of anniversaries, not so much in the mere detail of conventional business, as in the harmony, the brotherly kindness and love, exhibited in all the proceedings of these three conventions; and especially in seeing so many of the heroic men so long enlisted under the banners of Reformation, and so long fighting the good fight of faith against fearful odds. There was our much beloved, our highly gifted, and eminently successful fellow-soldier, Elder Walter Scott, now of Kentucky, with whom, side by side, we fought many a good battle against sects and schisms, and sectarian leaders, at different intervals, during the last thirty years.—We found him as buoyant, as vigorous, as eloquent and as ready for the occasion as he ever was. And there was Elder John T, Johnson, apparently, as yet, in manhood's prime, full of zeal, devotion, earnestness and appositeness to the occasion, as when he first unsheathed the sword of the Spirit, and flung the Scabbard away. There were also many other distinguished brethren long known and much devoted to the cause of primitive Christianity, our most estimable brother Benjamin Franklin, so long associated with the press, now the popular editor of the American Christian Review, a monthly of much merit, abounding in valuable original and selelected articles on the great topics, and the pending questions of the day—a Magazine ably conducted, and worthy of liberal patronage. There were also from abroad our much gifted brother N. J. Pettigrew, from Richmond, Va., Brother Ephraim Smith, of Kentucky, whose praise is in all the churches of the West, that know him, for his self-sacrificing devotion to the cause of the Redeemer. Brother Pickett, of Ky., whose zeal and love has never abated since he confessed the Lord Jesus while a Student at Bethany College. Brother J. L. Rogers, Dr. S. Ayers and our much devoted brother W. Beg, together with Elder James Henshal, to say nothing of the Cincinnati Ministry, Elders Burnet, Loos, Elton. All took part more or less in the proceedings of the anniversaries.

I am not sure that Elder Boggs was a member of the convention.—He was, however, in attendance. I have much esteem for him as a Brother of good and honorable intentions. I am, indeed, not gratified with his "One Ideaism" as depicted in his *North-Western Christian Magazine*, devoted mainly, as I learn, to pure "abolitionism."—I read a few articles in it on its first appearance; and laid it on my table, having as full a knowledge of his position, as I could ever acquire. While dining with him during the convention at his residence, he was so courteous as not to moot the subject, which I regarded as quite a compliment, and for which I feel grateful to him. He has not carefully considered Paul's letter to Philemon, which I commend to his special and prayerful attention. I am very sure that he could not write such a letter to a christian master touching a runaway slave, as did Paul to Philemon touching his *doulos* (slave) Onesimus, whom Paul sent home with a letter to his master. In passing I commend to him a very close analysis of Paul to Philemon—and when, matured in his conceptions of that epistle, if he can justify his own position, I must say that I have formed an inadequate idea of his perspicacity.

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During the convention I found myself perfectly at home with our hospitable brother Bishop and his excellent family.

While in attendance on the convention I was rather religiously (I was going to say) kidnapped one evening and carried in a coach over the river into Covington, Ky., where in an hour I found myself in a pulpit with a large and profoundly attentive congregation before me.—Brother Johnson, always in the harness, was holding an evening meeting during a portion of the time that the convention was in session.—We rarely ever witnessed a more profound attention to a discourse of an hour and a half, than we enjoyed that evening. We spent a very happy night under the hospitable roof of our old friend and brother Arnold, whose very promising son, an honorable graduate of Bethany College, has given up the practice of law and is now preparing himself for the work of a Christian Evangelist. With his ample resources and remarkable devotion to the best of Masters and the best of causes, I see in the vista before him much in which I cordially rejoice.

A. C.

DEATH OF JUDGE L. KING, OF OHIO.

Dear Brother Campbell,—You will be pained to learn of the death of your old and valued friend, Hon. Leicester King, of Warren, Ohio. I came here to attend his funeral, He died on the 19th inst., at the residence of his Son-in-law, Bro. Charles Brown, North Bloomfield, O., in the 68th year of his age.

He was born and reared in Suffield, Conn. In early manhood he came to the West, and for more than 40 years, his home was in Warren, and the chief labors of his life in the State of Ohio. He was extensively known as a business man, of great energy and public spirit. Some of the most important works of internal improvement in the State being carried on mainly by his skill and perseverance. For 12 or 14 years he occupied places of public honor and trust, as Associate Judge and State Senator.

As a member of the Liberty party, with which from its first organization, he always acted, he was honored twice with a nomination for Governor of the State; and subsequently was the nominee for the Vice Presidency. These nominations led him into notice as a public speaker, and he soon took a position of eminence, as a clear-headed, warm-hearted orator. Familiar with the political history of his country, well read in English Literature, having considerable stores of legal knowledge, intimately associated with many of the leading minds of the age, and possessing an admirable balance in his intellectual and moral forces, he commanded general respect and confidence as an able and earnest advocate of political reform. The whole beauty of his nature as a Reformer, led him to sympathise with your efforts for religious reformation. He crrefully read all you ever wrote on religious subjects, from the first No. of the Christian Baptist onward.

In 1849, he publicly confessed his faith in Christ, and was immersed by bro. James E. Gaston. On that occasion, there was evidently called forth that deep

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humility of a contrite heart, by which his religious life was marked to the last. Some of the brethren overjoyed at his conversion, began to sing, at the water's edge.

"Come in, thou blessed of the Lord,
Enter in Jesus' precious name:"

But he immediately checked it, as not in harmony with his feelings; and gave out, instead, the old penitential hymn:

"Show pity, Lord, O Lord, forgive;
Let a repenting rebel live."

The hymn was not familiar to those who led the singing, and, in the absence of books, he repeated the hymn from the recollections of his early life—weeping as he uttered verse after verse, of its penitential breathings, to be sung by the attendant throng. From that time until his death, he adorned his profession with a humble, prayerful, benevolent life; and, although shrinking, perhaps too sensitively, from any public display of religious zeal, yet if ever a doubt was expressed as to his interest in religion, he stood up manfully to tell all men the horror of his soul, at the thought of any decay of his faith and hope in Christ. His last illness was protracted and severe—but through it all his serene spirit looked joyfully forth, praising God, speaking words of cheerful hope, and repeating favorite hymns, expressive of his humble and joyful trust in God. Not only was all dread of death dispelled, but there was such a blessed anticipation of heavenly peace and joy, as to make it his choice to depart and be with Christ. After the names of kindred and friends had been uttered, one by one, with fond affection, there still lingered on his lips, as his heart's last earthly utterance, the name of JESUS—thus verifying what he had often sung:

"I'll speak the honors of thy name
With my last lab'ring breath;
And dying, triumph in thy cross,
The antidote of death."

Thus has passed from earth, a man eminent for goodness and usefulness.—May the memories of his life give strength to others to live truly and earnestly that they too may die joyfully. ISAAC ERRETT.

WARREN, O., Rept., 29, 1856.

CLOSE OF OBITUARY OF JUDGE KING.

I CAN, and do most cordially, sympathize with all the relatives and friends of my long and well known and most highly appreciated friend and brother, Judge King. He was buried with Christ in baptism on the day that he buried his most excellent christian wife—a mother in Israel, most highly esteemed and beloved by all who knew her. She early embraced the cause of the Reformation, and by her example exerted a most happy influence in its behalf. Though long deceased, she yet lives in the affections not only of her children, but of all the church, of which she was an active, exemplary and influential member.

A. C.

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A NEW DEPARTMENT IN THE M. HARBINGER.

We propose a New Department in the M. Harbinger. It has been suggested to us that it is wanting in interest to the youth of the thousands of families which it monthly visits. The essays and composition with which its pages are filled, however appreciable or appreciated by those of mature age and cultivated intellect, furnish not food or entertainment for the youth in the church or in the State. We have, ourselves, been for years past, more or less penetrated with this idea, and, also, with the importance of furnishing intellectual, moral and spiritual food for the young men and women of our generation. I do not say the young gentlemen and ladies of the 19th century. A *man* and a *woman* are of God. A gentleman and a gentlewoman in London, Paris, Boston or New York, are factitious or fictitious personages—or impersonations of humanity *a la mode* the Taylor, the Mantua-maker or the Haberdasher. True a few novels, romances, and extravagant fictions, well read and digested, superadded, are by some regarded as essential accmplishments of a fashionable, interesting, and beautiful young gentleman or lady. We merely allude to these, to express with more emphasis, that a well educated young man or woman—one whose intellectual, moral, and spiritual nature have been fully developed, and polished with all the true graces of a truly rational, moral and spiritual culture, essentially differs from those factitious impersonations of humanity. The wants of the age, indeed the destinies of our country demand, that the youth be especially regarded as the health, wealth, and prosperity of the State, the nation, or the empire that gave them birth and being.

There is an initiatory, elementary Christian education adapted to those in their minority in the christian life, as well as that adapted to those of mature age and reason, "who have their senses exercised and their minds developed, to discern both good and evil." We, therefore, think it expedient occasionally to dwell on themes adapted to those in early life, as well as to those of more advanced age and attainments.

We shall, therefore, devote an adequate portion of our labors to the development and culture of the youth in the families of those who read the Harbinger. There is, also, an advantage even to those well advanced in christian knowledge, occasionally to recur to more elementary and rudimental views of the Divine scheme of human redemption.

But this is not all that we intend in this department. There are literary and scientific, as well as theological and christological elements that conspire to develope and refine and aggrandize man, which, in various forms and manners, may very appositely and profitably be associated with the more sublime and enlarged themes, that furnish and garnish the mind of the aspirants after the more solid and substantial virtues and attainments which adorn and dignify humanity.

In one sentence we desire to cultivate the intellect, the conscience and the affections of the young as well as those of mature age and reason. Thus we shall attempt both directly and indirectly by composition and representations of all such matters, and facts, and events as may co-operate and concur in improving the understanding, the taste, the conscience, and the heart of our more

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juvenile readers. There are many facts, events, and developments of humanity frequently passing under our observation, both in print and out of it, that furnish materials for such developments and suggestions, which we hope the sequel will more fully develope, than we could by any mere theoretic representations impress upon the attention of our readers. The author of the Ecclesiastes wrote many proverbs to teach the young man knowledge and discretion, as well as the Song of Songs which was his last and most sublime composition. Nothing, however, incompatible with the established character of the M. Harbinger shall, we hope, ever appear upon its pages. A. C.

BIBLE UNION.

In concluding this volume of the M. H., I feel it my duty to state to the friends of this great movement, this sublime enterprise, in behalf of a pure version in our vernacular of the Living Oracles, that the defection of Drs. McClay and Judd, has been only an occasion of increasing the zeal and augmenting the liberality of the real friends of the Bible in pure versions; not only in our own tongue, but in all the tongues of the living world; beginning at home and radiating over all lands and through all the tongues of the many tongued earth, until all the ends of the continents of earth and all the Isles of the Seas, shall hear for themselves, in their own dialects, truly and perspicuously expressed, the wonderful works of God for the rescue of man from the guilt, the pollution, the despotism, and the penalties of Sin. If we call any movement in the living world the cause of our Lord and Saviour Jesus Christ, this is superlatively his cause, and emphatically chief of all the enterprises of the living generation.—Will not our brotherhood East, West, North, and South, in their wonted, and more than in their wonted magnanimity, generosity and philanthropy, give largely of the abundance with which God has blessed them, and hasten the day when the true knowledge of the only true God and his Anointed, shall cover the earth, as the waters spread themselves over the rivers, the seas, and the oceans of earth; believing too, that the liberal soul shall be made fat; and he that watereth others shall himself be watered in turn. We have not a doubt of it.—They only need to know that the work is going on with every promise of final success, and that this apostacy will only increase and augment the liberality of every one who reverences and delights in the pure oracles of the Living God, and who can say with the royal bard of Israel, more joy thy testimonies give than all the treasures of earth. A. C.

PROSPECTS OF THE CAUSE IN MICHIGAN.

EXTRACT FROM A LETTER FROM BROTHER ERRETT.

While I am writing, I may as well say to you, and through you, to many friends, that in my new home, at Lyons, Ionia Co., Michigan, the prospects of Gospel triumphs are opening up with much brightness. I have been preaching regularly at three different points, not far distant from my place of residence, preferring to concentrate labors at a few favorable locations, until an effectual work is wrought. On the 7th of September, we organized a church of 24 members, at Lyons, amidst many tears of saints and sinners. I have seldom shared in services more deeply solemn and affecting. On the 21st, we baptized the first convert—a young lady who had been led, by carefully reading the New Testament, to demand baptism, after the primitive fashion. I never knew the ordinance speak so impressively and touchingly, in its beautiful symbolism, as on this occasion. The young and the old, the believing and the unbelieving, mingled their tears on the bank of the baptismal stream. We heard, occasion-

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ally, such expressions of interest, from different quarters, as give us hope that many will turn to the Lord. The coming winter, we hope to consecrate 6 earnest labors in this portion of the State. There must be thousands of Disciples in Michigan—but I do not know of more than a dozen churches. The brethren are scattered as sheep having no Shepherd. I am constantly hearing of brethren, here and there—and they are begging for help. It is a great field for missionary effort,—and there ought to be a revival of the old Missionary Society at Cincinnati—or the formation of a new society that will do the work. I could find immediate employment for a number of preachers in this State.—Detroit—already a great city,—and rapidly growing, and has in it a noble and tried band of disciples. I have known them many years. But they are small and feeble. They have expended much in years past. I do not know of a of a public call for help in our brotherhood, which that little church has not responded. They have recently paid some five thousand dollars for a lot in the center of the city—an admirable site—but they need help to build a meeting-house, and help to sustain a suitable preacher. They are brethren on whom such assistance will not be lost. They will more than repay it, as they shall be blessed with increasing numbers and strength. The northern and central portions of the State are filling up with a good population—principally from New York—and are rife for the Gospel. We hope yet to send cheering news from Michigan.

ISAAC ERRETT.

Sept. 29. 1856.

CLUBS FOR THE HARBINGER.

It is, I believe, generally if not universally conceded that the M. Harbinger is, at its present price, the cheapest Magazine or Religious Newspaper published in the United States, composed of original compositions. It cannot be published at the present rates but in cash payments in advance, upon all clubs, according to the prices of last year. We have, also, by an increased Editorial corps, much increased its expenses to myself, It cannot be continued at present prices but by a very large circulation. Its friends have, in many cases, exerted a very great amount of influence and labor in its behalf. It is owing to those who have got up large clubs that its usefulness has been increased, and its expenses borne. Our supreme desire being to do the greatest possible amount of good at the least possible expense to its readers, we will try it another year at the prices of last year.

If our friends, or rather the friends of the cause, and principles which it has so long and so successfully plead, will exert themselves as very many of them did last year, we shall endeavor to maintain its present standing in the community. But it will require a very considerable effort to do this. The first number may not be expected so early in the month, unless its friends respectively at once engage in its behalf.

Let the old standbys of the Harbinger and all its new friends go to work to send us their wonted clubs as early as possible, that we may visit them monthly, as heretofore, and at the earliest dates. We are giving them the largest number of pages for the sum paid, that we know of in all our exchanges, in the monthly or weekly literary, moral or Religious offerings of our contemporaries.

A. C.

CONTRIBUTIONS.

FURTHER contributions for Sister Williams, Sister Elizabeth R. Stauffer, Boneta, Clark Co., Missouri, $5,00. Brother G. P. Street, for the Sisters of Concord church, Christian Co. Ky., $12,00. Bro. E. A. Smith, $5,00. Bro. Joseph Henley, Eastern Virginia, $5,00. Sister Pitt, $3,65. S. H. C.

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